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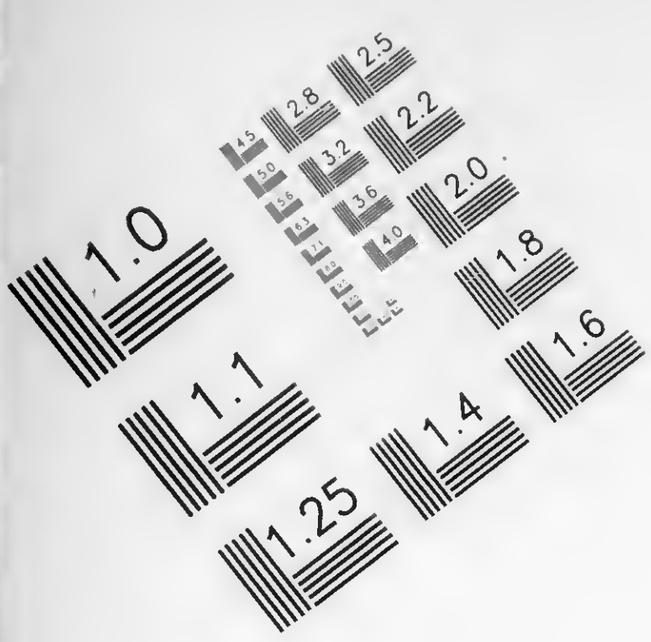
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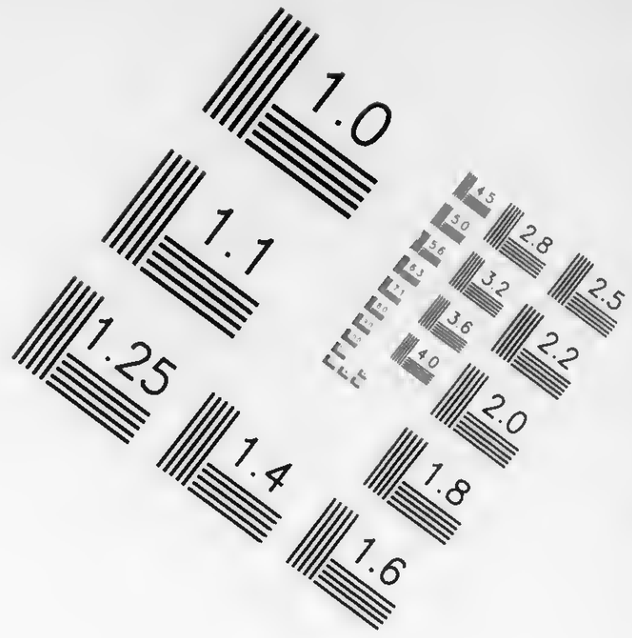
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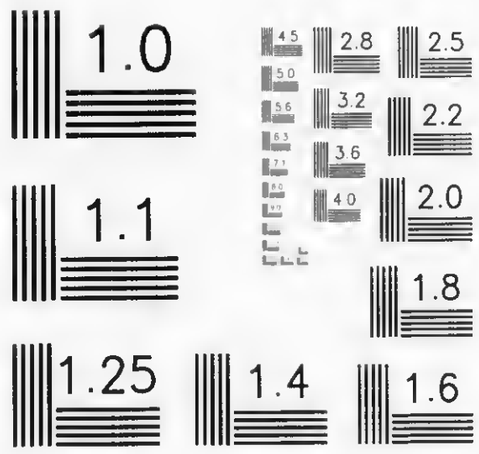
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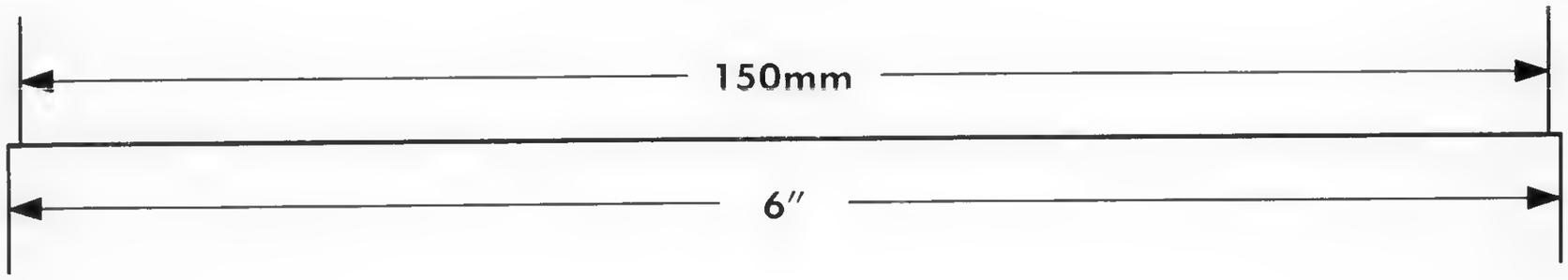
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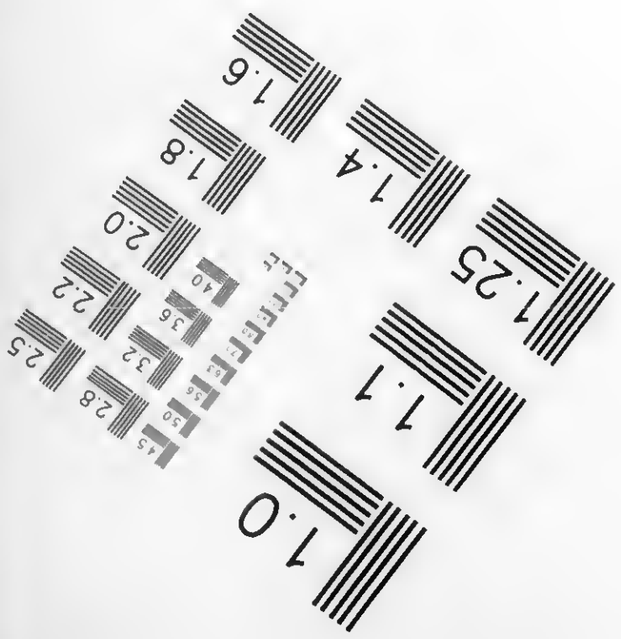
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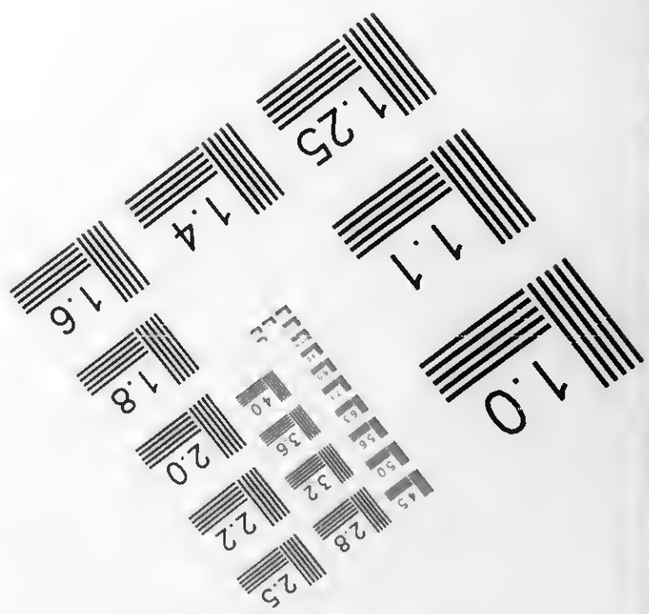




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Guide to the Papers of Rabbi Robert L. Lehman (1927-2003) 1928-2013

AR 25598

Processed by Dianne Ritchey and Jerry Lindenstrauss

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Descriptive Summary

Creator:	Lehman, Robert L.
Title:	Rabbi Robert L. Lehman Collection
Dates:	1928-2013
Dates:	bulk 1950-2002

Abstract: The Rabbi Robert L. Lehman Collection focuses on the development of a rabbi and of his role leading his congregations. The collection includes copious sermons, substantial correspondence, articles, newspaper clippings, notes, congregational and conference publications, photographs, diplomas, and a few objects.

Languages: The collection is in English, German, and Hebrew.

Quantity: 9.75 linear feet

Identification: AR 25598

Repository: Leo Baeck Institute

Biographical Note

On May 3, 1927, Horst Lazard Lehmann was born to Michael Lehmann and Toni Lehmann of Heilbronn, Germany. The Lehmann family were observant Jews, with a liberal Orthodox background. From April to May 1933 Horst Lehmann attended the Volksschule in Heilbronn until his father, director of the Dresdener Bank in Heilbronn, was transferred to his hometown of Schweinfurt, Germany on May 1, 1933.

In 1937 Toni Lehmann was asked to tend her ill uncle, Rabbi Max Freudenthal of Nuremberg. As a gesture of gratitude he granted her request and asked his son, who lived in the United States, for an immigration affidavit for the Lehmanns. In March 1938 the Lehmann family came to the United States; during immigration Horst Lehmann's name was changed to Robert L. Lehman. On May 4, 1940 he celebrated his Bar Mitzvah at the Hebrew Tabernacle of Washington Heights, a Reform congregation made up largely of fellow German-Jewish immigrants, that leaned toward traditional or conservative practices.

After graduating from Stuyvesant High School in 1945, Robert Lehman served for two years in the army. Following his army service, he attended Long Island University, graduating with honors in philosophy in 1949. He then studied at Hebrew Union College, and was a student rabbi at congregations in Oklahoma, Florida, West Virginia, and Chicago. On June 1, 1954 Robert L. Lehman was ordained as a rabbi.

His first position was as assistant rabbi at Temple Oheb Shalom in Baltimore, Maryland, where he worked under Rabbi Abraham Shaw. There his responsibilities included giving weekly sermons and overseeing the youth education program. The position was only intended to be temporary and he stayed for a little over two years.

In December 1956 Rabbi Robert L. Lehman was installed as rabbi at the Hebrew Tabernacle of Washington Heights, the congregation he had joined upon coming to the United States. He would spend the rest of his life with this congregation, serving for forty-one years and giving sermons on diverse topics. As rabbi, he led the congregation through the turbulent 1960s and the instability of the 1970s-early 1990s, when Washington Heights became known as one of the more dangerous neighborhoods of New York City, with a high crime rate and a crack cocaine epidemic. By 1972 an estimated ninety percent of the congregation had moved out of the immediate neighborhood of the synagogue due to these problems, but still attended synagogue services. For these reasons, the congregation moved in 1974 from its earlier location at 161st Street north to Fort Washington Avenue and 185th Street. The move allowed Rabbi Robert Lehman to initiate more community programs at the synagogue, such as a yearly film festival, concerts, and the Open Mind Adult Education Program, in addition to the Hebrew school and religious education classes already held for the youth. He also helped to

organize an oral history project that resulted in a book, *Reflections on the Holocaust*, published in 1978, on the fortieth anniversary of Kristallnacht. In 1980, he led the congregation in its "Boat People" project, where the congregation adopted a Vietnamese immigrant family in need.

While rabbi of the Hebrew Tabernacle, Rabbi Robert Lehman married Ilona Tucker, a fellow refugee born in Germany. They had one daughter.

In addition to leading his congregation, Rabbi Robert Lehman continued his education at Yeshiva University and earned a certificate from the Post Graduate Center for Mental Health in pastoral counseling, In 1979 he received an honorary doctorate from Hebrew Union College, and in 1985 earned a Doctor of Ministry degree from New York Theological Seminar. In addition, he was active in professional organizations, including having been a member of the executive committee of the Central Conference of American Rabbis, as well as that organization's National Committee on Ethics and its Committee on Aging. He was also on the executive committee of the World Gathering of Jewish Holocaust Survivors and was President of the American Federation of Jews from Central Europe.

In 1985 Rabbi Robert Lehman returned to Heilbronn, his birthplace, as part of memorial events for former Jewish residents from the city (its Woche der Begegnung). Theere he gave a sermon in the Kiliankirche, the first rabbi to do so, reflecting on the events of the Holocaust and the city's efforts to address its past. Later, in 1991, he participated in activities for former Jewish residents of Schweinfurt, as part of the city's twelve-hundredth anniversary. The activities included a series of interfaith talks in the St. Johanniskirche, in which he took part, as well as the installation of a memorial plaque in the Jewish cemetery.

Rabbi Robert Lehman retired from his position at the Hebrew Tabernacle in June 1997, becoming Rabbi Emeritus of the congregation. In 2000 he became a rabbi of the liberal Congregation Or Chadasch in Vienna, travelling monthly from New York to conduct services and perform other rabbinical duties. From 2001-2002 he served as part-time rabbi for Temple Israel in Lawrence, New York.

Rabbi Robert L. Lehman died in 2003.

Scope and Content Note

The Rabbi Robert L. Lehman Collection focuses on the development of a rabbi and of his role in leading his congregations, especially in leading the Hebrew Tabernacle of Washington Heights, a congregation whose members consisted largely of fellow German-Jewish immigrants. The collection includes numerous sermons, substantial correspondence, articles, newspaper clippings, notes, congregational and conference publications, photographs, diplomas, and a few objects.

The small first series holds some personal documents, primarily several folders of letters friends and congregants as well as a few articles about himself and about his uncle, Rabbi Max Freudenthal. Items from his life prior to becoming a rabbi are also included here.

The heart of the collection is Series II, which holds the professional papers of Rabbi Robert Lehman. It centers on his training as a rabbi, with documentation of his early position as assistant rabbi in Baltimore, his primary role as rabbi in Washington Heights, and work with later congregations following his retirement. The countless sermons in this series provide insight into his personal preaching style and themes over the years and with different congregations, while correspondence and congregational

papers show other aspects of his rabbinical duties and the activities of the congregations he led. Some of the personal correspondence of Series I includes letters of congregants of the Hebrew Tabernacle. One subseries of Series II documents his work with professional associations and as representative of German-Jewish Holocaust survivors.

Documentation of Rabbi Robert Lehman's rabbinical education will be found primarily among the papers of Series II. Such documents include coursework from Hebrew Union College and information on his student rabbi positions. His diplomas, including later doctoral degrees and the certificate of his ordination as a rabbi, will be found in Series III.

Arrangement

The collection is arranged in three series in the following manner:

Series I: Personal, 1928-2002
Series 2: Professional, 1942-2013
- Subseries 1: Early Career and Education, 1944-1957
- Subseries 2: Temple Oheb Shalom, Baltimore, 1952-1956
- Subseries 3: Hebrew Tabernacle of Washington Heights, 1942-2013
- Subseries 4: Late Career, 1969-2003
- Subseries 5: Conferences and Events, 1974-1996

Series III: Diplomas and Certificates, 1954-1985

Access and Use

Access Restrictions

Open to researchers.

Access Information

Readers may access the collection by visiting the Lillian Goldman Reading Room at the Center for Jewish History. We recommend reserving the collection in advance; please visit the LBI Online Catalog and click on the "Reserve" button.

Use Restrictions

There may be some restrictions on the use of the collection. For more information, contact:
Leo Baeck Institute, Center for Jewish History, 15 West 16th Street, New York, NY 10011
email: lbaeck@lbi.cjh.org

Access Points

Click on a subject to search that term in the Center's catalog.

Individuals:

Lehman, Robert L.

Organizations:

Hebrew Tabernacle Congregation (New York, N.Y.)
Hebrew Union College-Jewish Institute of Religion
Temple Sholom (Chicago, Ill.)
Union of American Hebrew Congregations

Subjects:

Fasts and feasts--Judaism
Jewish preaching
Jews, German--New York (State)--New York.
Jews--Education
Jews--Education--United States
Judaism and social problems--United States.
Judaism--Study and teaching (Higher)--United States.
Judaism--United States--Liturgy.
Judaism--United States
Kristallnacht, 1938--Anniversaries, etc.
Rabbinical seminaries--United States.
Rabbis
Reform Judaism--United States

Places:

Chicago (Ill.)
Heilbronn (Germany)
Schweinfurt (Germany)
Washington Heights (New York, N.Y.)

Document Types:

Clippings (information artifacts)
Correspondence
Essays
Lecture notes
Lists (document genres)
Notes
Photographs
Programs (documents)
Sermons
Transcripts

Related Material

A number of archival collections in the LBI Archives and books in the LBI Library relate to the German-Jewish community in Washington Heights and the Hebrew Tabernacle of Washington Heights. One of these is the book *Frankfurt on the Hudson*(st 2895); the LBI Archives hold an early manuscript of this work as well (MS 502). Included in the LBI Archives is the Berta Kuba Collection (AR 11991), which contains materials on the congregation and some correspondence with Rabbi Robert L. Lehman. The LBI Archives also hold The oral history collection of the Research Foundation for Jewish Immigration, New York (AR 25385), which contain an oral history by Robert L. Lehman.

Histories of the Hebrew Tabernacle congregation include *A history of the Hebrew Tabernacle Congregation of Washington Heights; a German-Jewish community in New York City*(F 128.9 J5 E4), which includes an introduction by Rabbi Robert L. Lehman.

The LBI Library includes the book, *Reflections on the Holocaust*, which contains histories of members of the Hebrew Tabernacle of Washington Heights (D 811.5 M27).

Separated Material

Some books and a number of publications without extensive notations were removed to the LBI Library. When removed, photocopies of the title pages and copyright information of the items were retained in the collection in the

folder where they were found.

A sewing kit used in the United States army and tefillin were removed to the LBI Art and Objects Collection.

Preferred Citation

Published citations should take the following form:

Identification of item, date (if known); Rabbi Robert L. Lehman Collection; AR 25598; box number; folder number; Leo Baeck Institute.

Processing Information

During processing of the archival collection, similar materials were grouped together to form series and subseries. Some original order was observed, resulting in the current organization of the sermons, the most prominent documentation in the collection. Some larger folders were further subdivided into multiple folders. Certificates were removed from their frames.

Container List

Series I: Personal, 1928-2002

This series is in German and English.

0.2 linear feet.

Arrangement:
Alphabetical.

Scope and Content:
Series I contains personal papers of Rabbi Robert L. Lehman, with much of the series consisting of correspondence. Other documents include articles and newspaper clippings and papers that relate to his graduation from Long Island University in 1949, prior to attending Hebrew Union College for his rabbincal studies.

Notable among the articles are documents in the first folder of the series, including Robert Lehman's Bar Mitzvah speech at the Hebrew Tabernacle of Washington Heights and a 1962 newspaper clipping regarding Catholic liturgy that demonized Jews and his recommendation, sent to the Vatican, to remove references to such demonization during the Second Vatican Council. The final folder of the series holds several essays written during the late 1940s for contests and courses on topics such as world peace and an academic paper on various philosophers' approaches to God; also included is a Sabbath Evening Service written by Rabbi Robert L. Lehman and dedicated to his Hebrew Tabernacle congregation, among other items.

Much of the series consists of personal correspondence, both from friends and family members as well as some from congregants. Such letters often impart greetings and news of their activities, mention academic politics at Hebrew Union College or news of fellow classmates, or are from friends who were also rabbis who tell of news of their positions. A few letters relate to his position at Hebrew Tabernacle. Folder 4, which holds later correspondence, includes a letter from Steven Lowenstein, author of *Frankfurt on the Hudson*, thanking Robert Lehman for his aid with the book; others are from the Leo Baeck Institute or from Long Island

University, when he received its Distinguished Alumnus Award in 1992.

Box	Folder	Title	Date
1	1	Articles about Robert L. Lehman and Bar Mitzvah Speech	1940-1962
1	2	Articles – Max Freudenthal	1928-1937
1	3	Books removed from collection	1923-1953
1	4	Correspondence	1989, 2002
1	5	Correspondence – Congregations and Personal	1956-1981
1	6	Correspondence – Congregations and Personal – Feder, Gary and Max	1963-1970
1	7	Correspondence – F-G	1954-1971
1	8	Correspondence – Jacob, Walter	1955-1969
1	9	Correspondence – Or Chadasch (Vienna)	2001-2002
1	10	Correspondence – S	1954-1970
1	11	Correspondence – W-Z	1961-1972
1	12	Graduation from Long Island University	1948-1949
1	13	Newspaper Clippings	1948
1	14	Taxes	1957-1961
1	15	Writings and Research	1947-1968

Series II: Professional, 1942-2013

This series is in English, German, and Hebrew.

7.8 linear feet.

Arrangement:
Divided into four subseries:

Subseries 1: Early Career and Education, 1944-1957
Subseries 2: Temple Oheb Shalom, Baltimore, 1952-1956, 1962
Subseries 3: Hebrew Tabernacle of Washington Heights, 1942-2013
Subseries 4: Late Career, 1969-2003
Subseries 5: Conferences and Events, 1934, 1974-1996

Scope and Content:
Series II documents Rabbi Robert L. Lehman's education and role as rabbi and comprises the bulk of the collection. Documenting his rabbinical studies, early training, and evolution as a rabbi, it includes extensive sermons, much correspondence, and other congregational and organizational papers. The first four subseries are divided by chronological period (Early Career and Education; Temple Oheb Shalom; Hebrew Tabernacle of Washington Heights; Late Career), with the final subseries relating to trips and professional conferences.

Sermons comprise the bulk of Series II, spanning the career of Rabbi Robert Lehman. His first sermons, given as a student in the chapel of Hebrew Union College, willbe found in Subseries 1, along with those given as a student rabbi. Subseries 2, his first position as an ordained rabbi, continues with the sermons he gave while a rabbi in Baltimore. The sermons from his pulpit at Hebrew Tabernacle will be found in Subseries 3 and document more than forty years of guiding his congregation with discussions of prayer, Biblical teachings, historical events, personal reflections, lessons taken from books, television and film, and on the

events of their times – local, national, and international. Subseries 4 holds later sermons from his brief time as rabbi at Temple Israel on Long Island and at the newly-formed congregation of Or Chadasch in Vienna, Austria, where his sermons were in German. Also in German was the sermon he gave at the Kilianskirche in Heilbronn, Germany, on a trip there in 1985, located in Subseries 5, along with a shorter talk given at a church in Schweinfurt in 1991.

Correspondence also makes up a large portion of the professional documentation of Series II and will similarly be found in each subseries. Much of it is organizational and administrative; there is correspondence with his congregations when he was a student rabbi, relating to trips and conferences pertaining to details such as travel and logistical information. Correspondence pertaining to his two pulpits largely refers to the running of the congregations and their programs, especially the educational programs. Hebrew Tabernacle correspondence documents many of the congregation's activities, among them the concerts and lectures, the work of committees, congregational membership, and the maintenance of the synagogue and its finances, but also including honors awarded to Rabbi Lehman and events marking the anniversary of Kristallnacht. Related to the correspondence of the congregations of Temple Oheb Shalom and the Hebrew Tabernacle are their congregational papers; the former's consists mainly of papers related to the attendance and teaching in Temple Oheb Shalom's educational program, while Hebrew Tabernacle's congregational papers relate to many of its activities. In addition, research related to projects and documentation related to Hebrew Tabernacle's history will also be found in Subseries 3.

Rabbi Robert Lehman's membership in professional organizations and attendance at professional conferences will be found in Subseries 5. This subseries also contains documentation on memorial trips to Heilbronn and Schweinfurt, Germany in which he took part. Material in this subseries includes correspondence, publications, articles, and other papers related to specific conferences and events. Notable also is the documentation on the World Gathering of Jewish Holocaust Survivors in Israel.

Subseries 1: Early Career and Education, 1944-1957

This subseries is in English and Hebrew.

1.2 linear feet.

Arrangement:
Divided topically as follows:

A) Hebrew Union College
B) Student Rabbi Holiday Positions
C) Temple Sholom (Chicago)
D) Other Papers

Scope and Content:
This subseries relates to the beginning of Rabbi Robert Lehman's rabbinical career. It includes documentation of his studies at Hebrew Union College, his experiences as a student rabbi during the high holidays, his extended time as a student rabbi at Temple Sholom in Chicago, and other papers.

Documentation of Robert Lehman's studies at Hebrew Union College include organizational papers with the college, including some from late December 1953 and early January 1954 regarding the illness of his father. Other correspondence is with his professor and thesis advisor, Ellis Rivkin, as well as two folders of letters from classmates who were friends. Their

letters primarily provide updates on their activities and news of the congregations they served; Richard Rosenthal relates some descriptions of his activities as a military chaplain at Fort Leonard Wood. Other papers related to Robert Lehman's studies consist of a number of academic papers, notes on lectures and books, and examination questions and responses. Papers from the course "The Rabbi, the Congregation, and the Community" include descriptions of case studies of advisement given and interaction between rabbis and congregants.

Three folders relate to Robert Lehman's experiences as a student rabbi during the holidays at congregations in Oklahoma, Florida, and West Virginia. These folders contain correspondence regarding arranging his arrival and preparation for participating with the congregations. The first two folders also contain Robert Lehman's sermons for Rosh Hashana, Kol Nidre, Yom Kippur, and Yom Kippur Memorial Services. The second folder also includes a sermon for the dedication of the new Temple for the Congregation of Liberal Judaism and notes on an address to its Sisterhood on the place of women in modern 1950s Judaism. The final folder consists solely of correspondence regarding arrangements for holiday services at B'nai Israel Congregation in West Virginia.

Robert Lehman worked from autumn 1952 until spring 1953 as a student rabbi at Temple Sholom in Chicago. Papers regarding this time include correspondence with the congregation's rabbi, papers relating to the teaching of youth, and sermons. Correspondence with this congregation, while including organizational details, also pertains to teaching the youth of the congregation and Robert Lehman's various ideas to increase their interest in Temple activities and make Judaism relevant to them. Related is the folder of learning materials for the children's instruction, the text of plays put on by them for Hanukah and Purim, and instruction packets for parents' workshops, which instructed parents on how to celebrate the holidays at home. Several of the sermons given by Robert Lehman were intended for children, with another comparing Hanukah and Christmas, focusing on how parents could keep children interested in Hanukah during December.

The remaining other papers of Subseries 1 include a number of sermons and articles by other as well as some by Robert Lehman. Two folders in this section of the subseries hold writings by Robert Lehman. The first "Essays and Sermons by Robert L. Lehman" date from the late 1940s and include two short stories for an English class, as well as an essay for a history class on the history of war in the twentieth century and present conditions of the post-war world. "Choose Thou Life" may be an early draft of a sermon. This folder also includes copies of various poems. The folder "Sermons, Prayers, and Talks" includes several sermon drafts from the early 1950s given at Hebrew Union College, some of which were graded, as well as others for Hebrew Tabernacle. Some of these are benedictions for weddings. Sermons and newspaper clippings by others will also be found in this area of the subseries, along with texts of radio broadcasts by the Union of American Hebrew Congregations.

A) Hebrew Union College

Box	Folder	Title	Date
1	16	Correspondence	1950-1953
1	17	Correspondence – Rivkin, Ellis	1954-1955
1	18	Correspondence – Rosenthal, Richard (Dick)	1954-1958
1	19	Correspondence – Rosenthal, William (Bill)	1954-1956

1	20	Course Notes and Essays – History 2: 333 BCE to 400 BCE (Summer 1950)	1950
1	21	Course Notes and Essays – Third Term (Fall 1950)	1950
1	22	Course Notes and Essays – Eighth Term (Spring 1953)	1952-1953 March
1	23	Course Notes and Essays – Human Relations 3: The Rabbi, the Congregation and the Community	1950-1953
1	24	Course Notes and Essays – Ninth Term (Fall 1953-1954)	1937, 1953 October-1954
1	25	Course Notes and Essays – History 13 (Spring 1954)	1954 February-April

B) Student Rabbi Holiday Positions

Box	Folder	Title	Date
1	26	Congregation Emeth (Ardmore, Oklahoma)	1950 July-October
1	27	Congregation of Liberal Judaism (Orlando, Florida)	1951 July-October
1	28	B'nai Israel Congregation (Parkersburg, West Virginia)	1953 June-1954 May

C) Temple Sholom (Chicago)

Box	Folder	Title	Date
1	29	Correspondence	1952-1954
1	30	Plays	1952-1953
1	31	Religious School – Learning Materials and Forms	1953-1955
1	32	Sermons	1952 September-1953 March
1	33	Temple Sholom Bulletins	1952-1955
1	34	Workshops for Parents	1952-1952

D) Other Papers

Box	Folder	Title	Date
1	35	Children's and Family Services – General	1944-1956
1	36	Essays and Sermons by Robert L. Lehman	1946-1949
1	37	Multiple Congregations – Shavuot, Confirmation, and Graduation Services	1955-1957
1	38	Sermons, Addresses and Articles by Others	1953-1955
1	39	Sermons, Prayers, and Talks	1949-1954
1	40	Service Programs and Bulletins	1953-1955
1	41	Synagogue Service Bulletins and Untitled Family Service Pamphlets	undated, 1951-1955

Box	Folder	Title	Date
2	1	Union of American Hebrew Congregations – Radio Broadcasts – Design for Living	1951-1952

2	2	Union of American Hebrew Congregations – Radio Broadcasts – Design for Living	1953-1955
2	3	Union of American Hebrew Congregations – Radio Broadcasts – Message of Israel	1952-1953
2	4	Union of American Hebrew Congregations – Radio Broadcasts – Message of Israel	1954-1955
2	5	Union of American Hebrew Congregations – Radio Broadcasts – Message of Israel	1956-1957

Subseries 2: Temple Oheb Shalom, Baltimore, 1952-1956, 1962

This subseries is in English and German.

0.4 linear feet.

Arrangement:
Alphabetical.

Scope and Content:
Subseries 2 contains papers from Temple Oheb Shalom, where Robert Lehman served as assistant rabbi. It focuses on his communication with the congregation's rabbi, Abraham Shaw, as well as Robert Lehman's work in organizing a youth education program.

Correspondence with Rabbi Abraham Shaw includes letters relating to the consideration of Robert Lehman as assistant rabbi and his election. A 1954 letter mentions Robert Lehman's ordination as a rabbi on June 1, 1954. Other early letters discuss the arrangement of an apartment and his first days with the congregation. Letters from 1956 mention Robert Lehman's consideration by the Hebrew Tabernacle of Washington Heights, who were seeking a new rabbi. A December 1956 letter by Abraham Shaw mentions his having installed Robert Lehman as rabbi at Hebrew Tabernacle. Other letters contain personal greetings and discuss various other subjects.

Notable are several folders of sermons, Robert Lehman's first as an ordained rabbi. Included is his sermon for September 24, 1954, when he was installed as rabbi at Temple Oheb Shalom. This sermon includes some biographical details, since it was his introduction to his new congregation. While all sermons focus on Biblical teachings, they also include varying other subjects, with occasional mentions of current events, such as anti-Semitism, fears of communism, the lack of attendance at non-holiday services, or the Korean War. One folder holds sermons Robert Lehman gave at the Baltimore Hebrew Congregation.

Three folders relate to the congregation's youth programs, in which Robert Lehman participated. These include service programs as well as texts for children's services and Passover songs. Other letters include forms and circular letters, including instructions for boys for their bar mitzvahs or confirmations and guidelines for the home celebration of Hanukah. Related is the folder of materials on the religious school. Such papers include correspondence, especially regarding the arranging of a post-confirmation course, and notes on the children's curriculum, teaching materials, and a photo of the religious school's high school graduates.

Box	Folder	Title	Date
2	6	Correspondence – Abraham Shaw	1954-1965

2	7	Correspondence – Jewish Art Exhbibition (Baltimore, Maryland)	1954
2	8	Funerals, Weddings, and Talks	1955-1956
2	9	Religious School	1952-1956
2	10	Sermons	1954 September-1954 December, 2004
2	11	Sermons	1955 January-1955 May
2	12	Sermons	1955 June-1955 December
2	13	Sermons	1956 January-1956 May, 1962 November
2	14	Sermons – Baltimore Hebrew Congregation	July 1954-August 1954
2	15	Youth Education	1951-1956
2	16	Youth Education – Passover Seder	1955
2	17	Youth Education – Purim	1954-1956

Subseries 3: Hebrew Tabernacle of Washington Heights, 1942-2013

This subseries is in [German] and [English].

5.6 linear feet.

Arrangement:
Divided as follows:

A) Correspondence
  a) Alphabetical Files of Congregational Correspondence
  b) Topical
  B) Sermons
    a) Chronological
    b) Topical
  C) Other Congregational Papers
  D) Projects, Articles, and Research

Scope and Content:
This subseries holds the papers of Rabbi Robert Lehman while he was rabbi at Hebrew Tabernacle of Washington Heights. It has been divided into four areas: correspondence; sermons; other congregational papers; and projects, articles, and research.

The correspondence of Robert Lehman as Rabbi of Hebrew Tabernacle of Washington Heights covers numerous topics. The majority focus on routine matters relating to the congregation and synagogue.

Four folders of correspondence were previously arranged alphabetically. Nearly all of this correspondence consists of copies of the correspondence of Max Hamburgh, the congregation's president during the 1970s. These letters focus on organizational matters, such as maintenance, preparation for holidays, invitations to new community members, fund-raising, events, and other such topics. Notable is a May 1978 request for police protection for worshippers departing the synagogue, evidence that reflects the changing neighborhood of Washington Heights.

The majority of correspondence was arranged topically during the

processing of the archival collection. These letters also often feature routine subjects, including circular letters and forms. Among the earliest committee correspondence are letters of Robert Lehman to and from the rabbinical placement committee as he searched for a new position when his time at Temple Oheb Sholom was coming to an end. Among these letters is his curriculum vitae. The second folder of committee correspondence includes a 1973 announcement of a meeting regarding the congregation's search for a new synagogue, which also mentions the condition of the neighborhood surrounding the congregation's previous location on 161st Street. Another folder documents the merge of the congregation of Temple Covenant with that of Hebrew Tabernacle. The folder pertaining to the fiftieth anniversary of Kristallnacht in 1988 includes information on the dedication of the Hebrew Tabernacle's stained-glass windows, as well as letters from other congregations regarding the event, the anniversary's sermon, and service program.

The folder of general correspondence from 1990-1994 contains several letters and related documents that pertain to events in the history of the congregation and to Rabbi Robert Lehman's career there. The folder includes an article by a member of the choir on his first meeting with Cantor Henry Ehrenberg and an overview of his experiences with the choir. The folder also has correspondence and a related documentation of a Kristallnacht memorial in 1993, letters regarding the celebration of Rabbi Lehman's fortieth anniversary as a rabbi, and a letter from the Vietnamese family sponsored by the congregation in 1980.

Correspondence with the Union of American Hebrew Congregations largely centers around the payment of membership dues, with information on the Hebrew Tabernacle's financial situation and its changes over the decades. Correspondence with the United States Holocaust Memorial Museum mentions the donation to the museum's collection of oral history tapes of experiences of the congregants.

The core of the material on the Hebrew Tabernacle of Washington Heights, and of the collection itself, consists of the drafts of sermons given by Rabbi Robert L. Lehman for this congregation from the late 1950s through the early 2000s. Most sermons were organized chronologically, although a smaller amount were grouped together by topic; this previous arrangement has been retained. Research material for sermons, such as newspaper or magazine clippings, correspondence, reports, fliers, programs, or other papers, are often included with the sermon for which they were used. Some sermons include index cards with brief summaries of their contents written at a later date by someone other than Rabbi Lehman; other similar index cards with sermon summaries were found together and have been included in this series. While the sermons provide ample evidence of Rabbi Lehman's preaching, they also hold many clues on the congregation's history and concerns. Most sermons relate Biblical stories or text with discussion of their relevance to modern life or events. Most sermons were typed, but some consist only of handwritten notes. Many typed sermons were written in a personal shorthand, with abbreviations for certain words; typed sermons were written on full pages of paper as well as half-sheets and index cards.

Particularly interesting are the many sermons that mention local, national, or world events, providing a historical overview of significant current events as well as imparting religious guidance to the congregation. Most prominent events in American history during these decades are addressed in the sermons. Notable are the sermons of the 1960s and 1970s that mention the Vietnam War, the growing civil rights movement and the racial tensions of the times, the space race and moon landing, the counterculture of the 1960s and 1970s, and the ideological divide between the younger and older generations. Included is mention of Jewish participation in the

civil rights movement; anti-Semitism among some of the revolutionary African-American rights organizations; events in Israel, Jewish youth and youth movements, the shift toward conservatism and the political right in the 1980s; and the effects of poverty on society. For example, sermons from 1969-1970 included a reaction to the Black Power Manifesto of James Forman; a discussion of religion in the Age of Aquarius; problems in Washington Heights and the election of Mayor Lindsay; a call for peace after the deaths at Kent State; and remarks on the first Earth Day. Another example is the folder "Turbulent 1960s and Spirituality," among the topical folders of sermons, which collects several historically-interesting sermons from the 1960s in one location; these include such topics as the 1969 protest against Columbia University's building of a gymnasium in Morningside Park, the Vietnam War, and the changes in English usage due to the growth of drug-related slang, as well as discussion of the history of Hassidim and their conflicts with Orthodox Judaism.

Other sermons, often those of the 1970s through the 1990s, mention the changing demographics of the neighborhood of Washington Heights, with reference to the reasons why the congregation moved their synagogue in 1974 from the more dangerous location of 161st Street to the congregation's location on Fort Washington Avenue. Still others, especially during the 1980s and 1990s, touch upon the congregation's role in the neighborhood, with mentions of participation in anti-drug protests and the support of local politicians. Some sermons note the changing demographics of the congregation itself as the older German-born congregants were joined by the younger generations.

Another frequent topic of the chronologically-arranged sermons are reviews of books, movies, and plays, in addition to the bulk of the sermons that focused on Biblical readings or in-depth examinations of prayers such as the Shema or the Kaddish. Although books reviewed during sermons were often books considering Judaism or Jewish history, they also included popular fiction. Among the reviews are those of television shows such as *All in the Family*, which Rabbi Lehman criticized. His Yom Kippur sermon of 1985 discussed a book by Klaus Mann on the importance of a civilized world and found fault with the then popular but uncivilized movie, *Rambo*; indicative of the times, it echoed the violence of the subways and the streets. One folder among the topically-arranged sermons consists of reviews as well.

The Holocaust was an undercurrent often referenced in passing in sermons, but was also frequently marked in November with a sermon around the anniversary of Kristallnacht, commemorating the burning of the synagogues in Germany.

In the folder of earliest sermons, those of autumn 1956, will be found the sermons related to the installation of Rabbi Lehman as rabbi of Hebrew Tabernacle. These include the sermon given by Rabbi Abraham Shaw, the senior rabbi of Temple Oheb Shalom, as well as Rabbi Lehman's response. Some sermons from the end of his career with this congregation focused on the future of the congregation. In 1993, with his retirement approaching, Rabbi Lehman asked his congregation to begin to consider the role of the non-Jew in the community. In his last holiday sermons of 1996, Rabbi Lehman spoke to his congregation on liberal Judaism and the upcoming changes the congregation might consider, such as the possibility of a female rabbi and greater attendance at services. These sermons also include his reminiscences of the congregation in addition to briefly describing its history.

Other Congregational Papers includes papers relating to the history of the congregation, as well as holding a few papers on the congregation in general.

Three folders pertain to the history of the congregation. Among these folders are a copy of a draft history of the congregation in 1985, later published; text of a service on the fiftieth anniversary of Kristallnacht with the dedication of eight stained glass windows; a newspaper article by Rabbi Robert Lehman on the history of the synagogue in 1980, and a 2005 article by cantor Frederick Herman on the one-hundredth anniversary of the building. Folder 7/15 includes a transcript of a detailed 1972 interview with Rabbi Lehman (with later 1979 additions) that mentions his own family's history but primarily focuses on that of the congregation prior to its move further north; it includes description of the changes in the neighborhood. This folder also holds a history of Kristallnacht commemorations at the Hebrew Tabernacle, among other papers. The scrapbook holds loose newspaper clippings relating either to the Hebrew Tabernacle or to Rabbi Lehman. They mention such items as community events and participation, the congregation's participation in civil rights marches, and Jewish holidays, among other subjects. The following folder includes a photograph of Rabbi Robert Lehman. The final folder holds documents from a class he gave, including attendance lists and class readings.

The final section of this subseries consists of documentation collected on various topics, often for projects undertaken by the congregation.

One project of the congregation was the support of a Vietnamese family; information gathered on the considerations of hosting a family will be found in the folder "Boat People," as well as information on the family they hosted. The "Liturgy Project" holds papers related to the examination of liturgy used by the congregation in a project conducted by the Central Conference of American Rabbis. The papers consisted of a survey by congregants on their thoughts and feelings while attending services in view of potential future changes to the liturgy. Such papers included a description of the project's goals, participating congregants' "worship diary" entries and a summation of the survey's results by Rabbi Lehman.

The folder "Anti-Semitism" relates to both anti-Semitism in America, including articles and a November 1966 sermon, and newspaper clippings on the Oberammergau Passion Play. Another folder, "Judaism in the Twenty-First Century" holds varying versions of the text of a talk by Robert Lehman in 1990 with his theories about the future; among the future events he anticipated were the return of Jews to Germany; the rise of Islamic fundamentalism and dangers to Israel; changes in Jewish communal organizations and the role of women; the future of liberal Judaism; and the role of rabbis in the future.

Several folders hold research material on varying topics. Material on the Jewish Defense League in 1969 includes newspaper clippings on the foundation of the league as well as on their position to Mayor Lindsay. The final folder of this subseries contains articles on Rabbi Robert Lehman, material on the Leadership Institute for Young German Jews, a clipping about Hebrew Tabernacle, and photographs of Rabbi Robert Lehman.

A) Correspondence

a) Alphabetical Files of Congregational Correspondence

Box	Folder	Title	Date
2	18	L-W	1974
2	19	C-J	1975-1981
2	20	K-S	1978-1979
2	21	T-W	1978

b) Topical

Box	Folder	Title	Date
2	22	Adult Bar/ Bat Mitzvah	
2	23	Aufbau – Honoring Robert Lehman	1979
2	24	Celebration – Thirty-Fifth Anniversary as Rabbi at Hebrew Tabernacle	1992
2	25	Circular Letters and Forms	1957, 1978
2	26	Circular Letters and Forms	1979
2	27	Circular Letters, Announcements, and Forms	1980
2	28	Circular Letters, Announcements, and Forms	1981-1982
2	29	Committees	1956-1969
2	30	Committees and Membership	1973-1974, 1989-1991
2	31	Covenant Temple Merge	1980-1981
Box	**Folder**	**Title**	**Date**
3	1	Fiftieth Anniversary of Kristallnacht	1987-1988
3	2	General Correspondence	1974-1981
3	3	General Correspondence	1990-1994
3	4	High Holidays	1976-1979
3	5	High Holidays – Newspaper Advertisements	1975-1978
3	6	Organizational Correspondence	1974-1975
3	7	Planning and Finances	1985-1996
3	8	Sixty-Fifth Anniversary of Hebrew Tabernacle	1971
3	9	Union of American Hebrew Congregations – Finances	1971-1978
3	10	Union of American Hebrew Congregations – Finances	1994
3	11	Union of American Hebrew Congregations - Finances and Membership	1975-1979
3	12	United States Holocaust Memorial Museum	1991
3	13	Young Married Group (Mr. and Mrs. Group)	1956-1960, 1985

B) Sermons

a) Chronological

Box	Folder	Title	Date
3	14	Sermons	undated
3	15	Sermons	1956 September-1956 December
3	16	Sermons	1957 January-1957 June
3	17	Sermons – Index Card Notes	1957-1958

3	18	Sermons	1957 September-1957 December
3	19	Sermons	1958 January-1958 May
3	20	Sermons	1958 September-1958 December
3	21	Sermons	1959 January-1959 June
3	22	Sermons	1959 September-1960 June
3	23	Sermons	1960 September-1960 December
3	24	Sermons	1961 January-1961 May
3	25	Sermons	1961 September-1961 December
3	26	Sermons	1962 January-1962 May
3	27	Sermons	1962 September-1962 December

Box	Folder	Title	Date
4	1	Sermons	1963 January-1963 May
4	2	Sermons	1963 September-1963 December
4	3	Sermons	1964 January-1964 June
4	4	Sermons	1964 September-1964 December
4	5	Sermons	1965 January-1965 June
4	6	Sermons	1965 September-1965 December
4	7	Sermons	1966 January-1966 April
4	8	Sermons	1966 September-1966 December
4	9	Sermons	1967 January-1967 May

4	10	Sermons	1967 September-1968 June
4	11	Sermons	1968 September-1968 December
4	12	Sermons	1969 January-1969 May
4	13	Sermons	1969 September-1969 December
4	14	Sermons - Index Card Notes	1969-1970
4	15	Sermons	1970 January-1970 June, 1994
4	16	Sermons	1970 September-1970 December
4	17	Sermons	1971 January-1971 May
4	18	Sermons	1971 September-1972 January
4	19	Sermons	1972 October-1972 December
4	20	Sermons	1973 January-1973 June
4	21	Sermons	1973 September-1973 December

Box	Folder	Title	Date
5	1	Sermons	1974 January-1974 June
5	2	Sermons	1974 September-1974 December
5	3	Sermons	1975 January-1975 June
5	4	Sermons	1976
5	5	Sermons	1977 January-1977 June
5	6	Sermons	1977 September-1977 December
5	7	Sermons	1978 January-1978 May
5	8	Sermons	1978 September-1978 December

5	9	Sermons	1979 January-1979 May
5	10	Sermons	1979 September-1979 December
5	11	Sermons	1980 January-1980 May
5	12	Sermons	1980 September-1980 December
5	13	Sermons	1981 January-1981 May
5	14	Sermons	1981 September-1981 December
5	15	Sermons	1982 January-1982 April
5	16	Sermons	1982 September-1982 December
5	17	Sermons	1983 January-1983 May
5	18	Sermons	1983 September-1983 December

Box	Folder	Title	Date
6	1	Sermons	1984 January-1984 June
6	2	Sermons	1984 August-1984 December
6	3	Sermons	1985 January-1985 May
6	4	Sermons	1985 September-1985 December
6	5	Sermons	1986 January-1986 August
6	6	Sermons	1986 September-1986 December
6	7	Sermons	1987 January-1987 June
6	8	Sermons	1987 August-1987 December
6	9	Sermons	1988 January-1988 April
6	10	Sermons	1988 September-December

6	11	Sermons	1989 January-1989 June
6	12	Sermons	1989 September-1989 December
6	13	Sermons	1990 January-1990 May
6	14	Sermons	1990 September-1990 December
6	15	Sermons	1991 January-1991 May
6	16	Sermons	1991 August-1991 December
6	17	Sermons	1992 January-1992 June
6	18	Sermons	1992 September-1992 December
6	19	Sermons	1993 January-1993 April
6	20	Sermons	1993 September-1993 December

Box	Folder	Title	Date
7	1	Sermons	1994 January-1994 May
7	2	Sermons	1994 September-1994 December
7	3	Sermons	1995 January-1995 May
7	4	Sermons	1995 August-1995 December
7	5	Sermons	1996 January-1996 June
7	6	Sermons – High Holidays	1996
7	7	Sermons	1997-1999

b) Topical

Box	Folder	Title	Date
7	8	Book, Movie, and Play Reviews	1957-1972
7	9	Children's and Youth Services	1978, 1991
7	10	Philosophy	1965-1966
7	11	Turbulent 1960s and Spirituality	1956-1975, 1987
7	12	Various Subjects	1956-1987

C) Other Congregational Papers

Box	Folder	Title	Date

7	13	By-Laws, Programs, and Fliers	undated, 1974, 2000
7	14	History of Hebrew Tabernacle of Washington Heights	1968-2005
7	15	History of Hebrew Tabernacle – Correspondence, Reports, Interview Transcript	1972-2013
7	16	History of Hebrew Tabernacle - Scrapbook	1962-1990
7	17	Publications, Photographs, and Programs	1948-1986
7	18	Rabbi's Class	1989

D) Projects, Articles and Research

Box	Folder	Title	Date
7	19	Anti-Semitism	1967-1970
7	20	Bible Comparisons – Birth Stories, Lord's Prayer, Passover and Last Supper, Sanhedrin and Trial of Jesus	undated
7	21	Boat People	1979-1980
7	22	Children's Services – Boy Scouts	undated
7	23	Crime Prevention Program	undated
7	24	Euthanasia	1942-1949, 1986
7	25	In the Shadow of the Tower/ Josef Nassy Art – Articles and Images	1989
7	26	Jewish Defense League	1969
7	27	Jews and Catholics	1964
7	28	Judaism in the Twenty-First Century	1990
Box	**Folder**	**Title**	**Date**
8	1	Liturgy Project	1994
8	2	Notes – Various Topics	undated, 1951-1970, 1984-1988
8	3	Poverty	1965
8	4	Services – Programs	undated, 1955-1958
8	5	Talks, Articles, and Research – Various Subjects	1948, 1967-1993
8	6	United States Holocaust Memorial Museum	1993
8	7	Young German Jews and the History of the Hebrew Tabernacle	1990-1999

Subseries 4: Late Career, 1969-2003

This subseries is in English.

0.1 linear feet.

Arrangement:
Alphabetical.

Scope and Content:
This small subseries contains documentation that pertains to Rabbi Robert

Lehman's later years, including his retirement from Hebrew Tabernacle, his time as rabbi in Vienna, and his time as rabbi for Temple Israel of Lawrence, New York.

The first folder holds papers regarding Rabbi Lehman's retirement from Hebrew Tabernacle as well as documents, including sermons, articles, and publications, on memorable events while he was rabbi. Documentation includes materials for the celebration of his doctor of divinity degree and the spring 1997 events organized by the congregation to honor his forty years of service. Some materials include biographical information on him.

Documentation on his time as rabbi in Vienna in 2000 primarily consists of drafts of his sermons. Most of these sermons are in German and are for holidays. Some of them mention the many converts he encountered in Vienna; one sermon is for the conversion of a congregant. The folder also holds undated sermons in English about being a rabbi in Vienna as well as a clipping on Rabbi Robert Lehman being a rabbi there.

Box	Folder	Title	Date
8	8	Retirement from Hebrew Tabernacle, Memorial, and Memorable Documents	1969-1992, 1997-2003
8	9	Temple Israel (Lawrence, New York)	2001-2002
8	10	Vienna	undated, 2000

Subseries 5: Conferences and Events, 1934, 1974-1996

This subseries is in English and German.

0.5 linear feet.

Arrangement:
Alphabetical.

Scope and Content:
This subseries holds papers relating to conferences Rabbi Lehman attended or trips he made.

The most prominent material in this series is the documentation of Rabbi Robert Lehman's two trips to Germany to participate in events for former residents of the towns of Heilbronn and Schweinfurt. Such documentation includes correspondence regarding the planning of the events, including itineraries and travel information. In Heilbronn Rabbi Robert Lehman gave a sermon at the Kilianskirche, in Schweinfurt a briefer talk at the St. Johannis-Kirche. Correspondence and the sermons from the Heilbronn visit include some biographical details on Rabbi Robert Lehman as well as the names of his family members who perished in the Holocaust. Included in the correspondence of the Heilbronn trip is an opinion on the drafts of the sermon he was to give there. Heilbronn correspondence also includes letters from Robert Lehmann's cousin, Heinz Freudenthal, in Munich. The Schweinfurt trip was part of the town's celebration of its twelve-hundredth anniversary and includes a number of clippings on the town's festivities. Its correspondence similarly relates to the planning of the trip, including correspondence with potential participants discussing attendance and the purchase of a gift for Schweinfurt. In addition, some participants' experiences of the trip are also included in the letters. Articles about the Schweinfurt trip also hold a brief history of Jews in Schweinfurt and a list of Jewish residents; after 1945 no Jews remained in the town. Folders on both trips include photographs of Rabbi Robert Lehman speaking in the two churches and participating in the cemetery memorial in Schweinfurt.

Two folders relate to the World Gathering of Holocaust Survivors in Israel

in 1981. Rabbi Robert Lehman represented the Central Conference of American Rabbis at the event; material includes organizational correspondence, notes on talks, and other information. Several letters respond to his inquiry of fellow rabbis as to what their role ought to be at the gathering.

Other documentation pertains to conferences in which Rabbi Robert Lehman participated. Material on the Holocaust and Biomedical Ethics conference at Kent State University includes a sermon draft on the questions raised by the conference, namely whether it is permissible to continue to use data gathered from Nazi medical experimentation.

Box	Folder	Title	Date
8	11	Central Conference of American Rabbis – Resolutions Committee	1974-1978
8	12	Consultation on Conscience Conference	1989
8	13	Curaçao Trip	1988
8	14	Heilbronn Visit (Woche der Begegnung) – Articles, Lists, Newspaper Clippings, Photographs	1985, 1987
8	15	Heilbronn Visit (Woche der Begegnung) – Correspondence	1983-1986
8	16	Heilbronn Visit (Woche der Begegnung) – Sermon Drafts	1985
8	17	Kent State University Conference – Holocaust and Biomedical Ethics	1989-1990
8	18	Nürnberg-Fürth Reunions (New York)	1992, 1996
8	19	Schweinfurt Trip – Articles, Programs, Itineraries, Lists and Photograph	1990-1991
8	20	Schweinfurt Trip – Correspondence	1990-1991
8	21	Schweinfurt Trip – Correspondence – Dresdener Bank to Bruno Maar	1934
8	22	Schweinfurt Trip – Sermons and Services	1990-1991
8	23	Trips – Caribbean and London	1989-1990
8	24	World Gathering of Jewish Holocaust Survivors – Articles and Other Papers	1980-1981
8	25	World Gathering of Jewish Holocaust Survivors – Correspondence	1980-1981
8	26	World Gathering of Jewish Holocaust Survivors – Texts and Notes for Talks	1980
8	27	World Union for Progressive Judaism – 25th International Conference	1990

Series III: Diplomas and Certificates, 1949-1997

This series is in English and Hebrew.

1.75 linear feet.

Arrangement:
Alphabetical.

Scope and Content:
Series III holds several diplomas and certificates of Rabbi Robert L. Lehman. Several of the diplomas have been made into laminated, permanent plaques.

Plaques consist of his Doctor of Ministry degree from the New York Theological Seminary, his honorary Doctor of Divinity from Hebrew Union College, and his rabbinical ordination. Other diplomas include his Bachelor of Arts from Long Island University and Bachelor's and Master of Arts in Hebrew Letters degrees from Hebrew Union College.

The certificates held here are for his membership on the Hebrew Union College board of overseers, for completion of a course in Pastoral Counseling at the Postgraduate Center for Mental Health, and a proclamation from the Council of the City of New York honoring him on his retirement as rabbi of Hebrew Tabernacle of Washington Heights.

Box	Folder	Title	Date
OS 161	1	Diplomas and Certificates	1949-1997
OS 161	2	Laminated Plaques – Doctoral Degrees and Rabbinical Ordination	1954-1985

Leo Baeck Institute

Rabbi Robert L. Leham Collection

AR 25598 7/24 EUTHANASIA 1942-1949, 1986 ARCHIVES

EUTHANASIA.

Robert L. Lehman

Dr. Abraham Crohbach

Social Studies 1

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Part 6: Correspondence

a) Letter to Euthanasia Society

b) Letter from Euthanasia Society

c) Letter from Rabbi Jacob Polish

Part 1: History.

The Euthanasia Society of America was organized in January 1938, its first president being the Reverend Charles Francis Potter. The objectives of the society are as follows:

1) By means of an educational campaign to create public demand for the legalization of voluntary euthanasia.

2) To secure the enactment of state laws permitting voluntary euthanasia with procedure as simple as it is consistent with security as opposed to abuse. (1)

As this society began its work, a storm swept over this country which has since become one of hurricane proportions. The men of the world have taken sides and voiced their opinions vehemently whether they be "pro" or "con" and it seems that today there are relatively few people who do not know the meaning or the problem of the term "Euthanasia". The term implies that one puts a person to sleep in a harmless and painless way so that this person should never wake again. This kind of death is to be administered only in cases of severe pain. This question has many aspects which must be considered by those who are "pro" or "con" for the controversy reaches its ~~height~~ zenith when one considers whether a suffering person should be put to death, or not, by a fellow human being. Who is to administer the sleep producing drug, how is it to be done, which drug is to be used; all these questions are being pressed into the background in order to give precedence and full opportunity to the question of <u>whether</u> the drug should be administered at all or whether the patient is to be kept alive by artificial means for as long as he does not expire in the natural course of events.

The Gallup Poll has taken a sample question of this and they have arrived at the following result: Those that are in favor

of it total 37% of those asked. Those against the measure total 54% of those asked and the remaining 9% had no opinion on the subject. A further breakdown reveals the following facts: (2)

Age Group	Yes %	No %	No Opinion %
21-29	46	47	7
30-39	36	54	10
50 and over	33	58	9

In all of the above age groups, it is evident that the people are not wholeheartedly in favor of Euthanasia but it is pointed out by the Euthanasia society that when these questions were asked of the above people it was not pointed out to them that certain legal and medical supervision is stressed in the bill for Euthanasia. In fact, these two factors were not even mentioned to these people. One might assume that if mention of these facts had been made, the opinions of some of these people might have been radically altered.

It might be said in closing, that in the short time that the Society has been in existence, it has drawn many famous names and has become a subject of debate whenever intelligent people gather. Euthanasia poses not only a problem for theologians and doctors but for all people and ~~so~~ therefore, it is rapidly becoming a topic which is discussed, examined and evaluated by all people irrespective of what class they belong to and what their schooling is and has been.

Part 2: The Laws and Resolutions.

It seems to me that the laws for Euthanasia are very well written and scarcely leave room for doubt as to their good intentions. Section 301 of this bill which seeks to amend the Public Health Law states in effect, that

> "any person of sound mind over 21 years of age who is suffering from a severe physical pain caused by desease for which there is no remedy affording lasting relief or recovery is at the time known to medical science may have euthanasia administered to him." (3)

It is further stated that the request to have Euthanasia administered must come from the patient himself and that he

> "must sign a written petition in the presence of two witnesses who must add thier signatures and the post-office address of their domicile." (4)

It is further noted that such a petition as is mentioned above must say to the effect that

> "I am ---years old and am suffering severe physical pain caused as I am advised by my physician, by a desease for which there is no remedy causing lasting relief or recovery known at this time to medical science." (4)

The person then states in his petition that he is desirous of death by Euthanasia and the witnesses countersign his request. The doctor in the case must also sign a written statement testifying to the hopelessness of the case and that no remedy exists at this time which is known to medical science. Section 304 deals with how this plan for Euthanasia is to be executed. The Judge is to appoint a committee of three, of whom at least two are doctors. This committee must

> "report back on the case to the court within five days of their appointment and the court must either grant or deny the petition within three days of the receipt." (5)

This committee which has been appointed by the court

> "shall serve without compensation." (5)

Furthermore, if the court does not rule favorable in the case,

the appeal may be taken to a higher division of the courts, which may or may not reverse the decision of the lower courts and render judgement as it sees fit.

Among those that object most vigorously to Euthanasia have been some of the ministers of the faiths. They have been against it for they have seen it as a violation of the Commandment, "Thou Shalt not Kill". It is interesting to note, therefore, that quite a few ministers have signed a petition to te Legislature of the State of New York in which they come out strongly in favor of the petition. It must be noted, however, that these ministers have come out for Euthanasia on the basis of the petition handed in with over a 1000 signatures of doctors throughout the state of New York. They state that if a person willingly advocates his own death by Euthanasia that such a request should be granted for they do not believe in

> "the worth of mere existence of length of days." (6)

They also believe that such a request should be granted for

> "the sufferer has the right to die and that society should grant this right, showing the same mercy to human beings as to the sub-human animal kigdom. Blessed are the merciful." (6)

This petition was signed by 379 Protestant and Jewish ministers of the state of New York.

Among the physicians of the state of New York a Committee was organized which called itself the "Committee of 1776 Physicians for Legalization of Voluntary Euthanasia in New York State."

A petition to the United Nations has also been signed by men in all fields and this amendment is to be included in the Declaration of Human Rights. This petitions stands on a new interpretation in the light of Euthanasia on the following topics: (7)

1) that no one should be subjected to torture and that these

kinds of prolonged deaths are a kind of torture which should not be condoned.

2) that all humans should be free from a feeling of fear and that a person who is in a state which should justify euthanasia is in a state of fear continually.

3) that all men should recognize the inherent dignity of man and that this slow lingering kind of death only degrades from the dignity of a human being, that his personality disintegrates, that suffering breaks down his self control.

4) that the declaration speaks of the <u>right</u> of every man to live but doesn't mention that this makes it an <u>obligation</u> to live.

These are the main points of the Declaration on which the Petition is based, stating its claims and many men in all fields have signed the document. There are men from Medicine, Education, Science, Humanities, Armed Services, Church, Parliament and Government Service, Law, Arts and Betters.

The result of all of this has been that a report on this matter of Euthanasia has been introduced into the New York State Legislature and it calls for a program of a least investigating the subject. It calls for a

> "joint legislative body to be appointed to study and investigate into the practice of voluntary euthanasia of incurable sufferers in New York State and the law penalizing this practice as murder." (8)

The object of this committee would be to

> "detirmine whether amendment of such a law would promote the public welfare and if so, that it recommend so to the legislature." (8)

This committee was to be comprised of members of both the Assembly and the Senate and they were to get $5000 to meet all expenses in the course of their investigation.

The society has by now received the honor of being at least worthwhile enough to be considered in the legislative body.

Part 3: The Problem

In the CCAR Yearbook of 1948 we can find the following resolution under the heading of the Committee on Justice and Peace. The chairman of this committee is Rabbi Julius Mark. The resolution reads as follows:

> "This conference notes that a committee of 2000 physicians in the State of New York has drafted a bill for presentation into the New York State Legislature seeking to legalize the practice of orderly scientific euthanasia. We recommend that a special committee of the Conference be appointed to study this important question in the light of Jewish teaching and to bring in a report at the next meeting". (9)

This resolution was passed by the Conference and the report will be presented to the Conference when it meets next in 1949.

The New York World Telegram has taken up the challenge also which these resolutions present and has the follwoing to say on the subject, voicing its views because the the bill has been introduced in the chambers of the legislature:

> "The proposed bill makes the most conservative and cautious approach to a solution to this problem. It would permit the helplessly ill person himself to petition the court for a painless death without waiting for the slow process of nature. It would afford escape for the sufferer with ut the stigma or embarrassing publicity for anyone involved. Apparently it affords protection from imposition and fraud. So long as this point is insured, it is a proposal long needed by any modern code of laws." (10)

The above two quotations might well have been placed under the section called "Laws and Petitions" but I have placed them here for the problems of this subject are mostly concerned with the fights put up by the newspapers and magazines, and their articles, and the theologians. In the course of my study of this material I have not only consulted the periodicals, books pamphlets and materials given out by the Society but I have written letters and talked to people from all walkds of life. I have found a variety of opinion among them: some are simply against the whole idea and

will not even take the trouble of discussing it. Others have varied opinions on the subject while others are entirely enthusiastic about the whole thing. The last group would carry it to an extreme.

Those that are against the entire idea and will have nothing to do with it are usually due this way to their moral standards. One such view is expressed by the Rt. Rev. Msgr. Robert E. McCormick of the Catholic Archdiocese of New York who says:

> "How any ministers of the Christian Protestant denominations can support legalized euthanasia is beyond comprehension. It is definitely against the natural law, the innate moral code, the teachings of the Old Testament of the Jewish Law and the teachings of Christ. That suicide and murder are against the very law of nature is evident from the fact that God, who created the human being, gave him a highly developed nerveous system, which instictively acts immediately to ward off any danger to life." (11)

This point of view seems to express the general opinion of the religious leaders who are against the idea. As far as the doctors are concerned, many of them seem to favor the projects but of those who do not, there are many who seem to agree with the point of view expressed by Dr. Richard H. Hoffman a Neuropsychiatrist of the Beth David Hospital in New York. He says the following:

> "1) Science cannot give life. Science may not take it.
> 2) He draws an analogy between cases of suicided and those asking for Euthanasia. Those that he treated of the attempted suicides never attempted it again. From this he infers that people who chose Euthanasia, if given a second chance again, would also never choose that method out of life again.
> 3) It is his opinion that most people putting up the fuss for Euthansia today are more concerned over their having to watch the persons' discomfiture than feeling really and truly sorry for the patient.
> 4) We should not use Euthanasia for those who are only suffering from pain for we have so many ways of relieving pain. (12)

Others have ~~other~~ more ideas against the subject of Euthanasia and they reason along the following points:

1) There is a possibility that the doctor may err in his diagnosis and that a life may be taken needlessly.

2) Pain is a relative thing. Who and what is to decide just how much pain is necessary so that the request for Euthanasia is justified? One person, whose constitution is more wholesome, can stand more pain than another who is of a weaker frame of body. How can the idea of the relativity of pain be reconciled to the idea of Euthanasia?

3) Some merely insist that to take a persons life is Murder and that such a thing, on whatever grounds you may choose to take your stand, can not be condoned.

In an article by Dr. M. Coleman Harris the following points are made: (13)

1) There are many cases where the person was suffering pain and they thought death to be imminent. General Pershing is given as an example where the funeral route of the Generals' procession had already been mapped out. Pershing fully recovered and lived for many more years. How would Euthanasia have fitted into this ?

2) He poses the question of who will do the actual deed of putting the patient to sleep.

> "No one seems to be willing. Physicians?- Well hardly. Minister?- Not likely. Magistrate?- inconceivable. A member of the family?- Ghastly."

The Jewish point of view in this matter is very well expressed by my Rabbi in New York, Rabbi Jacob Polish. For his view on the topic, I am attaching his letter to this paper for his words are ever so much more eloquent and adequate than mine will ever be.

I believe that I have presented now and given a rather complete summary of all the reasons why people would be against the idea of Euthanasia. It now becomes my duty to present the opinions for the idea of Euthanasia and why these people think as they do. It will also be necessary to note that on the "Pro" side of the fence, there is a division of opinion among the more conservative element

and those with the radical point of view.

The radical element is composed of those who would want to put to sleep not only those who are suffering from pain and are hopelessly being destroyed by desease but also to those who are a burden to their community by their very existence. In this catagory would fall the imbecile, the hopelessly crippled and the chronic misfits. This group is not making much headway at the moment for the Society is asking for a bill which would ask for "voluntary" Euthanasia. The radicals are finding themselves on the periphery of the society and do not have too much to say in the proceedings.

Voluntary Euthanasia means that those people who are suffering great pain are to be put to sleep by some recognized agency. Gertrude Anne Edwards, editor of the Euthanasia Society Bulleting writes in answers to many questions and problems that: (14)

1) The patient can not long endure the suffering which the dread desease brings on. True, he can take drugs for a while but these soon wear off and the patient develops an immunity after a while. The periods of relief grow shorter all the time and soon the patient becomes a screaming, raving animal due to the pain.

2) It is very seldom that in such severe cases a mistake in diagnosis can be made. We have all the modern instruments of science and we use them to detirmine the extent of a persons' injury and we evaluate the chances for survival. If the X-Ray machine, blood examinations, chemical analysis, etc. show conclusively that the desease has attacked and seriously damaged vital parts of the body, we all realize that no miracle of medicine can provide a new liver, kidney, new lung or a new heart.

3) that we should accept Euthanasia on humanitarian grounds. She states that the choice is not between death and life for the patient but between two kinds of death, a long drawn out agonizing

death or a quiet, easy, peaceful one.

In a discussion in which the Rev. Dr. Charles F. Potter took part in he makes the following statement in which he tries to refute the argument put forth by some people that it is a different matter to put animals to death by Euthanasia than it is to do it to humans. He phrases his answer in the following manner:

> "We are punished now legally for not putting animals out of their misery when they are hopelessly suffering; but, strangely enough, we are punished legally if we do it to humans. If you say that humans are different, I reply, Yes, they are different and are more highly organized nerveously and, therefore, they suffer more than animals can." (15)

Dr. Potter in an article makes the folling point about a subject which he calls "bootleg euthanasia".(16) By this term he means that the persons who are close to the patient often attempt to put him out of his misery and, more often than not, bungle the job. This causes the patient only more pain and if the person dies, the person who administered the drug is liable to prosecution. It is known that in many cases where this possibility arises, the person gets panicky and quite often attempts to find the way out by means of suicide.

Another point which Dr. Potter makes is in answer to the accusation that "Euthanasia is Murder." He says:

> "Your Webster dictionary is known to define Muder as Killing with malice aforethought. Euthanasia is killing with mercy aforethought." (16)

In this way he answers the moral problem involved for this problem is one of the most serious obstacles toward having his program put into action.

In a pamphlet which the society puts out there is a section entitled "Pro and Con".(17) Here the society tries to answer the following quieries put forth by the "con" element.

Con: The Almighty reserves the right for himself to decided

the moment at which a life shall cease.

Pro: Then it would also be wrong to lenghthen life.

Con: The legalization of Euthanasia would weaken the moral fibre of the nation.

Pro: To ask that one's life shall be terminated, voluntarily to leave the known for the unknown, will always call for the exercise of courage and resolution.

Con: Suffering is part of the Divine Plan for the good of man's soul, and it must not be interfered with.

Pro: In that case we should not countenance the use of anesthetics or any relief of suffering by the medical profession. "Blessed are the merciful--All things whatsoever you would that men should do unto you, do you even so unto them."

Con: Euthanasia is against the Biblical Commandment,"Thou Shalt Not Kill."

Pro: Those who justify war and capital punishment (as the Christian Church has done through the ages) cannot reasonably condemn Euthanasia on this ground.

In answer to the point made by Dr. M. Coleman Harris, whom I presented on the "con" side, there is the case put forth in a novel which I read for this course. I refer to the book "Sorrel and Son" (8) where the father, who is dying in anguish of cancer, begs his son to put an end to it all. The father asks of his son, who is a doctor and is in the process of filling a hypodermic needle, "Make it a strong one, Old Chap." The son answers the request of his father and soon the father goes to sleep in peace and quiet and there is no more pain to contend with.

This concludes my presentation of the problems involved in the adoption of this idea and I would now like to present some of my own ideas on this topic in the next section.

Part 4: Conclusions.

I have several suggestions and ideas to add to our discussion of this very intricate problem and I would like to present them now.

Firstly, I would like to see the committee which investigates the request for Euthanasia, include among its members a specialist in the desease around which the case revolves.

Secondly, I feel that a psychiatrist might also be helpful in the granting or refusing of the request. I say this for there is such a sickness as Depressive Psychosis where the patient imagines himself in terrible pain and is constantly asking for death at the hands of anyone who might serve him for that purpose.

Thirdly, if anyone of the committee disagrees as to the fact that the patient should be allowed Euthanasia, the whole matter should be dropped and no legal sanction is to be given to any later request unless a new committee is formed and it appeals to a different court.

Fourthly, if the court is the only one to disagree as to the execution of the patients will, let the court appoint another committee and if the findings of the second committee are the same as the findings of the first committtee, the court is to be overruled. I say this for the members of the court who sit in judgement are not doctors and if two committees composed of at least four physicians find justification for Euthanasia, let Euthanasia be carried out.

If the above few ideas are incorporated into the bill advocating voluntary Euthanasia I am wholeheartedly in favor of the measure. I would like, though, to side with the "pro" element with two reservations, two thoughts which make me uneasy.

1) If the persons' mind is racked by pain so that he is ~~unable~~ incapable of stating his own wishes, a solution must be found which will not

put the patient at the mercy of those around him. Not being able to offer a solution to the problem myself, I would state, catagorically, that Euthanasia should not be carried out in such a case. One must remember that "voluntary" Euthanasia is being advocated.

2) I shudder at the thought of what may happen if the radical element gains control of the Society. If the bill, as advocated now is passed, what guarantee do we have that these radicals will not start a movement to apply Euthanasia to those whom society considers misfits? I refer to the insane, feebleminded, hopelessly crippled, deseased and chronic misfits. Such a movement must never gain control of the mind of the people for such a movement would be disasterous to the common welfare.

With the above two thoughts in mind and the suggestions previously mentioned, I throw in my lot on the "Pro" side of Euthanasia. I also think that its legalization will be of benefit to mankind and that if it is carried out in a decent manner, with all possibility of misuse and fraud eliminated, it can serve a useful purpose in our society.

The system of checks and balances which is provided for in the bill to be presented to the New York State Legislature this coming year covers, I believe, my apprehensions as to any fraud which might be perpetrated. I shall wrtie to the Euthanasia Society and ask them concerning my suggestions made above and if these suggestions are incorporated into the bill, the Society may count on my wholehearted and sympathetic support of their cause.

Part: 5 Referances and Bibliography.

1) The Case for Voluntary Euthanasia, by Euthanasia Society of America 136 East 57 Street, N.Y. page 5.

2) Euthanasia Society Bulletin, publ. by Euthanasia Society of America 136 East 57 Street, N.Y. Vol I, No. 1, November 1947; page 4.

3) Proposed Bill to Legalize Euthanasia, by Euthanasia Society of America. Amendment to Chapter 45 of Public Health Law. Section 301.

4) ibid No. 3. Section 303

5) ibid No. 3. Section 304

6) Petition to the Legislature of the State of New YOrk, 379 signatures as of December 21, 1948.

7) Petition to the United Nations, For the Amendment of the Declaration of Human Rights of Incurable Sufferers to Voluntary Euthanasia.

8) Resolution to the Legislature of the State of New York. No date.

9) Central Conference of American Rabbis Yearbook of 1948, page 129.

10) New York World-Telegram, Editorial. No date.

11) Taking Life Legally, by Rt. Rev. Msgr. Robert E. McCormick; Toronto, Canada, March 1947 issue.

12) Science cannot give Life; Science may not take it away; New York Daily Compass of August 24, 1949

13) A Doctor Speaks Against Euthanasia by Dr. M. Coleman Harris; issue of UNITY, Vol 121, No. 12; August 15, 1938

14) Mercy Death for Incurables should be made Legal by Gertrude Anne Edwards; New York Daily Compass of August 24, 1949

15) Should Voluntary Mercy Deaths Be Legalized? WCBS Dec. 22, 1947 6:15-6:30 PM. Affirmative by Dr. F.C. Potter.

16) The Case For Euthanasia by Rev. Dr. Charles F. Potter; Reader's Scope Magazine, May 1947

17) ibid No. 1. page 9.

18) Sorrel and Son by Warwick Deeping; Alfred A. Knopf, N.Y. publishers. page 399.

Hebrew Tabernacle of Washington Heights
607 WEST 161st STREET, NEW YORK 32, N. Y.
WAshington Heights 7-3725
JACOB POLISH
RABBI

December 13, 1949

Mr. Robert Lehman
Hebrew Union College
Cinncinatti, Ohio

Dear Bob,

I was very happy to receive your letter and was particularly pleased with the fact that you made a G plus in your first Hebrew examination. This is a wonderful beginning and I know that it has given you a great deal of confidence inasmuch as (to be perfectly frank) you were a little afraid of Hebrew.

With regard to your question on euthanasia --- it would take a rather lengthy and involved letter for me to adequately express my sentiment on the subject. However, I think that if one tossed all other considerations aside, such as the impulse of pity etc., he would be hard pressed to find any precedent in Jewish tradition supporting euthanasia. This does not mean that simply because there is no precedent that the thing is to be condemned, but I think that if we choose to support it, we must be prepared to do so on humanitarian grounds and in direct opposition to certain established Jewish traditions. For example, I wonder what a Rabbi would say at the funeral of the victim -- what happens to the great prayer of comfort "the Lord hath given and the Lord hath taken " ---- Must we substitute—the Lord hath given and the physician hath taken ? To those who say that the patient must first express a desire to be removed from his suffering, I, as a Rabbi, am forced to ask what happens to the Jewish attitude with regard to suicide,

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for in a very real sense this is a form of suicide.

The point I am trying to make, Bob, is that while, in my opinion, the merits and faults of euthanasia are debatable, one would be running into many obstacles if he tried to base support for the movement on ancient Jewish tradition. On the contrary, everything in Jewish tradition bespeaks the fact that God is the creator and in the process of creation it is He and He alone that can take the life of a man. This is the reason Rabbis, even though they can sympathize with the plight of an incurable, might find it difficult to give Jewish sanction to euthanasia.

Things are going along very well at the temple and I hopw to see you soon. With every good wish in which my wife joins me, I am

Sincerely yours,

Jacob Polish,
Rabbi

JP:jdp

Hebrew Union College
Cincinnati 20, Ohio
December 8, 1949

Euthanasia Society of America
38 East 65 Street
New York, 21, N.Y.

Gentlemen:

Not too long ago you were kind enough to send me some material for a paper I was writing in order to complete one of the requirements for my course in "Social Studies". I wish to thank you for the material and at the same time tell you that upon completion of my paper I came out in favor of Euthanasia with certain reservations and comments. It is about these comments of mine, and questions which I rasie, that I contact you hoping, perhaps, that you may be able to give me some of the information which I seek.

Firstly, in your bill which you intend to introduce in the N.Y. State Legislature you state that a committee of three persons should be appointed by the court to investigate the case. I ask the follwing: Why was it not specified in your bill that one of these two doctors who are to serve on the committee must be a specialist in the desease which is to prove fatal in the case of the patient? I think that this specialist is a necessity.

Secondly, I would like to see incorporated into the bill that if any member of the committee disagrees as to the value of Euthanasia in the case, the whole matter should be dropped. You only specify that if the court disagrees, the patient may appeal to a higher court. What if there is a difference of ppinion among the committee?

Thirdly, if your bill is passed in its present form and the patient makes a new appeal to a higher court, will the evidence of the old committee be used or will a new committee be formed by the higher court? I believe that the forming of a new committee is extremely

important; the new court should be able to interpret the findings of both committees in order to arrive at a justifiable decision. Fourthly, I believe that if the findings of the two committees are identical, even if the court disagrees with the verdict of the committee, then the court should be overruled and Euthanasia be carried out, for the court is not able to put itself in the place of a doctor. This fourth point is one which will benefit your society; has it been thought of and, if so, why was it not incorporated into the bill?

Fifthly, if a persons' body and mind is so racked with pain that he is unable to make the wish for Euthanasia then I believe that Euthanasia should not be administered. This will be a safeguard against unscrupulous persons. Your pamphlets make no definite statements ~~of~~ about this situation which may arise. Why not?

Sixthly, what place does the radical element of your society hold within your organization? By "radical element" I mean those who would put to sleep any and all misfits that are in society, the feeble minded and the chronically unfit to live in our society. How large is their part of the program, are they making any headway in swaying public opinion to their side and are they also trying to put a bill through the legislatures which would give them the power they seek?

The above are questions which have arisen in my mind during the course of my writing my paper. Won't you be kind enough to answer my queryes? I would be very much obliged. Thank you.

Respectfully yours,

ROBERT L. LEHMAN

Euthanasia Society of America, *Inc.*

38 East 65th Street, New York 21, N. Y.

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December 13th

Dear Mr. Lehman,

Thank you for your long letter and for the points you made about our bill. I should like to refer your letter to the Board of Directors and have them discussed.

As to the so-called "radical" element in the Society - when a questionnaire was sent to our Physicians' Committee regarding euthanasia for imbeciles and idiots only one-third of those signing for voluntary euthanasia believed that in certain cases it could be applied to monstrosities, idiots and imbeciles. Many of those made certain reservations so we confine our program merely to voluntary euthanasia as explained in the last answer to the pros and cons in our "Merciful Release" booklet.

Sincerely yours,

Mrs. Robert Edwards

Committee of 1776 Physicians
For Legalization of Voluntary Euthanasia

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PETITION TO THE UNITED NATIONS

For Amendment of the Declaration of Human Rights to include the Right of Incurable Sufferers to Voluntary Euthanasia

If the rights proclaimed in the Declaration of Human Rights as approved by the United Nations' General Assembly are to be fully realized and enjoyed by mankind, it is essential that a further right be recognized and observed—the right of incurable sufferers to euthanasia or merciful death.

In Article 5, the Declaration states, "No one shall be subjected to torture." This freedom cannot be fully assured unless sufferers from the torture of prolonged and painful incurable disease, for which no lasting relief is known, may legally secure release by death.

According to the preamble of the Declaration, we aspire to "a world in which human beings shall enjoy . . . freedom from fear . . ." Then let us relieve them from fear of a slow, painful death, by granting them the right to prompt release from incurable suffering, should they ever be subjected to it.

The preamble further declares that "the recognition of the inherent dignity . . . of all members of the human family is the foundation of freedom . . ." But the dignity of the human being is degraded, his personality is disintegrated, by suffering that breaks down his self-control, or by the repeated administration of deadening drugs for the temporary relief of such suffering.

In Articles 3 and 18 the Declaration states, "Everyone has the right to life, liberty and the security of person . . . to freedom of . . . conscience and religion." But the *right* to life does not mean the obligation to live:— a humane society will not condemn its members to live when life is nothing but prolonged suffering. By granting incurables the right to merciful release, society would confer no power upon the state to deprive anyone of life, liberty or security of person. Whether the individual sufferer would avail himself of the the right would depend entirely upon his own volition; he would have complete freedom to act in accordance with the dictates of his own conscience or religion.

Inasmuch as this right is, then, not only consonant with the rights and freedoms set forth in the Declaration of Human Rights but essential to their realization, we hereby petition the United Nations to proclaim the right of incurable sufferers to euthanasia.

ALREADY SIGNED BY THE FOLLOWING IN GREAT BRITAIN:

MEDICINE

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Lehman

ISSUE OF THE DAY

YES:

Mercy Death For Incurables Should Be Made Legal

By GERTRUDE ANNE EDWARDS
Editor of the Euthanasia Society Bulletin

The bill proposed by the Euthanasia Society of America, Inc., provides that:

1. Any sane person over 21 years of age, "suffering from severe physical pain caused by a disease for which no remedy affording lasting relief or recovery is at the time known to medical science," may address to a Court of Record a signed and attested petition for euthanasia, accompanied by an affidavit from his attending physician that the disease is, in his opinion, incurable.

2. The Court shall appoint a commission of three persons, at least two of them physicians, to investigate all the factors involved in the case and report to the Court whether the patient understands the purpose of the petition and comes within the provisions of the act.

3. Upon a favorable report by the commission, the Court shall grant the petition, and euthanasia, if still requested by the patient, may be administered by a physician or any other person chosen by the patient or the commission.

It should be noted that the bill is permissive, not mandatory; that the request for euthanasia must originate with the patient and that the patient may change his mind at any time, the permit for enthanasia being used only if and when he so wishes.

* * *

"There is no cure." These are not easy words for a physician to say. They are hard words for the patient's family to hear. They are the fore-runners of weeks, months, perhaps years of misery for all concerned. Narcotics are administered to relieve the sufferer; but gradually he develops an immunity to them. The periods of relief grow shorter and shorter.

"Give me something to put me to sleep," gasps the patient. "Give me so much I'll never wake up!"

"I cannot believe," said a Catholic physician who is a member of the Euthanasia Society, "that the Prince of Peace who said, 'Blessed are the merciful,' would condone unnecessary suffering."

"But doctors can err," says the opponents of the euthanasia bill. "The disease may not be fatal after all." Yes, there is a possibility of error in the early stages of a disease. But when the disease has reached a point where X-ray photographs, blood examinations, etc., show that it has attacked and seriously damaged vital organs of the body, no modern miracle of medicine can provide a new liver, new kidneys, new lungs or a new heart.

However, some doctors claim that there is no need for legalization because euthanasia is already being administered by the attending physician at his discretion. He bravely puts his solemn obligation to relieve suffering above professional convention and above the law, and furtively administers a lethal dose of narcotic. Some physicians admit that they have made a practice of this for years. They reason that the choice is **not between life and death** for their patient, but between **two kinds of death**—a long-drawn-out agonizing death, or a quiet, easy, peaceful one.

* * *

But if euthanasia is practiced, it is certainly better that it should be sanctioned by law, brought into the open and safeguarded against abuse, rather than carried on illegally, surreptitiously and without regulation. It is not fair that a physician in doing what his conscience dictates should lay himself open to criminal prosecution. It is safer that he should share the responsibility for the decision with other physicians, and that the procedure should be authorized by a court of law, rather than leaving the matter entirely to the discretion of one individual.

Sometimes the patient himself, knowing that he faces months of agony and unable to secure a painless, sure means of merciful release, resorts to a crude method—jumps from a window, slashes his wrists, gulps down a searing disinfectant, or turns on the gas jets, the last method sometimes resulting in injury and death to others.

Under our present archaic law, the vast majority of sufferers from incurable, painful diseases, drag out their wearisome existence until ruthless, unreasoning nature brings it to an end.

The probability that such a fate is in store for you or some member of your family increases every year. The advance of science has increased the average length of life. Many of us will reach the degenerative stage of life in which cancer and other such diseases tend to occur. After the age of forty is passed, one out of every seven persons dies of cancer. In 1946, 182,005 persons in the United States died of cancer, an increase of more than nine thousand over the previous year. And cancer is only one of the degenerative diseases to which our aging population is subject.

* * *

In New York State 3,272 physicians have gone on record in favor of legalizing voluntary euthanasia and last year over four hundred ministers and rabbis, including such religious leaders as Rev. Drs. Henry Sloane Coffin, Harry Emerson Fosdick, Henry Neumann and Guy Emery Shipler petitioned the legislature to enact this humanitarian measure, declaring it compatible with the principles of morality and religion.

A similar petition now being circulated among lay voters already has 1,100 signatures.

If you yourself were facing a painful, lingering death, wouldn't you welcome euthanasia? Wouldn't you be thankful if prompt release were legally available for some relative or friend undergoing long, hopeless suffering?

Write the Euthanasia Society, 38 East 65th Street, today, to add your name to the Voters' Petition for legalization of voluntary euthanasia.

Question:

Should voluntary euthanasia be legalized?

Euthanasia (from the Greek) means being happy or opportune in the time of one's death. In popular usage today it is more or less synonymous with "mercy killing." And there is a growing movement backed by a distinguished group of professional people, including a number of writers, doctors and clergymen, which hopes to give voluntary euthanasia legal status with proper safeguards.

It is argued that mercy killing at the request of the patient, after an examining commission (of which at least two of the three members are physicians) has applied to a Court for permission, will protect the procedure from any abuse. The reasoning back of the concept is that, when the illness is incurable, euthanasia does not offer a choice between life and death, but simply between two kinds of death—the one quick and painless, the other long-drawn and possibly agonizing.

The arguments against such a practice, aside from the basic ethical and social points touched upon by Dr. Hoffmann, are that a disease that seems incurable today may yield to a new drug or treatment tomorrow and that, if left to reconsider, the patient may well change his mind.

The Euthanasia Society stresses the word voluntary in presenting its case, but perhaps the term is being misused. Pain is the real driver in an illness which has reached the point at which euthanasia is being considered and pain can twist an otherwise sound outlook. An examining commission would certainly not accept a patient's wishes while under the influence of drugs and yet the time when desire for escape would be most urgent would be when the narcotics had worn off.

Dr. Hoffmann has rightly pointed out that there is no instinct to die. A baby kitten (not an aquatic animal) will make swimming motions if dropped in the water. A human being can attempt suicide by holding his breath, but the instinct to live forces him to breathe again.

Gertrude Anne Edwards, who presents the case for euthanasia, was born in Bridgeport, Conn., in 1906 and is a graduate of Connecticut State Teachers' College and NYU. Widow of Robert Edwards, illustrator and composer, she is a former teacher and newspaperwoman.

Dr. Richard Horace Hoffmann was born in Vienna and came to this country when he was two years old. He graduated from Cornell in 1908, interned at Mt. Sinai Hospital in 1911 and has now been specializing in psychiatry for 35 years. Currently neuropsychiatrist at Beth David Hospital and in private practice, he is the author of numerous medical papers and of a standard work dealing with the history of medicine, "The Struggle for Health."

—CLIP BOUTELL

What's Your Opinion?

Have you a bone to pick, an ax of general interest) you'd like to grind or information to round out the picture presented on this page? If you have by all means let us hear from you. Issue of the Day is a regular feature of The Daily Compass, and your letters will appear on the page opposite Write to Issue of the Day, The Daily Compass, 164 Duane St., New York 13, N. Y.

NO:

'Science Cannot Give Life; Science May Not Take It Away'

By DR. RICHARD HORACE HOFFMANN
Neuropsychiatrist, Beth David Hospital

In spite of its miraculous progress in every field of endeavor, science has not yet attained an insight into the supreme secret of nature—the secret of creation. Science cannot give life. Science may not take it away.

Euthanasia is the act of inducing a gentle and easy death. It is not a new word in our language. It appeared in ecclesiastical literature in the middle of the 17th century and it has been referred to by many savants, statesmen and philosophers.

Death is the inevitable end of life. The best clinical definition of death is the body's inability to take in oxygen. It may come with swift and sudden stroke. It may destroy its host with slow, insidious step. It is human to wish for a painless death. It is human to wish to avoid a lingering illness, or to be aware of your own slow mental and spiritual disintegration. But despite all the calamitous manifestations of nature, there is no instinct to die.

The suicide has merely lost the instinct to live. I have had a number of cases of attempted suicide in the course of my own experience. Among those who survived, I cannot remember one who tried it again.

* * *

A man vital and vaunting full possession of his reason, may say that he does not want to live in pain and suffering, and request euthanasia—when the time comes. But as we grow older the horizons of consciousness narrow. They become wedge-shaped, while in youth, they are fan-shaped. We submit to the indispositions that hardening arteries, and tired organs, and failing glands consign to us, with a certain tolerant resignation. But the instinct of self-preservation is eternal. "We would rather bear the ills we have than fly to others we know not of," not as Hamlet says, that "we fear something after death," but because we hate to surrender the process called life.

As far as euthanasia itself is concerned, it has been my observation that most people are not so concerned over a patient's suffering as they are over their own discomfiture in watching. I am absolutely against the use of euthanasia for anyone whose only symptom is pain. We have so many ways of relieving it.

* * *

There are, however, two types of human beings who awaken our sympathy to their plight: those who were born unfitted for life and those whom life has unfitted for its purpose. Shall we kill the defective child, throw the idiot to the wolves as they did in primitive societies? No. Rather convince the parent of the futility of giving love and time to a light-struck human film that can take no impression and develop no image. Institutionalize these children by law. Let the examining physician—expert in his profession—segregate these children according to type and let the State consider their care one of its duties.

The second group of cases that inspire the idea of euthanasia are the hopelessly maimed and crippled. But ask our veteran basket cases—blind, deaf, and paralyzed—whether the miracle of life in spite of their agonies is not an inspiring light?

* * *

The third group consists of those who are hopelessly ill. People afflicted with cancer, with tuberculosis, with mental disease, with chronic ailments that will inevitably compel them to shake hands with the grim reaper. They may ask for euthanasia; but I believe that there is something with which the human soul is so mysteriously tabernacled that it would make it shudder in the memory of the preternatural authority it assumed.

Today, there are so many ways of easing pain. Treatment has advanced through medicine and surgery to a point where the victory in the battle belongs to the sufferer. Even a case of disseminated cancer may be so treated that the victim is never fully aware of his disaster and is kept free from suffering. Those once considered hopelessly insane are responding to modern methods of treatment in many instances. The gruesome catastrophe of brain syphilis has yielded to a malarial parasite. The agonizing pain of pulmonary tuberculosis has been assuaged by methods that put the lung at rest.

Pain is the great creator of despair and pain is gradually being conquered by the march of science. Today, even the decline that comes with senility is being dispersed by the newer knowledge of the causes—the result of ceaseless research.

* * *

It is therefore my opinion that, having lived for five thousand years of creeping civilization by the commandment not to kill, it would in this atomic age be assuming a responsibility and an inhuman arrogation to kill a human being in the name of humanity.

One must remember, too, that we rarely do things that are not prone to yield a little gain. Euthanasia can lend itself so easily to abuse. In primitive times, parents who stood in the way of ambition and acquisition were prematurely dispatched. The hope of a legacy shrinking in the face of the cost of protracted disease, may influence a scion of unmoral calibre.

If the family tie and the love and reverence for parents is to be eliminated from society, we might just as well revert to primitive principles of life.

PETITION

To the

LEGISLATURE *of the* STATE *of* NEW YORK

★

We, the undersigned Ministers of Religion, taking note of the fact that a distinguished company of a thousand physicians of New York State have courageously advocated the legalization of voluntary euthanasia, desire to affirm our conviction also that the ending of the physical existence of an individual at his request, when afflicted with an incurable disease which causes extreme suffering is, under proper safeguards, not only medically indicated, but also in accord with the most civilized and humane ethics and the highest concepts and practices of religion.

Our profession takes us constantly into the presence of sickness and death. Every one of us has seen suffering which has passed beyond any possibility of an ennobling effect upon character and has become protracted torture, when the only merciful prayer would be that the end might come speedily. We have seen the degradation and disintegration of personality through the prolonging of existence by the administration of deadening drugs.

Since humanity was endowed by its Creator with powers that entail the responsibility to determine human destiny, powers which are increasingly exercised in the light of growing knowledge, we believe we must not shirk the responsibilities of mercy.

We believe in the sacredness of the human personality, but not in the worth of mere existence or "length of days." We no longer believe that God wills the prolongation of physical torture for the benefit of the soul of the sufferer. For one enduring continual and severe pain from an incurable disease, who is a burden to himself and his family, surely life has no value.

We believe that such a sufferer has the right to die, and that society should grant this right, showing the same mercy to human beings as to the sub-human animal kingdom. "Blessed are the merciful."

Resolved, therefore, that we, the undersigned ministers of religion in New York State, hereby petition the Legislature of the State of New York to amend the law to permit voluntary euthanasia for incurable sufferers, when authorized by a Court of Record, upon receipt of a signed and attested petition from the sufferer, and after investigation of the case by a medical committee designated by the Court.

Signed by:

379 PROTESTANT AND JEWISH
MINISTERS IN NEW YORK STATE

George A. Ackerly, Bronxville
Charles B. Ackley, New York
Arthur Eugene Adair, New York
William A. Aiken, Auburn
Frederick C. Allen, Westhampton Beach
Valentino Ambrosini, Brooklyn
J. Phillip Anshutz, Flushing
Frederick A. Aston, Scarsdale
Marshall N. Bacot, Astoria
Charles W. Baldwin, Scarborough
Lockett F. Ballard, Garrison-on-Hudson
Bernard J. Bamberger, New York
Lee Vaughn Barker, New York
John Barlow, Brooklyn
David W. Barry, New York
Robbins W. Barstow, New York
Marshall E. Bartholomew, Preble
Harold L. Beaumont, Center Moriches
Dow B. Beene, New York
John Henry Bell, Scarsdale
Wilson Bennett, Binghamton
Harry C. Benson, Rochester
Alfred Bentall, McGraw
Walter E. Bentley, Staten Island
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L. Glenn Black, E. Hempstead
Robert H. Blackshear, Peekskill
Arland C. Blage, Malverne
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Paul F. Boller, Far Rockaway
Marcel Bonard, New York
Stanley P. Borden, Rochester
Harold J. Bortle, Pittsford
David N. Boswell, Rome
George Borthwick, Brooklyn
Charles A. Bourner, Cortland
W. Russell Bowie, New York
Beverley M. Boyd, New York
Donald M. Brookman, New York

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John A. Erickson, Morristown
Harry B. Erkman, Broadalbin
Frederick Errington, Schroon Lake
J. E. Everett, Brewster
Alexander Fazakas, Buffalo
Walter Rockwood Ferris, Syracuse
Wells H. Fitch, Riverhead
John H. Fitzgerald, Brooklyn
Daniel J. Fleming, New York
Harry Emerson Fosdick, New York
Howard R. Foye, Saratoga Springs
Edgar Frank, Owego
Wilbur M. Franklin, Newburgh
Charles A. Frasure, Sherburne
G. Shubert Frye, Syracuse
Albert C. Fulton, New Rochelle
V. D. Furnad, Mount Vernon
Davis Gardiner, Dickinson Center
C. Ronald Garmey, White Plains
William H. Garth, New York
John Gass, Troy
J. Douglas Gaston, Liberty
George H. Gates, Cato
Leo Alvin Gates, Springville
Henry S. Gatley, Rochester
Charles S. Geiger, Brooklyn
Charles G. Girelius, Barneveld
Francis R. Godolphin, Staten Island
Albert S. Goldstein, Bronx
Sidney E. Goldstein, New York
Cyrus M. Gonigam, Elizabethtown
Carl J. Grabb, Painted Post
Arthur R. Graham, Yonkers
Dwight W. Graham, Bath
J. William L. Graham, Cortland
Charles S. Gray, Orient
J. Hiram Greenley, Buffalo
Cornelius Greenway, Brooklyn
Amos M. Gunsberg, New York

Herbert W. Knox, Jamaica
Leon V. Kofod, Woodmere
Sigismund Laky, Yonkers
Herbert P. Landes, Larchmont
J. C. Lappeus, Albany
Gayle John Lathrop, New York
John Howland Lathrop, Brooklyn
Kermit Lawton, Albany
David A. Leach, Canandaigua
Auburn E. Leese, Bridgehampton
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John O. Meloy, Lockport
Robert D. Merrill, Seneca Falls
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Arthur Breese Merriman, Syracuse
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William J. Metz, Central Square

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A. L. Roberts, New York
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H. K. Robinson, Lawrence
Shelby Rooks, New York
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Damiano Rossi, Corona
Francis Martin Ruland, Newburgh
Donald M. Runyon, Bellmore
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Guy Emery Shipler, New York
Roland Showalter, Oakfield
Vincent B. Silliman, Hollis
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H. Pierce Simpson, Carmel
John W. Slack, Binghamton
Rush R. Sloane, Locust Valley
Lary B. Small, New York
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Sigfrid W. Sundin, Buffalo
Philip Allen Swartz, Poughkeepsie
A. E. Swearingen, Jr., New York

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John F. Buyer, West Coxsackie
Charles Cornelius Cain, Lynbrook
W. Halbert Campbell, Hammond
Pietro Campo, Staten Island
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John A. Cartmell, Bedford
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W. Fletcher Daum, Unionville
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J. Hiram Greenley, Buffalo
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Amos M. Gunsberg, New York
Z. Harry Gutstein, Brooklyn
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Raymond S. Hall, New York
Warren Daniel Hall, Schaghticoke
Peretz Helpern, Rockville Centre
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Seward Hiltner, New York
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Clarence W. Jones, Roslyn
Evan M. Jones, LeRoy
John Paul Jones, Brooklyn
Martyn D. Keeler, Gloversville
Victor H. Keiser, Corning
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Stephen L. Kiser, Richmond Hill
Cecil E. Kite, Elmhurst
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Kurt L. Metzger, Glens Falls
Henry H. Meyer, New York
Max Meyer, Flushing
Henry C. Millard, Ontario
Edward W. Miller, New Rochelle
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Legalize
Merciful Release
for
Incurable Sufferers

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Euthanasia Society Bulletin

Vol. I, No. 1 November, 1947

DEGENERATIVE DISEASES ON INCREASE

Dr. Louis I. Dublin, Second Vice President and Statistician, Metropolitan Life Insurance Co., in his pamphlet, "Problems of an Aging Population," writes:

"Of the first five causes (of death) in order of magnitude, in the present situation four - heart disease, cancer, cerebral hemorrhage and nephritis - are diseases of middle life and old age."

With our aging population, the incidence of these painful, degenerative diseases is rapidly increasing...and with it, the need for legalizing merciful release of their incurable victims.

* * *

ENGLISH SOCIETY RESUMES ACTIVITY

Dr. C. Killick Millard, Hon. Sec. of the Voluntary Euthanasia Legalization Society in England wrote Mrs. Robertson Jones this year:

"My Society is waking up again after the enforced inactivity of the war years. We held our Annual Meeting in London yesterday and are hoping to get good publicity from

(continued p. 2, col. 1)

THE OTHER SIDE OF THE FENCE

Those who believe in euthanasia are neither atheists, communists, fascists nor "nuts" as they have frequently been called by their opponents. They are sane, sensible people, many of them college professors, scientists, lawyers, ministers, business men and women, and housewives, as well as nurses and doctors.

Their own experiences have built the foundation for this belief. Either in their business, professional or private lives, sometimes in their own families, they have suffered themselves through watching the drawn-out agony of some incurable.

Nothing can be done for him legally, except administer opiates for temporary relief. But he gradually develops an immunity to these and secures no respite from his pain. He may exist, not live, for years - pleading for the end, his friends and family agonizing with him but helpless.

For such incurables as these the believers in voluntary euthanasia wish to amend the law to permit the patient, under medical

(continued p. 3, col. 1)

(cont'd from p.1, col.1)
it."

American papers reported the meeting stressing particularly the speech of Dr. Barton who described a case in which he had administered euthanasia at the patient's request. A clipping of the news story was sent to all our members.

The English Society has increased its list of Distinguished Supporters and hopes to get its bill introduced in the House of Lords this year.

* * *

WOMAN CLEARED IN "MERCY DEATH"

The court of Reading, Pa., tried a clear case of voluntary euthanasia a few weeks ago.

Miss Ella Haug, 49, had faithfully cared for her bedridden mother for two and a half years. The incurable invalid pleaded for an overdose of pills so that she could "fall asleep." "I owed it to my mother," Miss Haug said. "It was a duty.

"We started to say the Lord's Prayer together. Her voice grew weak. When we came to the part, 'Deliver us from evil,' her voice died away, and she didn't say any more."

When the jurors acquitted Miss Haug, she exclaimed, "I'm so glad you could understand...that means more to me than freedom."

The jurors and Court recognized the moral right of Miss Haug's act. But in the meantime she had the agonizing responsibility of administering the dose as well as the torture of the trial itself.

Isn't it time our Courts recognized the legal as well as the moral right of voluntary euthanasia? No one person would then have to shoulder the responsibility. A law court and a medical committee appointed by the court would review the case, in accordance with the Society's bill.

* * *

NEW PUBLICATION

The Haldeman-Julius Press of Girard, Kansas has just published Dr. A. L. Wolbarst's booklet, "The Case for Voluntary Euthanasia." Copies may be secured by members from the Society's office. (20¢)

* * *

We also have available (without charge) an article from Magazine Digest, "Taking Life Legally," and Dr. Potter's article on euthanasia which appeared in the May issue of Readers' Scope.

Copies of these, and "Merciful Release, the Case for Voluntary Euthanasia," will be sent to you or your friends upon request.

* * *

EUTHANASIA BROADCAST

We wish to thank the members who responded to our request to write Mr. Bruno Shaw of Station WNEW when he discussed euthanasia on his program, "In Your Opinion."

* * *

(cont'd from p.1, col.2)
and Court supervision to sleep "the sleep that knows not waking."

Over the Fence

Occasionally, the Society receives telephoned calls or letters from other believers in euthanasia, themselves victims of cancer and other incurable, painful diseases, who beg for a doctor who will grant them merciful release, or ask if there is any state in which euthanasia is legal.

The most poignant communication was received recently from a victim of a hopeless, painful paralysis - Mr. W. J. Corwin of Oswego, New York.

"You have to get over the fence if you would really see how the picture looks from the other side," he writes.

"During the last five years of my sixty-one, spastic paralysis has slowly developed so that my voice and all motor controls are gone except for some slight movements of hands and forearms. I am about as helpless as during the first few months of life... All (doctors) agree that the medical profession knows little about the cause and treatment and almost nothing as a cure...

"To this helpless condition of paralysis with its cramps and pain and constant salivation induced by necessary sedatives, a good case of asthma, a good heart and appetite, and you have a sorry combination that may last from ten to twenty years...

"Thus, I am in a position to say that a society refusing the judicious use of euthanasia is guilty not of inhumanity, but of barbarism more cruel than the stocks of colonial days...Society possesses no inherent right to deny a request for euthanasia when made to and certified by a proper commission. Until Society recognizes this fact...the sufferings of hundreds will be needlessly prolonged just to satisfy misconceptions and false sentimentality of an otherwise well-intentioned public."

Mr. Corwin continues with pertinent answers to anti-euthanasia arguments.

(Leaflet sent upon request)

* * *

INQUIRIES

During the year hundreds of inquiries have been received from libraries and students for information about euthanasia to be used in debates, class papers, etc. These came to us from all over the country.

Occasionally an inquiry comes from as far away as Norway or Palestine. The latest has come from a native of Guam, Midway Islands.

* * *

NEW MEMBERS

The Society is very grateful for the names of friends sent in by some of our members. Literature has been sent to them, and we have added many new members to our list. We hope that more will cooperate.

LETTERS TO THE PRESS

Frequently the report of a case of euthanasia, or comments on the subject, are printed in our newspapers. The Society subscribes to a clipping bureau, but by the time these clippings reach us and word can be sent out to our members, the news is "stale," and not many of our members' letters are printed.

We should be grateful, therefore, if members who see an item regarding a "mercy killing," or a suicide because of "incurable illness," would clip and send it to us immediately.

We could then send a reproduction of the clipping to all our members - or if it is local news only - to those members who reside in that state.

Of course, we hope that the member who sees the report will also write himself to the editor

IMMEDIATELY.

* * *

Twenty-two members responded to our appeal to write letters about the resolution condemning euthanasia adopted by the Catholic Women's Union. These were sent to fourteen different newspapers and magazines, including the European edition of the Herald-Tribune.

So far as we know only two of these were printed: Dr. Inez N. Philbrick's letter in the Dayton, Ohio, News, and Mrs. Robert Avery's in the Chicago Daily News. Mrs. Avery's letter has brought us some new members.

GALLUP POLL

The Institute of Public Opinion poll this summer on euthanasia resulted unfavorably for the advocates of euthanasia:

Yes	37%
No	54%
No opinion	9%

The vote by age:

	Yes	No	No Opinion
21-29	46%	47%	7%
30-49	36%	54%	10%
50 and over	33%	58%	9%

The question asked by the Institute, however, did not mention the legal and medical supervision we stress in our bill. Had they presented these safeguards to the voters, we may feel assured the vote would have been more favorable.

* * *

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MERCIFUL RELEASE

The Case for VOLUNTARY EUTHANASIA



The Euthanasia Society
of America, *Inc.*

For the Legalization of Voluntary Euthanasia (*)

136 East 57th Street, New York

(*) "Euthanasia" means the termination of human life by painless means for the purpose of ending severe physical suffering.

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1942 Feb. 19

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Merciful Release

A doctor stands by a bedside looking down at the pain-twisted face of his patient. For months the patient has been lying there, tortured and helpless. He faces months of agony before the inevitable end. For the doctor knows the disease is incurable. So does the patient. He beseeches the doctor, he implores members of his family, for merciful release.

But according to the law, any person who deliberately shortens another's life, no matter how merciful his motive, is guilty of murder.

Under such a law, what is the fate of sufferers from lingering, painful, incurable diseases?

The benefit of narcotics is seldom more than transient. The patient becomes semi-immune to their effects. A dose which first produced four hours' sleep, soon produces only three, then two, then almost none.

Facing months of agony and unable to secure a painless, *sure* means of suicide, some sufferers attempt crude methods—they jump from windows, slash their wrists with a razor, or gulp down some corrosive and searing disinfectant.

In other cases, a devoted and heroic relative takes the law into his own hands, puts the sufferer out of his misery, and himself risks conviction as a murderer.

Mrs. J. of Hewlett, Long Island, was suffering from an incurable disease. Two months ago the doctor had said she was on the point of death. The last five days and nights she had been in such agony that her elderly husband had not left her bedside. Finally he could stand her suffering no longer: he piped gas from the cellar to her room, ended her torture and gave himself up to the police.

In still other cases, a brave physician, putting his solemn obligation to relieve suffering above professional convention and above the law, furtively administers a lethal dose of narcotic. Some physicians admit that they have made a practice of this for years. They reason that the choice is not between life and death for their patient, but between two kinds of death; a long-drawn out, agonizing death, or a quiet, easy, peaceful one; between giving him the fitful, transient sleep of

anaesthesia, or the dreamless and unending sleep of death. But by this act of mercy, they make themselves liable to criminal prosecution and professional ruin. Naturally those who will run this risk are the exception.

Sir James Purvis-Stewart, famous nerve specialist, was called to the bedside of a friend—a charming and cultured woman. She was dying of an incurable disease.

"You are my true friend," she said, "I want you to do me a great service. Give me something that will make me sleep so that I will not wake again. . . ."

"I will not say what action I took," said Sir James when he told this story, "but next day the sufferer failed to wake.

"Had I been placed in the dock and charged with the killing of that dear friend, I might perhaps, under present legal conditions, have been convicted and condemned.—Such a risk ought no longer to exist."

—Lindsay Post, May 23, 1939.

Under our present archaic law, the vast majority of sufferers from incurable, painful diseases, drag out their wearisome existence until ruthless, unreasoning nature brings it to an end.

Alexander Lundin, 41 years old, was injured in a fall 29 years ago and has been ever since a victim of osteomyelitis, chronic inflammation of the marrow of his bones. He has undergone 62 operations. Informed that he must have his 63rd operation at the Kings County Hospital, he cried "I want to die! Please just put me to sleep, Doctor!"

Seattle Star, June 7, 1938.

What is the probability that such a fate is in store for you or some member of your family?

The advance of science has increased the average length of life. Many of us will reach the degenerative stage of life in which cancer and other such diseases tend to occur. After the age of forty is passed, *one man in eight or ten, one woman in six,* must go under the knife, the radium pack or the X-ray tube, because a dangerous growth is taking possession of the body. The mortality rate from cancer, the disease responsible for the greatest number of slow, painful deaths, has almost doubled within the last thirty years; approximately 150,000 persons died of cancer in the United States during 1938. That is only one of the degenerative diseases to which our aging population is subject.

"She was sodden with cancer; every nerve fibre responded hourly to pressure pain that sapped her strength and gave her relentless torment—A cursory examination made it plain that the disease was so far advanced that any hope of alleviation was illusory.

" 'Doctor,' she said, and reached her yellow hand to claw mine, 'the pain is dreadful and I am only a misery to my folks. Cannot Doctor put me out of my misery?'

"—As it was, I could do little. Her look when I left her was a reproach." —Dr. C. Lewis Leopoldt.

Why not amend the law? That countless human beings should endure such pain and suffering in the process of dying is unnecessary. To legalize voluntary euthanasia is in accord with the scientific and humane spirit of this age. We no longer believe that physical suffering is the will of God, to be accepted with resignation. Medicine has already progressed far in the prevention of pain. The next step forward is to make it practicable for every incurable sufferer to secure the blessing of a quick, easy and peaceful death.

Interest in euthanasia is mounting month by month. Editorials on the subject are appearing in newspapers all over the country. The man in the street is discussing "mercy killing." More and more people eminent in every sphere of life are coming to the support of the movement. Among those sponsoring the legalization of voluntary euthanasia in England are such leaders of thought as Sir James Jeans, Havelock Ellis, Julian S. Huxley, Harold J. Laski, W. R. Inge, George Bernard Shaw, Prof. G. M. Trevelyan, M.D., H. G. Wells; and the following distinguished medical authorities:

Sir W. Arbuthnot Lane, Bt., CB., F.R.C.S.
Sir Frederick Menzies, K.B.E., M.D., F.R.C.P.
Sir James Purves-Stewart, K.C.M.G., M.D., F.R.C.P.
Sir St. Clair Thompson, M.S., F.R.C.P., F.R.C.S., LL.D.
Past Pres. Royal Society of Medicine
R. C. Punnett, F.R.S.
Prof. of Genetics, Cambridge Univ.
Sir Humphrey Rolleston, Bt., K.C.B., M.D., LL.D.
Past President, Royal College of Physicians.
E. D. Adrian, M.A., M.D., F.R.C.P., F.R.S.
Professor of Physiology, Cambridge Univ.
Major Gen. Sir Francis Treherne, K.C.M.G., F.R.C.S., D.P.H.
J. Myles Bickerton, M.A., F.R.C.S.
Senior Ophthalmic Surgeon, Kings College Hospital.
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Considering that the movement was not organized in the United States until 1938, questionnaires indicate a remarkable backing for it. To an inquiry addressed by the Euthanasia Society of America to the physicians of New York State 3981 (80%) of the replies were favorable.

Misunderstanding, prejudice and fear, however, are still prevalent. A wisely directed campaign is needed to educate public opinion to demand this great humanitarian reform.

THE EUTHANASIA SOCIETY OF AMERICA

This Society was organized in New York City in January, 1938. Its objects are as follows:

1. By means of an educational campaign to create public demand for the legalization of voluntary euthanasia.
2. To secure the enactment of state laws permitting voluntary euthanasia with procedure as simple as is consistent with security against abuse.

The work of the Society is carried on by a board of directors, on which are representatives of medicine, science, the law and the church.

Membership in the Society is open to all who sympathize with its objects upon annual payment of the following dues:

Regular members . . .	$2 - $5
Contributing members . . .	$10
Supporting members . . .	$25
Patrons	$100

A membership form is to be found inside the back cover of this pamphlet. Sign it and mail it today to the Euthanasia Society of America, 136 East 57th Street, New York City.

We need your help. Your name on our membership list will carry weight with your representatives in your state legislature. Your influence will strengthen the movement.

Dr. Charles Francis Potter, founder of the Euthanasia Society, was called to the telephone one afternoon last autumn. A woman's trembling voice said: "Dr. Potter? I read about your society in the paper. How soon will that law go through? I am worn out with pain. I shall never be any better. But the doctor won't do anything. I have tried to jump out of the window, and to take poison, but my nurse won't let me. I can't stand it much longer.... Can't you get that law through?"

A VOLUNTARY EUTHANASIA BILL

The Society hopes to have a bill introduced into the legislatures of New York and other states as soon as sufficient public support has been obtained to assure it of genuine consideration.

As a basis for discussion, a tentative bill has been prepared, and suggestions for its improvement will be welcomed. The text will be sent to any member upon request.

WHAT IS PROPOSED IN THE BILL

The bill as at present drafted, may be summarized as follows:

1. Any sane person over 21 years of age, "suffering from severe physical pain caused by a disease for which no remedy affording lasting relief or recovery is at the time known to medical science," *may* address to a court of record a signed and attested petition for euthanasia, accompanied by an affidavit from his attending physician that the disease is, in his opinion, incurable.

2. The Court shall appoint a commission of three persons, at least two of them physicians, to investigate all the factors involved in the case and report to the Court whether the patient understands the purpose of the petition and comes within the provisions of the act.

3. Upon a favorable report by the Commission, the Court shall grant the petition, and euthanasia, if still requested by the patient, may be administered by a physician or any person chosen by the patient or the Commission.

It should be noted that the bill is permissive, not mandatory; that the request for euthanasia must originate with the patient and that the patient may change his mind at any time, the permit for euthanasia being used only if and when he so wishes.

SOME OPINIONS

Dr. W. R. Inge, K.C.V.O.

Ex-Dean of St. Paul's Cathedral, London

"It seems anomalous that a man may be punished for cruelty if he does not put a horse or a dog out of its misery, but is liable to be hanged for murder if he helps a cancer patient to an overdose of morphia. I do not think that we can assume that God wills the prolongation of torture for the benefit of the soul of the sufferer."

THE REV. J. M. CREED, D.D.
Professor of Divinity, University of Cambridge

"Provided that an ample margin of safeguard against abuse be secured, then it appears to me a duty to God and man to use our knowledge to obviate such suffering as allows neither of remedy nor hope, when the sufferer himself desires it.. Our proposals are, in my judgment, fundamentally congruous with the Christian ethic, and I am glad of the opportunity to commend them to my fellow churchmen."

C. J. BOND, C.M.G.
Hon. Consulting Surgeon, Leicester Royal Infirmary, England

"The real value of life consists not merely in living, but in living *usefully* and *happily*. But when, as in the case contemplated in this Bill, there is no hope of cure or restoration to health and usefulness, then in such cases I hold it to be the duty of society to respect the wish of the sufferer to be allowed to terminate such a burdensome and unhappy existence, without rendering himself, his relations, and the doctors, participators in what is, as the law now stands, an illegal act."

FOSTER KENNEDY, M.D., F.R.S.
Head of the Neurological Division, Bellevue Hospital, New York

"I am sure that your movement is necessary for the making of a good society... Many wise and kindly doctors, on their own responsibility, will always assuage those occasional cases where death is difficult. However, I came gradually to see that this voluntary exercise of power in mercy by physicians, did not begin to touch the heart of the problem."

ALICE PERKINS GILMAN,
who has been described as one of the twelve greatest American women.

"The time is approaching when we shall consider it abhorrent to our civilization to allow a human being to lie in prolonged agony which we should mercifully end in any other creature."

ABR. L. WOLBARST, M.D.
Associate Editor, Journal of the International College of Surgeons

"There is nothing noble or glorifying in the ulti mate death struggle... Postponement of the imminent dissolution against the expressed will of the sufferer is in reality nothing but a gross disservice, a condemnation to a cruel continuance of the living death. To refuse relief to such a man or woman may rightfully be regarded as a denial of the physician's solemn obligation to relieve pain and suffering... But his hands are tied."

REV. CANON HAROLD ANSON, M.A.
Master of the Temple, London

"Skilled human judgment may give us a better criterion than the irrational growth of bacteria in the body as to the desirable moment for the final act of death."

HECTOR BERLIOZ
Speaking of the death of his sister from cancer of the breast after six months of horrible suffering

"And not a doctor dared have the humanity to put an end to this martyrdom by letting my sister inhale a bottle of chloroform. This is done to save a patient the pain of a surgical operation which lasts a quarter of a minute; but it is not done to deliver one from a torture lasting six months—The most horrible thing in the world, for us living and sentient beings, is inexorable suffering and we must be barbarous or stupid or both at once, not to use the sure and easy means now at our disposal to bring it to an end."

SIR FRANCIS BACON

"I esteem it the office of a physician not only to restore health, but to mitigate pain and dolors; and not only when such mitigation may conduce to recovery, but when it may serve to make a fair and easy passage."

SIR THOMAS MORE

Canonised by the Roman Catholic Church in 1935, in his famous work *Utopia*, represented the inhabitants of his ideal state as practising voluntary euthanasia in cases of incurable and painful illness. Dean Swift called Sir Thomas More "the person of the greatest moral worth this nation has yet produced"; and Father Sir John O'Connell described him as the greatest Englisman who ever lived, and "the greatest moral force of his age."

THE RIGHT HON. THE EARL OF LISTOWEL

"For Christian and non-Christian alike, the greatest commandment is that which bids us exercise mercy and compassion toward sentient creatures."

FRANCIS B. SUMMER, Sc.D.
Professor of Biology, University of California

"It is a tragic commentary on the backwardness of public opinion (or at least of our legislation) that such a self-evident proposition has to be argued at all: particularly as it affects the sufferings of untold thousands."

PRO AND CON

1. *Euthanasia is murder.*

Ans. Murder is the "*illegal* killing of another person with malice aforethought." But euthanasia is administered in mercy, not malice; and it will not be illegal when the proposed law is enacted. Therefore it is not murder.

2. *Euthanasia is against the Biblical command, "Thou shalt not kill."*

Ans. Those who justify war and capital punishment (as the Christian Church has done through all the ages) cannot reasonably condemn euthanasia on this ground.

3. *Suffering is part of the Divine Plan for the good of man's soul, and must not be interfered with.*

Ans. In that case we should not countenance the use of anaesthetics or any relief of suffering by the medical profession. "Blessed are the merciful—All things whatsoever you would that men should do unto you, do you even so to them."

4. *The Almighty reserves for Himself the power to decide the moment at which life shall cease.*

Ans. Then it would also be wrong to *lengthen* life.

5. *The legalization of euthanasia would weaken the moral fibre of the nation.*

Ans. To ask that one's life shall be terminated, voluntarily to leave the known for the unknown, will always call for the exercise of courage and resolution.

6. *A patient racked by pain might make an impulsive, ill-considered request for euthanasia.*

Ans. At any time during the interval between application for euthanasia and its administration, the patient may withdraw his application. There is no question of action on the spur of the moment.

7. *A patient pronounced incurable may recover after all. Doctors may err.*

Ans. So they may err in recommending an operation. The best the patient can do is to trust to their judgment.

8. *If euthanasia were legalized, the heirs of a rich invalid might take advantage of the law to hasten his death.*

Ans. The law's requirement of a written application by the sufferer and of legal and medical investigation of the case would put serious obstacles in the way of malpractice.

9. *The ethics of the medical profession forbid the physician to destroy life.*

Ans. There are exceptions to this rule. The physician may perform an abortion if his colleagues agree that the mother's health or sanity is imperilled. At childbirth he may sacrifice the baby to save the mother's life. If euthanasia is sanctioned by law, there will be no more stigma attached to its administration than there is at present to the therapeutic interruption of pregnancy.

10. *According to the Journal of the American Medical Association, "Doctors know that cases arise when decisions have to be made on this supreme matter. What they will strongly oppose is any effort to legalize such a course of action." There is no need for legalization because euthanasia is already being administered by doctors at their discretion.*

Ans. If euthanasia is practised, it is certainly better that the practice should be sanctioned by law, brought into the open and safeguarded against abuse, rather than carried on illegally, surreptitiously, and without regulation. It is not fair that a physician in doing what his conscience dictates, should lay himself open to criminal prosecution. It is safer that he should share the responsibility for the decision with other physicians, and that the procedure should be authorized by a court of law, rather than that the matter should be left entirely to the discretion of one individual.

11. *The aim of the Euthanasia Society of America is too restricted. Why not work to legalize euthanasia for all who are a burden to themselves and the community (including mental defectives and others incapable of consent) rather than merely for sufferers who themselves ask for euthanasia?*

Ans. The American and English Euthanasia Societies, after careful consideration, have both decided that more will be accomplished by devoting their efforts at present to the measure which will probably encounter the least opposition, namely, *voluntary euthanasia.* The public is readier to recognize the right to *die* than the right to *kill,* even though the latter be in mercy. To take someone's life without his consent is a very different thing from granting him release from unnecessary suffering at his own express desire. The freedom of the individual is highly prized in democracies.

Meeting a Tragic Need

The Euthanasia Society of America has drafted a bill for the Legislature this year for which the need is demonstrated month after month in poignant personal drama.

Unsanctioned euthanasia makes a news story of the most usual pattern—these cases of a loving relative helping out of the world some invalid who is hopelessly ill, in pain and beyond the doctor's aid. In such cases usually the survivor either commits suicide or undergoes a trying session with the courts, the prosecutor and Grand Jury unwillingly going through the forms of submitting a case, the trial jury refusing to convict.

The proposed bill makes the most conservative and cautious approach to a solution of this problem. It would permit the hopelessly ill person himself to petition a court for painless death without waiting for the slow process of nature. It would afford escape for the sufferer without stigma or embarrassing publicity for anyone involved. Apparently it affords protection from imposition or fraud. So long as this point is insured, it is a proposal long needed by any modern code of laws.

Editorial, New York World-Telegram

EUTHANASIA SOCIETY OF AMERICA, INC.
136 East 57th Street, New York

CLARENCE COOK LITTLE, Sc.D., *President*
A. L. WOLBARST, M.D., *Treasurer*

.....19

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P

THE DOCTOR LOOKS AT EUTHANASIA

ABR. L. WOLBARST, M.D.

NEW YORK, N. Y.

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May 17, 1939

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THE DOCTOR LOOKS AT EUTHANASIA*

ABR. L. WOLBARST, M.D.
New York, N. Y.

Every passing day makes it increasingly evident that there is a rapid growth of public sentiment in favor of euthanasia—which is best defined as the merciful release from incurable suffering. Recent incidents reported in the press point directly to the sympathetic attitude of the public toward those who, with merciful intent, have ended the lives and suffering of loved ones. In one instance, the Grand Jury failed to indict; in another, an indictment was found in a lesser degree and the man was quickly acquitted on trial.

By way of comparison, several years ago, a sixty-two year old woman was convicted in England of murder in the first degree. For thirty years, she had nursed her imbecile son and then, when she required a serious surgical operation and feared that there would be no one to care for him if she did not survive it, she gave him an overdose of a narcotic from which he died. For this act of mercy, based on pure mother-love, she was sentenced to death; fortunately public sentiment was aroused and she was given a full pardon by the Home Office before the sentence was executed. With the growth of the euthanasia movement in England during the past few years under the sponsorship of some of the most eminent British physicians, scientists and clergymen, it is doubtful that this poor woman even would be put on trial at the present day.

The vast majority of thinking people favor euthanasia as a humanitarian principle or abstract proposition. The human mind revolts at the thought of unnecessary suffering. We consider it a humane act to end the suffering of a dumb animal; and we may well ask whether we are justified in refusing the same measure of relief from incurable suffering to a man

*Read by invitation before the Medical Students' Club, New York Medical College, March 14, 1939.

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because he happens to be human. Surely he deserves at least as much kindness and sympathy as the dumb animal.

Paradoxically, it would seem, while it is actually a violation of the law to permit unnecessary and incurable suffering in a dumb animal, it is a capital crime punishable by death for any person, whether doctor or layman, to administer euthanasia to another person as a merciful release from suffering; but the same society which places such a halo of sanctity on a single human life already spent, and imposes this drastic penalty on an act of mercy, looks complacently on mass killings. It sends its finest youth to war to be killed and maimed by the millions; sees thousands upon thousands, young and old, killed and crippled on our streets and highways; permits preventable deaths of women in childbirth, and tolerates slums in big cities with their harvest of disease and death. It is certainly time that we gave serious thought to this subject.

The medical profession is especially interested in euthanasia for several reasons. First, because the physician's life and work are dedicated to the postponement of death and the relief of suffering. Secondly, because it is generally assumed that if euthanasia is practised, it must be administered by the physician or under his direction. The problem facing him is a painful one. No one who has not been called upon to meet this problem can realize his feeling of stark impotence as he stands by the bedside of his patient who is really more dead than alive and begging the doctor to do something to end it all. Both the law and his code demand that he stand by, helpless and hopeless, yet carrying out ministrations which he knows to be futile, until the very last reserve of the wasted body has run its course. His sense of humaneness rebels, but his hands are tied; there is nothing he can do about it.

Life is a precious thing, even to those to whom life is just suffering. The craving for life is instinctive. The smallest insect will fight for its life. In essence, however, it is not how *long* we humans live, but *how* we

live, that is important. Step by step, through the ages, mankind has climbed the laborious path which has finally led to our conception of life, liberty and the pursuit of happiness as the inalienable right of every human being in *civilized* society. All of our social progress has been in the direction of a fuller and better life for the individual man and woman. The tremendous advance of medicine and surgery which began with the introduction of anesthesia, not only has reduced the amount of serious illness, but has made it more bearable. We control pain wherever and whenever it is possible. We do not regard pain and suffering as the divine visitation of a kind and just Providence and we have traveled so far from the teachings of our fathers that we mitigate the pains naturally associated with childbirth. We do not regard death as punishment for our sins, but as an inevitable consequence of life and we strive to make the final exitus as painless as possible. There is nothing noble or glorifying in the ultimate death struggle. Euthanasia aims to advance this humanitarian progress by easing the final passage when further suffering is useless and without purpose. Euthanasia seeks to establish the right to die peacefully and painlessly when life has run its course and living death only remains. Euthanasia therefore may be regarded as the most recent development of progress in the direction of sociologic betterment; for life is not to be measured only by the years and days we live. We must distinguish between life and mere living.

There are those who oppose euthanasia because of religious convictions. Respect for their views calls for an equal respect on their part for the views of those who do not hold the same convictions. It should be borne in mind that the advocates of voluntary euthanasia do not seek to impose it on any one who does not ask for it. It is intended as an act of mercy for those who need it and demand it, to be administered by one duly authorized under strict legal safeguards against abuse and made permissible by law, thus removing the stigma of murder which such an act now bears under present laws.

Those who favor euthanasia may be divided as to their philosophy into three groups. The first and perhaps the largest group favors voluntary euthanasia, to be administered only upon the request of the sufferer for whom no cure is known to medical science. Legislation enacting the legalization of voluntary euthanasia for these incurable sufferers is being advocated by this group. The second group would apply euthanasia only to those in early life, such as monstrosities and mental defectives, who are doomed to live useless lives until death removes them. The third group comprises extremists who would apply euthanasia not only to the congenitally defective and to those of advanced age who are suffering from incurable disease, but would include the incurably insane, the paralytic, the helplessly crippled—all in fact, who are a burden to themselves and to the community. There is much to be said on this subject, and it will take time and study for the public consciousness to crystallize into something definite; but the road is being cleared.

While physicians as a whole, probably look upon the principle of euthanasia with tacit approval and sympathy, many among them hesitate to accept the sole responsibility for its practical administration. Their attitude is supported by two main arguments: The first is that while there's life there's hope, and it is the duty of the doctor to hope until the final breath. You will hear them tell of this or that man, doomed to die within a few months by competent medical men, yet survived their doctors. I have no doubt such cases have occurred, but they must be extremely rare. Most of us go through a whole professional lifetime, without seeing one instance. The common experience of physicians is that a man who is so near death from an incurable disease that he begs for merciful release, has little or no chance of recovery and if a miraculous improvement does take place, it is only for a brief period. We are told that it would be unwise and inhumane to administer euthanasia to a patient dying from metastatic cancer, for example, because a cure for cancer might be found "tomorrow". Of course,

that is possible, as everything is possible; but such a cure, if and when it is discovered, will be of little if any value to the man or woman so far advanced in cancerous toxemia as to be an applicant for euthanasia. By no stretch of the imagination can we see any possibility of a discovery that will restore health or even comparative comfort to a life already run out. Such a patient, for all practical purposes, may be considered already dead, though still breathing. That is not life. Postponement of the imminent dissolution against the expressed will of the sufferer, is the ethical convention, of course, and under present laws, must be carried out to the extreme limit; but in reality, it is nothing but a gross disservice, a condemnation to a cruel continuance of the living death. To refuse the solace of relief to such a man or woman may rightfully be regarded as a denial of the physician's solemn obligation to relieve pain and suffering. If death alone can bring relief, it is not difficult to reason that the physician's paramount duty is to bring an end to the useless and hopeless struggle. As Lord Bacon put it, "I esteem it the office of a physician not only to restore the health, but to mitigate pain and dolors; and not only when such mitigation may conduce to recovery, but when it may serve to make a fair and easy passage."

The second objection raised by physicians is that a stigma will attach to the name of the doctor who administers euthanasia, even though it is made permissible by law. Let us see whether this position is tenable. Consider the analogous situation with reference to abortion. A self-respecting, ethical physician will have nothing to do with abortion, however sympathetic he may be with the need of it in a particular case, because it is a criminal offense and because those who perform these operations are regarded as medical outlaws. Such is the effect of the law. But the same physician who looks upon abortion with dread and disgust will not hesitate to interrupt a pregnancy for conditions which are sanctioned by law. The fact that the identical operation (destruction of the fetus) is legal under one set of circumstances and illegal under another, determines the physician's mental and pro-

fessional attitude. The same might be said of euthanasia. If the doctor will be authorized by law to end the suffering of a slowly dying man, the procedure will have become a perfectly legitimate one and his attitude toward euthanasia will be no different than his attitude toward any other legitimate procedure which he is called upon to perform in the course of his professional work. There will be no greater stigma or criticism attached to the performance of euthanasia if it is sanctioned by law than there is at present to the therapeutic interruption of pregnancy.

Particularly is this true because the administration of euthanasia does not involve elaborate preparations or ceremonials. One can visualize the doctor making his usual call and talking with his patient. "And now", he will say, "I am going to give you your medicine. In a few minutes you will go to sleep and your suffering will be over". A lethal dose of narcotic, administered under the sanction of the law, is all that will be necessary. Life would end quickly and painlessly. The patient would become drowsy, then unconscious and finally pass into that eternal sleep in which there is no pain or suffering. Euthanasia thus would serve to bring a peaceful end to days, perhaps months or years of torture—"every day a year, a year whose days are long."

It may be argued that the various formalities necessary to insure the legal precautions against abuse and the consequent delay in time in carrying them out would tend to mar or even defeat the very purpose of the procedure. Undoubtedly there is merit in this contention and it must be considered. The ideal form of euthanasia is that in which the physician, acting on his own responsibility according to the dictates of his conscience, would make or order the required narcotic modification which would bring on "the fair and easy passage". But we know the pernicious possibilities inherent in the grant of such a prerogative to the unscrupulous. Respect for law and order demand regulation and control of so serious a matter, and if some delay must result, it is one of the unavoidable consequences of community life. It is reasonable to expect,

however, that time and study will minimize any technical imperfections in the legal formalities which would tend to weaken the essentially merciful purpose of euthanasia.

A bill is now in preparation for introduction in the New York State Legislature authorizing the administration of euthanasia to incurable sufferers on their own request. It provides for a commission of three persons of whom two shall be physicians to report to the Court on the sufferer's request. It furthermore provides that euthanasia shall be administered "by any person chosen by the patient or by said commission or any two members thereof, with the patient's consent; but no person shall be obliged to administer euthanasia against his will". It will be seen by these provisions that the procedure is amply safeguarded against abuse and that its administration is not necessarily limited to physicians; this eliminates the objection raised by some physicians against their being compelled to administer euthanasia against the dictates of their conscience or religious scruples.

Everyone must face inevitable death sooner or later. When that time comes, which alternative would we choose for ourselves, if a choice were possible—a slow, lingering illness with suffering unmitigated by the hope of a cure, or an easy, painless passage to the unknown? On the answer to this and other questions, we must base our professional and personal attitude toward euthanasia. We must ask ourselves, whether we believe it is a humane act to bring merciful release from useless suffering. If we do not, there is nothing further to be said or done about it. If we do, however, is it not better to have the procedure regulated and controlled by law than to adopt a *laissez faire* attitude and make it necessary for the humane physician to act surreptitiously, in violation of the law and at great personal risk, in making the final passage fair and easy?

In closing let me quote briefly from an article by Dr. James J. Walsh, an eminent physician, in opposition to euthanasia (*Forum*: December 1935, page 333). Referring to the patients at Mother Alphonsa's Home for Incurable Cancer, he says that Mother Alphonsa

had very rarely heard one of them express a wish to die, "and then only from individuals who had been suffering very severe pain and had not yet pulled themselves together, plucked up courage to face their ordeal, and gathered the resistance that would enable them to bear suffering"...."You might expect the atmosphere of a home for incurable cancer patients, doomed to die in the course of the next six months, to be gloomy and depressed, but that is not the experience of those who had been in contact with them, under reasonably favorable circumstances. The patients stand their pain and offer it up. That is to say, they know that there were times in their life, moments of weakness, when they allowed themselves to be overcome by evil in one form or another. They recognize that they deserve some punishment for these slips from grace and they become persuaded that their pain may represent that punishment; so, with a motive for standing it, they complain little during pain intervals—various anodynes helping them to secure relief from acute agony. At times they may be quite happy and, indeed, they are often willing to joke and laugh". This was written in 1935.

Compare this exhilarating picture with the words of Charlotte Perkins Gilman, described as one of the twelve greatest American women. She had been in failing health for several years and chose self-euthanasia rather than endure the pains of cancer. Her last words, typed by her own hand follow: "A last duty. Human life consists in mutual service. No grief, pain, misfortune, or 'broken heart' is excuse for cutting off one's life while any power of service remains. But when all usefulness is over, when one is assured of an unavoidable and imminent death, it is the simplest of human rights to choose a quick and easy death in place of a slow and horrible one. Public opinion is changing on this subject. The time is approaching when we shall consider it abhorrent to our civilization to allow a human being to lie in prolonged agony which we should mercifully end in any other creature. Believing this choice to be of social service in promoting wiser views on this question, I have preferred chloroform to cancer".

And this from Sherwood Anderson: "It seems to me moral nonsense to go on; in old age, in pain, in uselessness to others, to say nothing of self...I have nothing but respect for the woman Charlotte Gilman. My hat is off to her. I wish I also could be assured of the same sort of clean departure, of the courage and sanity for it".

When you, as physicians, are brought face to face with this particular problem, which confronts all physicians at one time or another, let us hope that you will have legal sanction to meet it with sanity and courage in the humanitarian spirit of the noble profession which you are about to enter.

114 East Sixty-first Street

Printed in U. S. A.

EUTHANASIA

Excerpt from editorial in
CLINICAL MEDICINE
March, 1943

By
GEORGE B. LAKE, M. D.

NEW ADDRESS:
38 EAST 65th ST.
NEW YORK 21, N.Y.
TEL.: REG[illegible]

Euthanasia Society of America
136 East 57th Street, New York

EUTHANASIA

Ever since men have been sufficiently evolved to pity the sufferings of other men, and of the beasts, the question has arisen of "putting them out of their misery" when their condition was hopeless, and in more or less civilized communities, the beasts have had the best of it.

Every physician who has practiced a few years has seen one or more patients who deserved and desired the final release from irremediable agony which would unhesitatingly be given to a dog or horse in similar circumstances, but may not legally be given to a man, because any person who deliberately shortens another's life, no matter how merciful his motive, is technically guilty of murder.

Most physicians of wide experience have, at one time or another, been brave enough to risk a trial, and possible conviction, on such a charge by conferring the bliss of death upon a hopeless sufferer, and thoughtful people are becoming more and more convinced that such "mercy killings" should be legalized.

And now comes the *Euthanasia Society of America, Inc.*, with definite plans for permitting the same merciful treatment to be given to men that is now given to animals, and overcoming the objections that have been urged against such a course of action.

Briefly, their plan is this: Any sane person over 21 years old, who suffers from a painful and hopeless condition, *may* apply to a court for euthanasia, accompanying his petition with an affidavit from his physician that his disease is incurable. The Court appoints three persons, two of whom must be physicians, to investigate the conditions carefully. If this commission reports favorably, a permit is granted and, *if the patient still desires it,* euthanasia is administered by any person chosen by the patient or the commission.

Note that such a law would be *permissive,* not mandatory, and that the request *must originate with the patient,* who can change his mind at any time before the deed is done.

In these days, when men are killing each other wholesale, for no better purpose than the aggrandizement or political safety of individuals or nations, there should certainly be no outcry against this strictly humanitarian, carefully-controlled, and retail taking of human lives, and we feel that the Euthanasia Society deserves the hearty support of the medical profession.

EUTHANASIA SOCIETY of AMERICA
136 East 57th Street, New York

✦

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WHY LEGALIZE VOLUNTARY EUTHANASIA?

Extracts from address by

DR. HOWARD WILCOX HAGGARD
of Yale

at New York Town Hall
March 3, 1949



Euthanasia Society of America
38 East 65th Street, New York 21

EUTHANASIA was once a subject that touched only a few individuals so that the many of us in our relative safety could be deaf to the sufferings of those few. Today it is reaching closer to each one of us and the threat is that the few shall become the many.

During the last 75 years, in great measure as the result of the practical applications from the great discovery of only a few years before that time, that infectious diseases are caused by parasitic organisms, the average length of life has been approximately doubled. Changing the average length of life must invariably change the age distribution in the population. In 1900 a comparatively small proportion of our population was over 60 years of age. Today a considerable proportion is over that age. By, say 1960, something like one-sixth of our population will be 60 years of age or over—1 in every 6 of our entire population.

Already we are feeling the social repercussions of this medical advancement in an essentially industrial society that has made little provision for this increasing age group. We are hearing more and more of old age provisions—we shall undoubtedly hear vastly more as the pressure increases. These are social aspects of the advancement—but there are medical as well and they touch most intimately upon euthanasia and upon each one of you.

There are certain axioms in medicine: one is that there are always as many deaths as births. That may sound like an unnecessarily elaborate way of saying that everyone must die. Remember it for a moment. The next axiom is that every death is the result of fatal disease or accident. That means only that no one dies of old age and natural causes; death comes always as the result of some disease, some abnormal process that may be sudden in its development or may be years in developing.

The next and very obvious fact is that there are predominantly different diseases in different periods of life. We speak of the diseases of infancy and childhood—a group of diseases now amazingly brought under control by medicine. Typhoid fever and similar diseases, and also smallpox and diphtheria once took costly toll of our children and young adults. On the other hand, the so-called degenerative diseases, including hardening of the arteries and particularly cancer, are diseases of late life.

If you remember the axioms I postulated —there are as many deaths as births and the cause of every death is disease or accident— you will see that just as rapidly as medical progress controls one disease, another or others must increase to take its place. If you do not die of a disease in early life—and there are fewer and fewer such deaths—you must inevitably die of a disease that comes late in life. The difference does not consist in a decrease in number of deaths or the total instances of disease; but in a change in the character of mortal diseases.

The infectious diseases with which medicine has had its spectacular successes were often acute and when fatal rapidly so, or if prolonged, as was tuberculosis, not usually accompanied by severe physical suffering. Such is not true of some of the diseases of late life which are now of necessity increasing at a rapid rate. They will continue to increase. The great majority of those in this room—and in the whole country—will, as a penalty if you wish to so phrase it, for their added years of useful life, die eventually of such diseases, the so-called degenerative diseases of late life, including hardening of the arteries and cancer.

The diseases increasingly confronting us today are those which are not acute or painless but prolonged and often painful. Each year, each day, our hospital facilities and all others for the care of the ill are more and more taxed to provide aid for those whose stay in bed will not be a week or a month but perhaps many months, and for whom there is no chance for any recovery. For the man or woman with advanced arteriosclerosis or inoperable cancer, the discovery of a preventive or cure would mean nothing. In such diseases, when far advanced, nothing can or ever will repair the damage that has already been wrought, damage that in weeks or months or perhaps even years will continue to its inevitable exhaustion of functions and strength, and so eventually to death. We do not and cannot grow another arm when one is amputated; we do not and cannot grow new vital organs to repair the damage that has been wrought in them by the encroachment of

degenerative diseases. To say, as some do, that euthanasia should never be permitted because there is always chance of discovery of a cure, is a statement in the falsest hope and the cruelest misunderstanding.

This is not a pleasant subject and in part this unpleasantness is because it is not of the abstract but actually touches on each of us here.

I have nowhere in this discussion dealt with any actual instance of euthanasia—those sorts of instances which from time to time we read about in the newspapers and which show the popular sympathy for and even legal exoneration of those who have illegally, as our laws now read, taken matters into their own hands to spare a wife or husband from suffering. They show only that the written law is out of step with humanitarianism in this area and equally that kindly men and women should not be forced from their very kindliness to assume alone this grave responsibility.

We are more humane to suffering animals than we are to suffering human beings. It would be considered heartless to allow a dog, irreparably injured, to linger and suffer until after days or weeks, its strength was so exhausted by the suffering that it finally died. No, the only humane way, as we all recognize and demand, is to give it surcease from its agonies. The question is then raised why an equal measure of humanity could not be given, not to all who suffer to a lingering end, but to those among them who want and ask for such humanity.

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11

HISTORICAL NOTES

The Euthanasia Society of America was organized in 1938. Its presidents to date have been Rev. Charles Francis Potter; Dr. Hugh Cabot; and Dr. Robert L. Dickinson...a liberal minister, three distinguished physicians and a biologist for many years director of the American Society for Control of Cancer.

Euthanasia has not been legalized in any of our 48 states, and so far our work has been almost entirely restricted to New York State. The opposition has been that of the Roman Catholic Church, which succeeded in preventing the introduction of our bill. In March, 1948 however, an assemblyman offered (too late for consideration) a resolution calling for the creation of a legislative committee to study the desirability of legalizing euthanasia.

Our greatest asset is a Committee of 1776 Physicians for Legalization of Voluntary Euthanasia in New York State, a group which we organized in 1946.

In 1948, over 1,000 physicians petitioned the New York legislature to amend the law to permit voluntary euthanasia for incurable sufferers. In 1949, 379 ministers sent a similar petition to the legislature.

Several years ago we sent a questionnaire to all the physicians of New York State asking (1) are you in favor of legalizing voluntary euthanasia for incurable adult sufferers? (2) are you in favor of legalizing euthanasia for congenital monstrosities, idiots and imbeciles? Because only one-third as many physicians answered "yes" to question 2 as to question 1, we decided that it would be expedient for us to limit our program to voluntary euthanasia. Apparently the doctors feel that this is less liable to abuse.

In 1938 Senator Comstock introduced a bill to legalize euthanasia in Nebraska, but it was defeated by a large majority.

The Voluntary Euthanasia Legalisation Society of England was organized in 1936. Its presidents have been Lord Moynihan of Leeds; the Rt. Hon. Lord Ponsonby of Shulbrede; and Lord Denman, privy-councillor and deputy speaker of the House of Lords. Their bill was introduced into the House of Lords in 1936, but did not secure a second reading. The work of the English Society was interrupted by the war but has now been resumed and the movement is supported by a long list of scientific, religious and military leaders.

Dear Bro,

Today I am going to discuss my viewpoint on 'Euthanasia'. By mind dismissed idea of 'Merry Killing' is in my opinion a wrong way of approach to the problem. Life is given by G'd and it should be taken only by Him. So long as there is life - there is Hope. Even then there is only Hope or the possibility that a very painful stage in a sickness may pass for weeks, days or hours ~~we wouldn't~~ I for one wouldn't want to think that a dear friend or even more a beloved one in my family should have gone to eternity before by Euthanasia.

I think No law as well as religion is absolutely against "Merry killing" for another reason - that is to protect helpless people from the acts of murders inspired by greed and other medical motives.

When a person is suffering extremely a doctor has the possibility to administer morphine or similar drugs to take away or ease the pain. That is all we should do I think and leave the rest to Him who is the ruler of heaven + earth.

There is another point to be considered and that is, that one person for instance may think she is suffering tremendously and another with the same affliction + pain may not complain or + murmurs.

Who then may judge if there is a reason for such an act of 'Merry killing'

I just read the lines to mother and her opinion conforms with mine absolutely. By the way deeply religious people - I don't even want to mention "orthodox" ones wouldn't only discuss such a topic.

My opinion to you is a decision. But there are [illegible] pieces and [illegible] is a [illegible] Dislike I can find [illegible] correctly [illegible] a [illegible] [illegible] [illegible]

April 1949

FIRST QUAR. — 6th
FULL MOON — 12th
LAST QUAR. — 19th
NEW MOON — 28th



MEMORANDA

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APPOMATTOX

1941—NAZIS INVADE NORWAY



1942—BATAAN FALLS



1704—FIRST NEWSPAPER



THE PASSOVER (Pesach)



1808—WAR DECLARED

1564

AGAINST SPAIN

SHAKESPEARE

1917—FIRST SHOT FIRED

IN AMERICA ISSUED

IN U.S.-GERMAN WAR



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DONAHUE TRANSCRIPT #11206

mi date
1986

APPEARANCES: Mr. Phil Donahue
Patricia Brophy
Jacqueline Cole
Harry Cole
Dotty McClure
Michael McClure
Dr. James Snyder

Phil Donahue: Here are Jacqueline and Harry Cole. Let me tell you about Jacqueline. On day 40 of his wife's coma---she had a stroke---responded to---did she squeeze your hand, anything?

Harry Cole: Nothing.

Phil Donahue: Harry petitioned the court to remove the life support system from his wife's body. She was on a respirator. The judge said no.

Harry Cole: Essentially, he said no, yes.

Phil Donahue: And on day 47, she awakened. Were you in the room?

Harry Cole: Yes.

Phil Donahue: You must have died. No pun.

Harry Cole: I didn't die but I was utterly dumbfounded. It was---

Phil Donahue: You were sitting in the room, and what happened?

Harry Cole: I was at the room with a friend of ours, who essentially had come to see Jackie for the last time, a mutual friend of ours, and we walked into the room together. He held this hand? You don't remember. He held one hand or the other, and I was at the foot of the bed, he was at the side of the bed, and he called out her name, and she opened her eyes as quickly as that. I watched. I stood there.

Phil Donahue: And how are you now? How is your speech, Mrs. Cole?

Jacqueline Cole: Fine, very good.

Phil Donahue: What impairment do you have?

Jacqueline Cole: I have a little bit of trouble walking but, aside from that, nothing that I know of.

Harry Cole: A little memory trouble.

Jacqueline Cole: My balance is not that good. From time to time I do kind of---

Phil Donahue: How about motor skills?

Jacqueline Cole: That's not too bad.

Phil Donahue: Can you write with your---

Jacqueline Cole: Yes, I can.

Phil Donahue: And how is your short-term memory?

Harry Cole: Little tough.

Jacqueline Cole: Little tough, yes.

Phil Donahue: Sometimes you---long-term is fine?

Jacqueline Cole: Long-term is fine. Short-term, I might not remember what I had for breakfast this morning.

Phil Donahue: Do you remember the last moments of your losing consciousness, on the occasion of your stroke?

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Jacqueline Cole: No, I don't.

Phil Donahue: Did she say, I'm having a stroke?

Harry Cole: Yes.

Phil Donahue: She said that. You don't remember the quick onset of a headache?

Jacqueline Cole: Yes, I do.

Phil Donahue: A rapidly developing headache?

Jacqueline Cole: Right.

Phil Donahue: Uh-huh. Now those who were there said you said, "My God, I'm having a stroke." You diagnosed yourself.

Jacqueline Cole: You just have a sense, you have a feeling that something is not quite right with you, and it's like nothing that has ever happened before, so it has to be a stroke, just through elimination.

Phil Donahue: When did this happen, Jacqueline?

Harry Cole: March the 29th.

Phil Donahue: Of this year?

Harry Cole: Yes.

Phil Donahue: March of this year. Now let's get this straight here. You were in a coma for 47 days. On the 40th day of your coma you had given those who love you anything to work with.

Jacqueline Cole: Right.

Phil Donahue: You were as inert as you get. There must have been the slightest EKG. Was there? It wasn't a straight line, obviously.

Harry Cole: EEG.

Phil Donahue: I'm sorry, EEG.

Harry Cole: Yes, Jacqueline was not brain dead, that needs to be established. There was some brain activity going on.

Phil Donahue: Are you a Presbyterian minister?

Harry Cole: Yes.

Phil Donahue: So you saw God during this then, didn't you?

Harry Cole: I saw God from the beginning to the end, and I'm still seeing God in much clearer terms than I ever had before.

Phil Donahue: Now is God saying, don't you ever try and fool with me again? You don't see God as, boy, you almost blew this?

Harry Cole: No, I never saw this as a test, I never saw this in a way that God was saying if you don't do what I say, you're going to be punished eternally or take your wife away.

Phil Donahue: You probably were never afraid of that kind of God anyway.

Harry Cole: I don't know that kind of God. That isn't the kind of God that I worship.

Phil Donahue: Right. You will pardon our peeking into a very personal feature of your lives here, but how do you feel about the fact that your husband went to court to disconnect you?

Jacqueline Cole: How do I feel about it?

Phil Donahue: Yes.

Jacqueline Cole: I think he did the right thing. I would have done the same thing

if I were in his position.

Phil Donahue: Had you expressed to him the fact that you didn't want to linger?

Jacqueline Cole: That's right.

Phil Donahue: You had already talked about it?

Jacqueline Cole: I don't, that's right. We discussed this in the past. I think I had said to him---my mother had died a rather lengthy terminal death and I didn't want to put my family through that. That's very painful for people.

Phil Donahue: Yeah. Michael and Dotty McClure are seated next to you. Obviously Michael is the son, and let me tell you what his mother did for him. You took him home and nursed him, after the hospital told you there was no hope and that he would not recover from his coma. The coma developed as a result of the dysfunction of shunt in his cranium?

Dotty McClure: Right.

Phil Donahue: Is that how we want to say this?

Dotty McClure: Right.

Phil Donahue: A drain shunt.

Dotty McClure: A tube. At that time it was behind the ear, and, finally, after the seventh one they put in, they tried it at a different spot and put it in the top.

Phil Donahue: Was your boy hydrocephalic?

Dotty McClure: Right.

Phil Donahue: At birth?

Dotty McClure: No.

Phil Donahue: Developed later?

Dotty McClure: Developed at age 21.

Phil Donahue: Water on the brain.

Dotty McClure: Right. And it was plugged in the back of this---you have four in your head, and the one in the back just slowly closed until it put him in a coma.

Phil Donahue: Was he alone at the time that this happened? He had his own apartment, is that so?

Dotty McClure: Right.

Phil Donahue: And you called him and nobody answered?

Dotty McClure: Right, and I never did that before. I never called. He had a job, let him go to work. He's of age. But somebody up there told me to call.

Phil Donahue: And when he didn't answer, you went over?

Dotty McClure: I went over and found him sitting on the floor, in the closet, in a coma. Went like this in front of his eyes, nothing.

Phil Donahue: He was sitting in a closet on the floor?

Dotty McClure: In a closet, on the floor.

Phil Donahue: You rushed him to the hospital, obviously, and what did the doctors tell you?

Dotty McClure: Well, they didn't know what was causing it at that time. In Milwaukee we have---we're from Cheboygan, Wisconsin, but in Milwaukee they have what they call the Flight for Life Helicopter and they said, in intensive care where they had him, let's get him to Milwaukee in a hurry. So they got him down there and they put in a partial shunt. See, in '84 we took him to Madison where originally they put a shunt in. But they didn't tell us to look for any signs, which now I know. His eyes bug out and his mouth gets funny and he complains of being in outer space.

Phil Donahue: If the drain isn't working properly?

Dotty McClure: Right.

Phil Donahue: So there's hallucination as a result of pressure on the brain?

Dotty McClure: Right.

Phil Donahue: I see.

Dotty McClure: So they flew him down there to Milwaukee, put a partial shunt in, within seven days they sent him home. I said he's congested and drooling, is that okay? Great. Three days later he was in worse shape. We flew him back, and we almost lost him three times.

Phil Donahue: But when you brought him home he was in a coma, is that so?

Dotty McClure: In November---it will be a year tomorrow. Sorry. (Getting very emotional)

Phil Donahue: That's all right, you don't have to be sorry here. We'll help you here. Let me see if I can fill in some of the blanks here. You had your son home for 13 months, is that so?

Dotty McClure: I took care of him myself.

Phil Donahue: You took care of him.

Michael McClure: Nine months I was home, the other time I was in the hospital.

Dotty McClure: Yeah. Nine months in the house I took care of him.

Phil Donahue: I'm trying to establish, what was his condition when he was home?

Dotty McClure: He was comatose.

Phil Donahue: Were his eyes closed?

Dotty McClure: In a coma your eyes aren't always closed. Right, Doctor?

Phil Donahue: Would he squeeze your hand? Was there any sign of---

Dotty McClure: Oh, yeah, he would squeeze my hand, but like once in a while he would say hi or something or mom, but then three or four weeks he wouldn't say nothing.

Phil Donahue: For a month even?

Dotty McClure: Sure.

Phil Donahue: You turned him to avoid bedsores, true?

Dotty McClure: He never had a bedsore all the time I had him.

Phil Donahue: Look who was his nurse. Was he on IV's or could he ingest---

Dotty McClure: I tube fed him. I replaced six gastric tubes in his stomach myself. In fact, when he had the hip surgery, I showed five RN's how to do it.

Phil Donahue: And what happened on this magnificent day then? What happened?

Dotty McClure: I was asleep, I made a bed on the floor next to his and it was like about five in the morning---

Michael McClure: I was aspirated quite a bit.

Dotty McClure: Because they had a machine he aspirated quite a bit on. All of a sudden Ma, where are you? That was it, he was wide awake. And he was hungry.

Audience: (Laughter)

Phil Donahue: And that was the first time he spoke in 13 months?

Dotty McClure: That was it.

Phil Donahue: "Ma, where are you?"

Dotty McClure: Right. I sat up dumbfounded, you know.

Dr. James Snyder: That was not quite the first time? He had said, "Hi, Mom" or there was some verbal exchanges?

Dotty McClure: Yeah, "Hi, Mom." That was the first time he really paid attention to what was going on.

Dr. James Snyder: There's some importance---the distinction of what is coma and how deep and how unresponsive the individual is, is going to play an important role in---

Phil Donahue: In deciding.

Dr. James Snyder: ---in each case.

Phil Donahue: Yeah, and making these grave moral judgements about whether to be plugged in or not. Please let me just finish this. What is now the legacy of this incident with your son? How is he now?

Michael McClure: Great.

Phil Donahue: You are?

Michael McClure: I got everything back, my short, my long memory. I can do everything. But when I was in a coma my bones separated and came out of its socket and formed arthritis, so they cut four inches out of my hip to make me comfortable.

Phil Donahue: That accounts for your---

Michael McClure: Lot of sole.

Phil Donahue: You got a lot of sole on your left---

Audience: (Laughter)

Phil Donahue: Well, you're going to heaven twice with a sole that size.

Michael McClure: I won't wear it off so fast.

Phil Donahue: So that's the only motor impairment that you have as a result of surgery, is that so?

Michael McClure: Right. Everything else is back. They tested me and everything else.

Phil Donahue: You aspirated him yourself for the time he was home. You tube fed him, you kept turning him, you dressed him, you toileted him.

Dotty McClure: He had real clothes on everyday, not pajamas or anything. I completely dressed him everyday.

Phil Donahue: We have a photograph of Michael. Now it looks like he's ready to go to the beach. Notice the trach. The tracheotomy obviously enhanced his breathing without the apparatus---

Dotty McClure: Right.

Phil Donahue: ---during his comatose months. Now the next slide shows---he is still in the coma here, isn't he?

Dotty McClure: Right. This was just before Christmas, at our house, of this last year.

Phil Donahue: Did you know all the while that this was going to be the result of your TLC?

Dotty McClure: I knew deep down he would wake up. But if it took 20 or 40 years, I was willing to wait. But I just had the feeling---I figured, nine years ago they took his father away from me, and I figured that man wasn't going to be that cruel and take him too. I was going to fight to death to bring him around. And we bugged him everyday.

Phil Donahue: You talked and pushed and---

Dotty McClure: I had the TV on, I had the stereo on.

Phil Donahue: Stimuli?

Dotty McClure: I would give him his shower or bath and I would talk to him constantly. He never answered me but I talked. Being Irish I talked a lot.

Phil Donahue: How about you, Harry, did you do that?

Harry Cole: Yes.

Phil Donahue: You talked everyday in the hospital to your wife?

Harry Cole: We had constant visitation with our friends and our family. The nurses, because Jacqueline was in intensive care for so long, the nurses became quite fond of her and they did a simply marvelous job, as the rest of the staff. We played a lot of music, tapes, the television was on, that kind of thing. The assumption is that a person can hear in coma. I mean, as I understand it, we don't know that for sure but give the person the benefit of a doubt.

Phil Donahue: Do you remember moments of your unconsciousness?

Jacqueline Cole: Yes.

Phil Donahue: You do?

Jacqueline Cole: Periodically I do remember---

Phil Donahue: What do you remember, Jacqueline?

Jacqueline Cole: It was like swimming to the surface and then there would be a few sentences. I remember my husband particularly and then he would just sink back down again. That's what I remember.

Phil Donahue: He would come to the surface or you would?

Jacqueline Cole: I would come to the surface.

Phil Donahue: You were under water?

Jacqueline Cole: Right.

Phil Donahue: And you would come up and then when you would come to the surface you would communicate with your husband?

Jacqueline Cole: Right.

Phil Donahue: And then you would recede?

Jacqueline Cole: I would just slip back, right.

Phil Donahue: Was there any experience that you recall as spiritual in nature? We hear so much about---

Jacqueline Cole: I think I saw God, I really do. That's about the only spiritual thing that I remember happening at the time, and that's pretty significant, isn't it?

Audience: (Laughter)

Phil Donahue: You can bet I would talk about it on my show if it happened to me.

Audience: (Laughter)

Phil Donahue: Do you care to share any more details with us on that? I mean, how vivid is that memory?

Jacqueline Cole: It's pretty vivid, right. He was very kind. I think He had a beard but I'm not sure. I wouldn't want to say that He had a beard because you don't know that that's the way He looks for real or if it's just press.

Phil Donahue: Yeah.

Audience: (Laughter)

Phil Donahue: And you know media, you can't trust these guys.

Jacqueline Cole: Right.

Phil Donahue: But it was a kind, positive---

Jacqueline Cole: Right.

Phil Donahue: You communicated with Him?

Jacqueline Cole: Right.

Phil Donahue: How about you, Michael, do you remember anything when you were---

Michael McClure: No.

Phil Donahue: Just getting some z's, huh?

Michael McClure: I was asked by a priest twice, two priests asked me, did you see God's hand, did you see the golden arches, all that stuff. And I said, no, I didn't. I'm telling the truth.

Phil Donahue: Your mother raised you right. The pressure's on Michael, it's just a great story if you could come up---we admire your honesty. What an inspiration you both are.

Dotty McClure: Aren't all the Irish honest?

Phil Donahue: Aren't all the Irish honest? I speak for all Irish when I say yes. Speaking of the Irish, here is Patricia Brophy. And her story is not as happy. She had the feeding tube removed from her brain-dead husband Paul, who died just last month, and you are here Mrs. Brophy, and we thank you. It must be very, very difficult for you to listen to these miracle stories and relive the sadness that that was not to be your husband's good fortune.

Patricia Brophy: Actually, my husband was not brain dead. He did have brain stem function, and that was the big question, could you remove life support or could you remove feeding tubes because he was not terminally ill, he was irreversibly ill.

Phil Donahue: But the EEG was showing very little, if any, activity in the neo-cortex but you're saying in the brain stem you did get some energy indications?

Patricia Brophy: Yeah, the brain stem functions, therefore he was breathing on his own with the help of a trach. His heart beat but there was no consciousness level whatsoever. There was no interaction with the environment, and he did have infantile reflexes.

Phil Donahue: Was this a stroke?

Patricia Brophy: It was a ruptured brain aneurysm.

Phil Donahue: Oh, yes.

Patricia Brophy: Which they operated on and then he had a massive stroke, following it.

Phil Donahue: And with whom did you counsel then prior to your decision to discontinue?

Patricia Brophy: I had psychological counselling, and I had spiritual counselling. It was a very difficult decision to make.

Phil Donahue: What did your doctor do during this? How was his partnership, or your alliance with him, manifesting itself throughout this difficult time?

Patricia Brophy: The doctors at the facility where my husband was, they were very much against what I wanted to do.

Phil Donahue: Really? How do you explain that?

Patricia Brophy: Because they considered that a feeding tube is not medical treatment and that my husband was not brain dead.

Phil Donahue: They wanted to continue the---

Patricia Brophy: Right.

Phil Donahue: And you chose to disconnect your husband.

Patricia Brophy: Uh-huh.

Phil Donahue: Why? What was it that allowed you to make this decision?

Patricia Brophy: Well, it took me about a year and a half to come to the acceptance that my husband would never wake up, he would never become better. His CAT scan showed parts of his brain cells had been destroyed completely and had been replaced by spinal fluid. And I prayed and I prayed for a miracle, and I think the miracle in my life was the acceptance of the situation, the reality of the situation. And then I got to thinking how Paul lived his life and the many times that he said, if I ever become a vegetable or if I ever have to be on tubes, don't let me live like that, I don't want to live like that. So I really think that he made the decision and we carried it out.

Phil Donahue: You disconnected your husband's equipment on, I think, October 16th.

Patricia Brophy: Fifteenth.

Phil Donahue: Fifteenth. And he died October 23rd. That was eight days.

Patricia Brophy: Uh-huh.

Phil Donahue: Those must have been a very difficult eight days for you.

Patricia Brophy: Yes, they were very difficult days but it was a very precious time. The nurses and the doctor that cared for him at that point allowed me to stay with him and care for him. I was with him 24 hours a day, and it was just a beautiful experience that I could be with my husband while he was dying.

Phil Donahue: You don't feel---in other words, this does not make you have second thoughts about what you did?

Patricia Brophy: No.

Phil Donahue: James V. Snyder, M.D., is associate director of the intensive care program at Presbyterian University Hospital in Pittsburgh. So you're in ICU, you see lots of trauma and lots of different kinds of coma.

Dr. James Snyder: Sure do.

Phil Donahue: You know, these stories make you never want to pull the plug.

Dr. James Snyder: They raise a lot of concern; they don't make you never want to pull the plug. Depends on the conviction, how certain you are that there is no hope of a meaningful recovery, depends on what the individuals wanted in the first place.

Phil Donahue: I'm glad you waited. Go ahead.

Caller: Yes, I just wanted to say that my brother was in a coma for 30 days. We had to face a decision whether we wanted to disconnect him or not, because there was some brain wave, and we decided not to. And we're glad we did, because even though we had to go through the whole process of teaching him how to feed himself, how to do everything---he didn't even know who we were---it took us about six months to get him back to where he would know us and remember us and do anything by himself, but now he's 27, he is healthy, and I believe as long as there is any brain thing there, I think that a person should be kept alive. We're so glad we did.

Phil Donahue: So even if there's a flat EEG you say save the patient?

Caller: No, if it's flat I believe that's brain dead, but as long as there is some brain activity there, I think that they should be kept alive.

Phil Donahue: If there's brain stem function, that's not enough for you, is it, Doctor?

Dr. James Snyder: Brain stem function alone is not sufficient.

Phil Donahue: So if you get brain stem function only, it is your professional judgement that that person will not recover, that that is a brain-dead person, for practical purposes.

Dr. James Snyder: I would love to establish the slots and make it easy but it doesn't come out that easy. If I can use a drug to depress a patient down to just brain stem function, then I can't say that's irreversible coma. I take the drug away and they wake up. So function in itself is not sufficient. You have to know a little more about the reversibility of the process. Sometimes you can do that and sometimes you can't tell.

Phil Donahue: So, in other words, you can reduce an EEG chemically down to brain stem function only?

Dr. James Snyder: Right.

Phil Donahue: And when you withdraw the medication the rest of the brain comes back to life?

Dr. James Snyder: Normal.

Phil Donahue: So there's obviously no brain cell destruction during this process.

Dr. James Snyder: Exactly.

Phil Donahue: You have in effect put the brain to sleep, and the only legacy left for the machine to register is the brain stem.

Dr. James Snyder: The neurons are surviving but they are not functioning, they are not talking to each other.

Phil Donahue: But how capable are those of us who didn't go to medical school to even engage in these kinds of conversations?

Dr. James Snyder: Those of us who went to medical school get a little shaky on occasion, too, obviously.

Phil Donahue: We're in New York City and we're talking about who pulls the plug and when. And if you're in a coma, as we see here dramatically evidenced on our stage, it does not mean that you're gone. And we'll be back in just a moment.

******STATION BREAK******

Phil Donahue: If you joined us late, Jacqueline and Michael have very recently sustained prolonged comas, from which they recovered. This is Jacqueline, with her husband Harry, and here is Michael with his mother. Hi, thanks for waiting.

Caller: Hello, Phil.

Phil Donahue: Yes.

Caller: My name is Bob. I've been an intensive care nurse for a little better than 10 years and I work on a life flight helicopter like the one the lady described, and I would just like to make the comment that I think we should be very careful that we do not give the families of patients that are currently in comas, any false hope. This is something that needs to be thought through and talked over with the physician, the clergy, and the rest.

Phil Donahue: We are agreed, Boo. You, I assume, in your 10 years in this kind of high drama have seen your own handful of miracles. Is that so?

Caller: That is true, although I will say that it has been my experience that the great percentage of these types of patients do not have a good outcome. The two patients that you have on your show are very young, and for the most part, very healthy.

Phil Donahue: Right. Yeah, but Jacqueline's husband Harry has allowed us to publicly call everyone's attention to the fact that---and nobody loves her more than he does---he went to a judge and said let's get this over with.

Caller: I think that's a very important point and I do want to say that I'm extremely happy for the patients that are on your show. I think it should be brought out, though, that not all patients will have this outcome, and it's very important for families to realize this and be sure and discuss it with their physician and find out exactly what the conditions are that put them in the coma in the first place, and

what statistically their chances of outcome are.

Phil Donahue: Yeah. The other part of this is, you know, I don't know if I want a decision about me made within the bureaucracy of a hospital and a lot of people who have so much else to do. And is there any unconscious sort of---it seems to me that the people who live with this trauma the longest are the people who are likely to surrender first.

Caller: I would agree with that, wholeheartedly.

Phil Donahue: That makes me nervous. I don't want that kind of jury when I'm sort of in limbo. Do you know what I mean?

Caller: I agree and I think that should be brought out, that this is something that should be discussed among families when people in the family are younger. It's very important---

Phil Donahue: Well, Jacqueline and Harry did discuss it and he still made what he would acknowledge now to be the wrong decision.

Caller: I think his wife made the comment that he made the exact right decision.

Phil Donahue: Yes, she did say that.

Caller: That's correct. And I think that it should be something that is discussed among the family. That's very important.

Phil Donahue: Hang on a minute.

Audience: There are just two things I wanted to say. One is that I have known somebody in college who had been in a coma for five months, as a result of encephalitis brought on by mumps. It was very bizarre. And the family fought very, very hard to keep her in a regular hospital, and the hospital wanted very much to send her to a long-term nursing facility. They felt, the family, that if she had been switched over that all hope would have been gone for her. They really pushed very hard to increase the surveillance on the nurses and the doctors, and the doctors said there was no hope. She recovered, she came out of that coma. I'm wondering, had the family not pushed that hard, would her chances have been that good?

Phil Donahue: Michael?

Michael McClure: They were going to put me in a coma---

Dotty McClure: Nursing home.

Michael McClure: I mean, in a nursing home---what am I talking about---in a nursing home, and my mom went and got custody, went through courts and got custody of me. A doctor was going to put me in a nursing home.

Phil Donahue: You've had to go to vocational school, too, isn't that right, Michael?

Michael McClure: Yeah, I will be going to one.

Phil Donahue: So that---

Michael McClure: To get a job so that I can start working again.

Phil Donahue: Did you want to say something, Harry?

Harry Cole: Yeah, I wanted to make a clarifying issue that will probably confuse things more. That's inconsistent. I guess that's the point I want to make. There are no straight lines in this kind of incident, this kind of problem. You simply cannot take one situation---and I think this is what the chap was saying on the phone---and apply it to another situation.

Phil Donahue: But we know that.

Harry Cole: There are no criteria.

Phil Donahue: I think we know that. I understand his concern but trust the people next door, you would be surprised how smart they are. Let them decide in their own drama. We hope they don't ever have to face this. We do have a piece of tape with which you are familiar, I am sure. This is a surprise. These are your children. And here they are. Jacqueline, we are about to show your kids on TV. Did you see this?

Jacqueline Cole: I did?

Harry Cole: Yes.

Jacqueline Cole: Okay.

Audience: (Laughter)

Phil Donahue: Were you surprised at this testimony?

Harry Cole: Yes and no. I can comment on that after we look at it.

Phil Donahue: Thank you, NBC News. The program is 1986, the reporter is Connie Chung and she's talking to your children. Watch this.

(TAPE): Connie Chung: Jackie had told her children so many times before she did not want to live less than a full life. She didn't want to go through a lingering death the way her mother died recently.

Daughter: We had had tons of talks about it and we always promised each other, if I was ever like that she would pull the plug. I don't know.

Connie Chung: And?

Daughter: And vice versa. She had that conversation with all of us.

Connie Chung: Steven, her oldest, was the only one who couldn't let go. You didn't support the idea of removing her life support systems?

Steven: No, not at all. I just had the feeling, and I was just going on feeling at that point, that it's not time. It's only been a month and a half. She's a very strong woman, she's very stubborn, and I think she's going to pull through.

Connie Chung: But you did know that the effect of your decision was that she would die?

Middle son: Yes.

Connie Chung: You were aware of that?

Middle son: Yes.

Connie Chung: Virtually no illusions?

Middle son: No.

Connie Chung: Could it have been that it was really a selfish act, by allowing her to die, because then you wouldn't have to suffer anymore?

Middle son: I thought it the other way. I thought it was more selfish that I would want her still, that I would need her still to be there. The last thing probably I would want is to alleviate myself by having her die.

Connie Chung: Although happy to have her alive, the children do not believe she is living what she had always described as a quality life.

Youngest son: I don't see for her that there's all that much to live for now. I mean, if everybody is doing everything for her, that is exactly the opposite of what it used to be.

Connie Chung: But she's alive.

Middle son: Just to be alive, what can you do if you can't help yourself. It's one thing if a person cannot be a productive part of society but it's another thing when you can't even be a productive part of yourself.

Connie Chung: Are you really saying that she is living exactly the life that she didn't want to live?

Daughter: I believe so.

(END OF TAPE)

Phil Donahue: Is that so, Jacqueline?

Jacqueline Cole: I'm living the kind of life I want to live.

Phil Donahue: How do you explain their---they seem to be very concerned that you were short-changed, and I'm sure they remember a dynamic mother who probably lit up the room. You still do. It's hard to ask this question. It doesn't bother you that they---

Jacqueline Cole: No.

Phil Donahue: You understand their feelings?

Jacqueline Cole: I understand their feelings, right. Believe it or not, as contrary as it sounds, I support what they wanted to do.

Harry Cole: The children are at a point in their lives where they are hoping and expecting to see Jackie's continued recovery, and we understand that there will be further recovery one or two years down the road. I think they are thinking ahead of themselves on one hand, and kind of mourning and grieving the obvious loss that we've experienced on the other.

Phil Donahue: Yeah.

Harry Cole: We talked about this quite a bit after the show, because I had not seen this before. I was upstairs in our family room while all of this was going on downstairs.

Phil Donahue: Yes.

Audience: When was that tape made? When was that tape made? Were you still just in the coma or just coming out of the coma?

Harry Cole: No, Jackie woke up May 15th. This was done about a month ago.

Phil Donahue: So that surprises you?

Harry Cole: Why does that surprise you?

Phil Donahue: It surprised me that your children would be so apparently disappointed at their mother's less than capacity existence, and they are wondering aloud whether that that was worth it, I think.

Harry Cole: I don't think there is any question on their part that it was worth it. I remember the day that she woke up, and I remember telling the children, your mother woke up. I remember Thomas running across the room from where I was and just jumping in my arms. He's about 5'10", and that's quite a load at 20 miles an hour. All of us had this euphoric kind of experience when she woke up, but once she's awakened, it takes time to process that through and you begin to think objectively and you begin to evaluate.

Phil Donahue: The consequences.

Audience: I just want to ask Jackie, how is your life different?

Jacqueline Cole: In many ways it's not at all different. Obviously I can't walk, I don't have that use of my legs, so anything that requires---and I have some short-term memory too. But aside from that, I'm fine.

Phil Donahue: How about fatigue?

Jacqueline Cole: What?

Phil Donahue: Fatigue?

Jacqueline Cole: I do get tired from time to time, but, I mean, it certainly isn't terminal.

Harry Cole: I have to tell you something.

Jacqueline Cole: I'm not terminally tired.

Harry Cole: Can I have 10 seconds? Yesterday while we were at the hotel Jackie said she was very tired. I said take a rest. She said I can't rest. So she got into bed and she started to do exercises to wake up. That's how she deals with fatigue.

Audience: I have a question for Harry. You're a minister, if somebody came to you now with the problem that you had a couple of months ago, how would you counsel somebody? What would you say to them if they said I don't know whether I should pull the plug?

Harry Cole: I'm not sure I could tell them what to do either before this happened, or even now. That's not really my style of counselling but obviously whatever I would say, whatever support or guidance I would give them, it has to be done with the personal awareness that Jacqueline woke up after we all thought that she wouldn't, so I would be a little more cautious in my---

Phil Donahue: There's a caller on the line. Go ahead.

Caller: Yes, good morning. My husband Earl Appleby, Sr. has been in a coma for almost five years. I would certainly err in the favor of life. As a matter of fact, I have a friend whose husband is 10 years in a coma in Gastonia, North Caroline, and they would also err in the favor of life. Where there is life there is always hope.

Phil Donahue: Where is your husband?

Caller: My husband is home with me. He is 70 years old, I am 62.

Phil Donahue: Now what is involved? Is he on an IV?

Caller: My husband has a gastro-tube and he gets complete feeding via the gastro-tube.

Phil Donahue: Does he open his eyes?

Caller: Sometimes when I'm fortunate and talk to him long enough I can beg him to open them, yes.

Phil Donahue: Does he squeeze your hand?

Caller: Not always.

Phil Donahue: And you turn him?

Caller: I turn him every two and a half hours. I give him respiratory treatments.

Phil Donahue: And you've been doing this for more than five years.

Caller: Five and three quarters, yes. He was a while in the hospital and they were very terrible. As a matter of fact, they tried to kill him a couple of times.

Phil Donahue: Does he have any EEG?

Caller: Yes, some. As a matter of fact, when we took him home, the first year we took him home, it improved a smidgin.

Phil Donahue: Did he have a stroke?

Caller: He had a heart attack.

Phil Donahue: I see. From which he did not recover consciousness?

Caller: Yes.

Phil Donahue: How old are you?

Caller: I am 62.

Phil Donahue: A lot of us---

Caller: I'm from Luxembourg originally.

Phil Donahue: Huh?

Caller: I'm from the grand duchy of Luxembourg and I married him when he was a GI. During the war of course the Germans they really killed people as easily as this, and I hate to say this, but here in the United States, where I thought that would never, never happen, we are now doing the same thing. And you are doing it for money instead of hate.

Phil Donahue: You think we're pushing them out the back door, do you?

Caller: Yes, I certainly do, Mr. Donahue. I am very worried about it.

Phil Donahue: There's another thought to this. There are some people who are charging that we're saving them too long because the bills keep coming in.

Caller: For money, the almighty dollar, that's exactly my point.

Phil Donahue: But you can't have it both ways. We are either prolonging life for money or we're not. This is very---let me just ask you.

Caller: Yes.

Phil Donahue: There are some people that would think that your husband's memory is not served by your loyal service to him, that your---

Caller: I don't know about that. You see, in these five years I got two kisses from him. But everyday I catch him and hold him in my arms and everyday I turn him, I give him a kiss on the cheek and I tell him God is going to get tired of hearing me beg and one of these days maybe He will wake you up. If not, then at least He gives me these days that I can take care of you and show you my love. After all, we don't know how much they do understand. It has not been proven.

Patricia Brophy: Her husband has some consciousness to him.

Phil Donahue: Yes. She says he has an EEG. There is electrical energy in the brain.

Dr. James Snyder: An EEG in itself does not preclude, does not mean that a patient is not in coma. That in itself is not sufficient but if he's kissing her, then he is rising to the surface. Or he is having some more vegetative function that looks like it, we don't know.

Phil Donahue: I'm very glad you called. I thank you very much. We're very inspired by your---

Caller: Mr. Donahue, may I say one more thing, please? We have a support group that is called CURE and it's Citizens United for Resisting Euthanasia, in Shepherdstown, West Virginia. And anybody that would like to write, please do, and I'll be glad to send them whatever life support directives---we have a life support directives.

Phil Donahue: Right.

Caller: ---for the regular people and one for the dying patient.

Phil Donahue: I've got to run. Your husband is not on a respiratory machine, is he?

Caller: No, he's on oxygen, 35%.

Phil Donahue: I see. And we'll be back in just a moment.

******STATION BREAK******

Phil Donahue: Yes.

Audience: I'm just curious, who do you really think you're keeping the patient alive for, yourself or for the patient? I always thought I could pull the plug, but then thinking of someone you love laying there, how easily you can say goodbye, I don't think I could let go of that physical person.

Phil Donahue: Let me understand your point. You wouldn't pull the plug?

Audience: I don't know. I always thought I could but I think you have to weigh. I don't know what kind of physical shape you're in, you physically look okay, Michael looked like he looked pretty normal---

Phil Donahue: Yeah.

Audience: ---when he was laying there.

Phil Donahue: Yeah, he did. Now, do you not pull the plug because of selfish reasons, or do you pull the plug for selfish reasons?

Caller: I don't know.

Dotty McClure: I could never do it. I would have fought to the death to keep him going.

Audience: Turning the question a little bit, what if you've expressed a desire in your life, you've said to your husband or wife, keep me alive no matter what, keep me hooked up, and you're in a coma for a year and a half and your husband says no EEG, I'm going to have the plug pulled. Whose wishes supercede whose? How do you know which way to go?

Harry Cole: That's a hard question.

Dr. James Snyder: We're not obliged to know when---no one in medicine, no one in society is obliged to continue therapy when there is no value to the care of the patient. If it's not going to extend the useful existence, then there is not considered to be any ethical---

Audience: If the patient during their life said that they wanted to be kept alive at all cost.

Dr. James Snyder: I insist on having a heart transplant, you don't automatically get one. If I insist on going on a kidney machine, my kidneys work, why should I go on a kidney machine. It doesn't make any sense.

Audience: Doctor, may I ask you a question, please? As a physician, your job in life is to save lives, would it facilitate---

Dr. James Snyder: Not necessarily.

Audience: ---your work in any way if someone wrote down that they did not wish to be continued on a life support system? Would it make it easier for you?

Dr. James Snyder: It's extremely helpful to know that the individual's wishes in the circumstance, before they become incompetent, and for the most part we don't have it.

Audience: To the young man, I would like to know if he was a religious person before the coma?

Phil Donahue: Were you a religious person, Michael?

Michael McClure: I believe in God, I went to church and that, but I wasn't out pulling people into the church or nothing like that.

Phil Donahue: You weren't an evangelist.

Michael McClure: (Laughter) I believe in God.

Phil Donahue: Keep your eye on the reverend on the right there.

Audience: I would like to ask our minister how he feels about something that I think about. Only God can give life and only God can take it away.

Phil Donahue: So therefore what?

Audience: Therefore making a decision like that is of course---

Audience: (Light applause)

Phil Donahue: In other words, never pull the plug?

Audience: Well, that's what I would like to ask our minister. I don't know.

Phil Donahue: Hang on a minute. All the Solomans are coming.

Audience: Yes, I would like to ask a question. I would like to know whether either Jackie or Michael had any alternative therapy, such as vitamin or nutritional therapy?

Jacqueline Cole: Not that I know of. No.

Audience: What was the extent of Jacqueline's EEG?

Harry Cole: I don't know. We did one and she had some brain activity but there was so many other factors which weighed against that, that was not the final criteria.

Phil Donahue: And we'll be back in just a moment.

******STATION BREAK******

Phil Donahue: You're married to a different woman. Would you say that or is that overstated?

Harry Cole: It's a bit overstated.

Phil Donahue: But she is different?

Harry Cole: Jackie is different from what she was, but I expect that and I'm quite happy.

Phil Donahue: She's not as vivacious, is that how we say that?

Harry Cole: Not always, no. I could live with that very well and I expect her to become more vivacious and more of herself.

Phil Donahue: But is your relationship richer now than prior to this?

Harry Cole: Unquestionably richer, deeper. Yeah.

Phil Donahue: You are Patricia Brophy's daughter. You're Karen. We have already talked to your mother about your father. How long was he in the coma?'

Karen Brophy: For three and a half years.

Phil Donahue: And last month your mother made the decision to disconnect your dad from the hardware that was sustaining life, and eight days later he died. So your mother has been good enough to be here because she's the other side of this drama. And you certainly lived this and went through all this with her. And you wanted to say what, Karen?

Karen Brophy: I wanted to comment on the woman who said only God can give life, so only God can take life. On occasions like my dad's, medical technology intervened; he wasn't allowed to die. We weren't prolonging his life for a good sense, we were prolonging his death, that's correct.

Phil Donahue: It is hard to bring euphemisms to this, you know. If that's the case, then why have an appendectomy? We have the ability to prolong life, we definitely do. Now we have to decide when we're going to use it.

Karen Brophy: I think when there is life to prolong that there is a need for medical technology, but when there is obviously no life left---

Phil Donahue: But it isn't obvious, that's the problem. Like the woman on the phone, five and a half years she's nursing her husband.

Karen Brophy: But he has brain function.

Dr. James Snyder: Let's do whatever is useful, and sometimes that might be what's useful to the survivor. If that person who is being sustained, even if they are in coma, even if they are not giving any kisses back, maybe they are treating that wife who is still alive and still getting a benefit out of it. Maybe that's abuse of the patient but we're not doing it for the patient.

Phil Donahue: Yes.

Audience: I would like to ask the minister, did the judge give you any idea why he chose not to pull the plug?

Harry Cole: He gave several. The two most important were, number one, there was not a legal precedent for him to make a decision. And, two, he just didn't personally feel that enough time had passed for him to concur in that request.

Phil Donahue: Yes.

Audience: Did these people ever consider the financial aspect of an illness of this kind? Was that ever used to make a decision?

Phil Donahue: To pull the plug, you mean?

Patricia Brophy: It was mentioned in my court case.

Phil Donahue: Pardon me.

Patricia Brophy: It was mentioned in my court case that $150,000 a year when the patient was irreversibly ill and hopelessly ill, maybe it could be put to better use.

Phil Donahue: That was your husband's life support cost?

Patricia Brophy: Right.

Phil Donahue: $150,000 a year.

Patricia Brophy: Right.

Phil Donahue: How old was your husband when he had his---

Patricia Brophy: Forty-five.

Phil Donahue: Forty-five. And we'll be back in just a moment.

******STATION BREAK******

Phil Donahue: Michael, you recognized somebody when you came to?

Michael McClure: I didn't know him until I seen him. I knew I had seen him once before and that was when I was in a coma. Pancho from Sacred Heart Rehabilitation Hospital. He was my therapist and then---

Phil Donahue: When you were unconscious he worked with you?

Michael McClure: Yeah.

Phil Donahue: And when you woke up you remembered it?

Michael McClure: When I seen him I recognized that I seen him before.

Phil Donahue: Yes.

Audience: I was just wondering, for Harry, the son who didn't want to pull the plug, what is your relationship with him now?

Harry Cole: Same as it was before. Steven's objection was not so much an ethical question as it was just a matter of timing. He just felt it was too early.

Audience: Hi, this question is for Jacqueline and Michael. What are your feelings about the possibility of something like this happening again, and have you discussed this with your family?

Michael McClure: I hope it does for other people. The main reason why I'm doing all this is for other people to not give up.

Phil Donahue: She wonders if you're not looking over your shoulder and wondering if you could get hit again.

Michael McClure: Yeah. I'm like a time bomb.

Dotty McClure: The shunt in his head could plug up at any time.

Phil Donahue: Presumably you're able to monitor this, though, right?

Michael McClure: Right.

Dotty McClure: Every six months.

Michael McClure: I get a shuntogram, they call it, every six months. They put dye in my shunt.

Phil Donahue: Jacqueline, how about you, do you think about your vulnerability? You know we all of us are---

Jacqueline Cole: Sure I do. But I trust my family to make the right decision. They made it before, I trust they'll do it again.

Phil Donahue: Yeah.

Audience: I would like to ask the minister a difficult question. Why after only 30 days were you willing to pull the plug?

Harry Cole: It was 40 days but, actually, I made the decision to do that in less than 30 days, and the reason was that Jackie's stroke was so massive and so deep and there was a number of other complications, including double pneumonia and cardiac arrest and a lot of other medical complications.

Dr. James Snyder: Phil, let me give you some probability on that. With a sizable stroke like that, after two days and certainly after a week and certainly after two weeks, the probability of a useful recovery is extremely low. In hundreds of cases, they are zero. These are astonishingly low probability events.

Phil Donahue: So this really is a very unique medical science development here?

Dr. James Snyder: That's one. That doesn't mean that everybody ought to pull the plug but it means that the probability of having a poor outcome and a prolonged severe disability or vegetative state, is going to---the high probability of that is the cost of going for this outcome.

Audience: I was going to say the same thing along the lines of a doctor. I'm working in a ICU for 10 years and this is the exception more than the rule, and people shouldn't have false hopes, they really shouldn't.

Phil Donahue: Yeah.

Audience: I would like to ask Mike what your instructions would be to your mother, God forbid, that this happens to you again?

Michael McClure: If this should happen to me again? If I was out for a long period of time, pull the plug. I have talked to her beforehand.

Dotty McClure: No.

******STATION BREAK******

Phil Donahue: Hi, are you there?

Caller: Yes. My daughter, three years ago, was hit by a car and she had extensive head injuries, was in a coma for a month, and the doctors told me that there wasn't any hope. She was brought out and rehabilitated and a couple of months later she said to me, "Mommy, I saw God and I told Him I had to get home to you." So there are such things as miracles.

Phil Donahue: How long was the coma?

Caller: A month.

END OF SHOW

AR 25598 7/25 IN THE SHADOW OF THE TOWER / JOSEF NASSY ART - ARTICLES & IMAGES 1989 ARCHIVES

SEVERIN WUNDERMAN MUSEUM



IN THE SHADOW OF THE TOWER
The Art of Josef Nassy
1942-1945

SEVERIN WUNDERMAN MUSEUM



IN THE SHADOW OF THE TOWER
The Art of Josef Nassy
1942-1945

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FOR IMMEDIATE RELEASE:

JOSEF NASSY -- BLACK JEW, HOLOCAUST ARTIST

Josef Nassy, a little-known Black American artist of Jewish descent, completed over 200 mesmerizing works during his incarceration in POW camps during WWII. Today, the Nassy suite comes alive: **IN THE SHADOW OF THE TOWER**, a collection of over 100 powerful paintings and drawings depicting the oppressive nature of camp life, makes up the exhibit which will tour internationally from 1989-1992. This emotionally charged exhibition, never before seen in the United States, begins its tour at the Philadelphia Museum of Judaica in April, 1989.

Josef Nassy, a trained electrical engineer from Pratt Institute, had installed the first sound systems for talking movies in London and Paris. He was then sent to Belgium by the Gesco Company in 1931 to do similar installations in Brussels. From 1938-1939, he studied painting at the Academie Royale des Beaux-Arts in Brussels. Consequently, he abandoned his career as a sound engineer to become a painter. In 1939, he married Rosine Van Aerschot, a Belgian woman, and remained in Belgium until his internment in 1942.

Josef Nassy's POW collection was first shown in 1946 by the International YMCA, which supplied him with art materials during the war. He worked in pencil, ink, watercolor and oil. Various exhibitions followed, initially concentrating on his work as an internee. Subsequent exhibitions of his post-war art, thematically in contrast with his POW suite, focused on portraiture and landscape. The color palette he utilized shifted from somber grays and browns to soothing pastels. In 1984, selected wartime works were exhibited in Brussels Belgium, where they received critical acclaim.

Nassy's wartime art conveys a sense of confinement, isolation and suffocation of spirit, yet the hope for a return of normalcy is evident. He creates delicate, accurate pencil portraits of fellow internees, while his ink drawings often have a caricature-like decisiveness. Watercolor and ink wash are used frequently for studies for larger oil paintings. Nassy paints expressive, expansive skies in striking colors, against which he positions his symbols of the camp: barbed wire, guard towers, solitary armed soldiers standing guard and the silhouettes of the POWs.

- more -

Joan C. Sall, curator of the Philadelphia Museum of Judaica, expressed great enthusiasm for Nassy's "fine paintings" and for the outstanding quality and emotional intensity of Nassy's artistic interpretation of camp life. Ms. Sall's enthusiasm and dedication to this exhibition has resulted in the Severin Wunderman Museum awarding the Museum of Judaica the honor of hosting the inaugural show.

The international tour of **IN THE SHADOW OF THE TOWER** will include venues across Europe and the United States. The Severin Wunderman Museum is the organizer and coordinator of the tour. The exhibition reflects Museum founder and art collector Severin Wunderman's personal commitment to keeping the memory of the Holocaust alive. Having acquired the entire collection, in keeping with the artist's wishes prior to his death in 1976 that his POW suite not be divided and scattered, Wunderman maintains the historical relevancy and documentation of the celebrated works.

###

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JOSEF NASSY CHRONOLOGY

1904	Born in Paramibo, Surinam.
1924-1926	Attended and graduated from Pratt Institute in New York. Received a certificate in Industrial Electrical Engineering.
1929	Applies for an American passport at the request of his prospective employer, Melotone.[1] Melotone required Nassy to hold a U.S. passport before sending him to work overseas. Hired by Melotone as a sound engineer and travels to England to install first sound system. Does the same in Paris and Brussels.
1930	Travels to Paris to continue working for Melotone.
1931	Begins working in Belgium as a sound engineer for Gesco Company, a subsidiary of Melotone.
1938-1940	Studies painting at the Academie Royale des Beaux-Arts in Brussels.
1939	Marries a native Belgian, Rosine Van Aerschot, on April 16 and leaves his career as an engineer to work as an artist. Primarily paints commissioned portraits.

---

[1] Nassy was born in Paramibo, Surinam in 1904 and claimed to have been born in San Francisco in 1899 in order to qualify for a passport. It was common practice for individuals who didn't want their pasts investigated to give birthdates prior to the big San Francisco earthquake in 1906 and to cite their place of birth as San Francisco.

JOSEF NASSY CHRONOLOGY...

1942

• **April**
Taken to Beverloo, Leopoldsburg, Belgium (a transit camp) after being identified as an American citizen from the resident alien register he signed weekly. At Beverloo, his wife is allowed weekly visits and brings him food and painting materials. Captures camp life in paintings and drawings.

• **November**
Transferred to Laufen, Bavaria, Germany, a camp for civilian internees, in November. It is impossible for his wife to visit. Receives weekly care packages from the International Red Cross and art supplies form the Swiss Y.M.C.A.

1942-1945 Lives as an internee at Laufen and nearby Tittmoning, with frequent transfers from one camp to the other. Records the daily life in the camps in drawings and paintings.

1945-1946 After the liberation of Laufen in May, resides in the town of Laufen and paints the surrounding landscape.[2]

1946 Returns to Brussels in July and resides with his wife. Continues to paint and resists discussing his life in the camps with his wife and friends.

1952 Separates from Rosine Nassy but is reportedly never divorced.

1955 Meets Paul Vankueken, a Belgian art and antique dealer. A lasting friendship develops. Nassy tells Vankueken how important it was to him to have his POW paintings kept together as a unified body of work. The collection would thus serve as pictorial record of his experience, a historical record of the period and a lasting testimony of his fellow internees' existence.

---

[2] He remains in Laufen for one additional year because the U.S. army could not guarantee the safe passage of all of his artworks back to Brussels. By July 1946 this was made possible.

JOSEF NASSY CHRONOLOGY...

1956	Establishes a relationship with Madame Sylvie De Brabanter.
1976	Dies of cancer.
1985	Severin Wunderman purchases the entire POW collection.

###

SEVERIN WUNDERMAN MUSEUM

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FOR IMMEDIATE RELEASE:

HOLOCAUST ART

Josef Nassy's art is characteristic of the genre produced in the POW and concentration camps during World War II. As the artists of the Holocaust were all victims and powerless, it was the artistic process which rendered them immortal and powerful. Some were strongly influenced by the styles of earlier twentieth century European art; others painted just from their own suffering. The artists worked in various media and utilized whatever materials were available.

The body of works was quite varied: ranging from watercolor landscapes and sketches without any sense of location, to horrifying depictions of torture; from satirical sketches which helped the artist lessen the pain to drawings that force the viewer to remember it.

Over 30,000 works representing hundreds of artists survived the war. They continue to serve as a lasting testimony of the will to survive in the face of the Nazi atrocities.

###

SEVERIN WUNDERMAN MUSEUM

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FOR IMMEDIATE RELEASE:

JOSEF JOHAN COSMO NASSY: THE MAN -- THE ARTIST

The Nassy story is a complex one -- beginning in a tiny country in South America and continuing throughout Europe. Josef Nassy was born on January 19, 1904 in Paramibo Surinam (Dutch Guyana). He was the seventh of nine children. His father, Adolf, a member of the Surinamese parliament, was a very successful importer/ exporter with offices in Paramibo, London and New York. His mother, Caroline, ran the Nassy household and supervised her children's education. Caroline's great appreciation for art resulted in her children receiving private art lessons. This early exposure made a lasting impression on Josef.

In 1919, Josef left Surinam to join his father in Brooklyn, New York, where it is believed that he attended Erasmus Hall High School until 1922. He graduated with a certificate in Industrial Electrical Engineering from Pratt Institute in June of 1926. Hired by the Melotone Corporation of America (subsidiary of Warner Bros.) to install sound systems for talking movies in London and Paris in 1929, it was necessary to obtain an American passport in order to work abroad.

- more -

Interestingly enough, Nassy listed his birthdate as January 19, 1899 and the place of birth as San Francisco. Why? There are no existing birth certificates for San Francisco, California prior to the great earthquake of 1906 which destroyed the city's records. It was common in the 1930s, as well as later during the McCarthy era, for individuals who did not wish their past activities to be traced, to give San Francisco birthdates prior to 1906. Consequently, the US passport Service had no way to either confirm or deny Josef's claim.

Fortunate for Nassy, his newly gained American citizenship saved him from harsher treatment at the hands of the Nazis. Being Black, Dutch (Surinam was a Dutch colony) and of Jewish descent, could have been a most lethal combination.

In 1938, the call of the art world became stronger and stronger, Josef enrolled at the Academie des Beaux Arts in Brussels to study painting. He augmented these studies in 1939, by working on his life drawing at l'Effort, a gallery in Brussels. Here, he and other artists critiqued one another's work. At the same time he met Rosina van Aerschot, and they were married one year later.



Due to the Nazi occupation of Belgium, Nassy, as a resident alien, was required to register with the Brussels authorities, on a regular basis. The Nazi's finally caught up with him on April 14, 1942. He was taken prisoner on the grounds that he held a passport of an enemy nation.

Nassy was sent to Beverloo, a Wehrmacht prison and transit camp, in Leopoldsburg Belgium, where he remained for seven months. Rosina visited him and brought him art supplies and food. The camp commandant appreciated art and encouraged Josef to paint and give art lessons. In November, Nassy was transferred to Germany and the Ilags (civilian prisoner-of-war camps) Laufen and Tittmoning. This is in contrast with the concentration and extermination camps systems of which most were not located in Germany. The men in Laufen and Tittmoning were all civilians and were all there due to their passports. Nazi racism resulted in the Blacks being housed together, separate from everybody else.

The camp was liberated on May 5, 1945 by the US Third Army. One year later, Nassy was issued POW status and was thus permitted to bring back to Belgium the over 200 works of art that he had created in the three camps.

Upon returning to Brussels, Nassy actively sought gallery exposure to his art. Ninety of his POW works were exhibited at various locations under the auspices of the American YMCA. This early interest in Nassy's work was due to the fact that they had provided him with most of the art supplies utilized during the war. In July, Josef and Rosina were separated.

The most important and powerful exhibition of Nassy's works was entitled "The Train Exposition" beginning in July 1947. All of the works in the exhibit were done by former prisoners-of-war and internees of concentration camps. Displayed in five railroad cars, the train toured a number of cities in Belgium, Luxembourg and Northern France for three months. The use of the railroad cars was symbolic -- the Germans had used boxcars to transport Jews, gypsies and political prisoners to the camps.

Nassy's post-war exhibitions initially were all focused upon his wartime works. Later, gallery visiters were introduced to his post-war works. These works mark a significant change of style- - he now focused on landscapes, seascapes and still lifes. Josef still painted a number of portraits, mostly women and children, but without the intensity of his POW pieces.

For Nassy, a person's soul and character were mirrored in one's eyes -- he had seen too much pain in the eyes of his fellow internees. It was for this reason that he declined most commissions of portraits, the subject of his pre-war livelihood.

In 1955, Josef met Paul Vankueken, who was a jewelry manufacturer, an artist, an art dealer and the coordinator of artist festivals in Brussels. They developed a friendship which lasted until Nassy's death. It was to Vankueken, that Josef expressed his wish that the POW suite be kept intact as a complete collection and not be dispersed. He considered the collection a historical record as well a cohesive body of artistic expression. In 1956 Joe met Sylvie De Brabanter, who became his companion. On January 26, 1976, Josef Nassy died, having battled cancer for over a year.



In May 1984, the Galerie Rosny in Brussels hosted an exhibition of Josef Nassy's wartime works. This show, which was the result of Paul Vankueken's efforts, marked the beginning of renewed interest in Nassy's work. Vankueken sent his childhood friend, Severin Wunderman, a series of articles discussing the Nassy exhibition. Wunderman is the CEO of the Severin Group -- the manufacturers of Gucci Timepieces and Fila Sportime Watches, and founder of the Severin Wunderman Museum, which houses the world's largest collection of works by Jean Cocteau. Severin Wunderman's own experiences at the hands of the Nazis have made him sensitive to the need for remembering the Holocaust -- he flew to Brussels to see the works at the Galerie Rosny and purchased the entire POW suite.



###

PHILADELPHIA MUSEUM OF JUDAICA

AT CONGREGATION RODEPH SHALOM

615 NORTH BROAD STREET PHILADELPHIA, PENNSYLVANIA 19123

THE PHILADELPHIA MUSEUM OF JUDAICA was dedicated on November 2, 1975 having been brought into being by a gift in honor of Jacob C. Gutman on the occasion of his 85th birthday by his children and grandchildren.

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FOR IMMEDIATE RELEASE:

PHILADELPHIA MUSEUM OF JUDAICA HOSTS HOLOCAUST EXHIBIT

Philadelphia, PA -- Rabbi Alan D. Fuchs, of Congregation Rodeph Shalom and Director of the Philadelphia Museum of Judaica, is honored to launch the American premiere of the prisoner of war works by the Black, Jewish artist Josef Nassy. **IN THE SHADOW OF THE TOWER**, a collection of over 100 powerful paintings and drawings, begins its three year international tour here in April 1989. The Museum of Judaica is committed to presenting exhibitions of 20th century art related to Jewish life. Proud to be hosting the Nassy exhibition, Joan C. Sall, curator of the museum, feels that this outstanding body of works represents a fine collection of paintings related to the Holocaust.

-more-

"Poignantly reflecting the pathos of internment," states Sall, "the subtle and poetic qualities of these paintings communicates the devastation of the Holocaust in a personal and direct manner." Congregation Rodeph Shalom, the oldest Ashkenazic synagogue in the Western Hemisphere (founded in 1795), will be hosting the inaugural opening at services on the evening of March 31, 1989.

###

SEVERIN WUNDERMAN MUSEUM

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FOR IMMEDIATE RELEASE:

THE SEVERIN WUNDERMAN MUSEUM

Located in Irvine California, the Severin Wunderman Museum houses various collections of fine art from the Americas and Europe. The Museum, under the auspices of Executive Director Tony Clark, first gained international acclaim by housing the world's largest collection of works by Jean Cocteau. While Cocteau as a writer, artist and film-maker has long been lauded in France, there has not been a permanent exhibition of his art in this country until now.

A cradle of scholarship for students and professionals alike, the Severin Wunderman Museum offers extensive library and research resources. "It is our hope," states Clark, "to contribute to the socio-cultural and historical enlightenment of an international audience." The Josef Nassy traveling exhibit, **IN THE SHADOW OF THE TOWER,** which debuts in April 1989, is taken from Mr. Wunderman's private collection and is coordinated by the Severin Wunderman Museum. The Nassy suite will be donated to an appropriate museum at the end of its three-year international tour.

###

Holocaust art by a Jew who was black

Josef Nassy's vision of Nazi camps has its first U.S. show here.

By Leonard W. Boasberg
Inquirer Staff Writer

There are strength and pathos in the drawings. There are loneliness and community, a sense of the desperation of the individual — the prisoner, the victim — who, in the grasp of malevolent brutality, nevertheless maintains his will to survive.

There are watchtowers and barbed wire and closed gates and prison bars and armed guards, and there are portraits of pensive men who might be anywhere but are, in fact, confined for no crime but their existence.

The works are by Josef Nassy, a black artist of Jewish ancestry, who survived three years of Nazi prison camps during World War II and, in his art, left a lasting record of what he saw and felt.

A collection of Nassy's works — about 115 paintings, drawings and ink washes — is now on exhibit at the Philadelphia Museum of Judaica, located in the synagogue of Congregation Rodeph Shalom, 615 N. Broad St. The exhibit, titled *In the Shadow of the Tower*, is the first U.S. public showing of Nassy's works, which are on a three-year international tour that will take them to Jerusalem; Hamburg, West Germany; Brussels, Belgium; Chicago, and New York.

"You get the feeling that they're both immortal and powerful drawings," said Sybil Milton, Holocaust arts scholar at the U.S. Holocaust Museum in Washington. "They're very gentle and very tragic — the more you look at them, the more they sink in. Unlike Ben Shahn drawings, they don't editorialize. They show what it meant to be a prisoner at a time when physical

(See NASSY on 7-E)



"In the Shadow of the Tower," the painting for which the exhibit was named.

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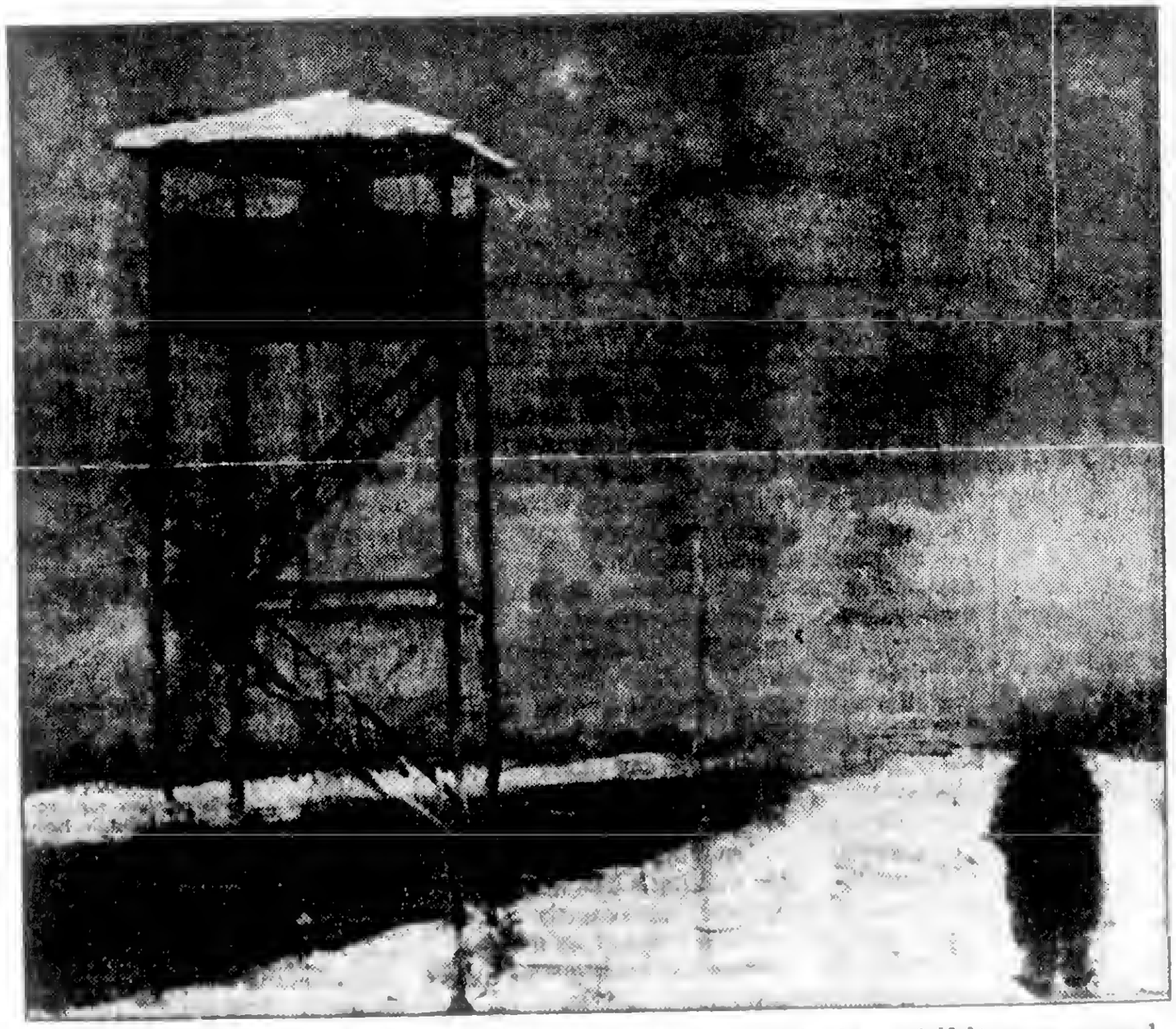
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(See NASSY on 7-E)



"In the Shadow of the Tower," the painting for which the exhibit was named.

Holocaust art by a Jew who was black

NASSY, from 1-E

life was fragile and tenuous."

The works on display were selected from more than 200 that Nassy produced in his more than three years of internment. Severin Wunderman of Irvine, Calif., who bought the Nassy POW collection and brought it to the United States, wanted Nassy's first American showing to be on the East Coast. Joan C. Sall, Philadelphia Museum of Judaica curator, said that when she saw the collection more than two years ago in Irvine, she jumped at the chance to bring it here.

"So much of Holocaust art is so overpoweringly destructive, horrifying, that people withdraw from it and therefore cannot tap into that experience," she said. "I felt that this work, being poetic, poignant and terribly personal, brings people into the experience of oppression in a way that they can psychically relate to."

Saved by a priest

Wunderman said he had bought the collection because he was committed to keeping alive the memory of the Holocaust. Born in Belgium 50 years ago, he is chief executive officer of the Southern California-based Wunderman Group, which manufactures Gucci timepieces. During World War II, he managed to survive because of a Roman Catholic priest called Father Bruno, who saved hundreds of Jewish children from the Nazis. He was hidden in a convent for blind children — the only child who could see.

Wunderman flew here Friday to be present at the ceremonies that launched the exhibit. Members of Nassy's family, including his widow, Rosine, who lives in Brussels, also were present.

In an interview, Wunderman described how he came across the Nassy collection. Five years ago, he heard from an old friend and former business colleague, a Belgian art dealer named Paul Vankeuken, who had known Nassy for more than 20 years before Nassy's death in 1976. Vankeuken sent Wunderman some newspaper stories about a posthumous exhibit of Nassy's wartime works at a Brussels gallery and told him he ought to see it.

Nassy, according to Vankeuken, wanted to keep his POW suite together. "When I saw what it contained and what it was," said Wunderman, "I purchased it on the spot."

That so many works survived is almost as miraculous as that the artist survived, according to Nassy Collection curator Monica Rothschild-Boros, who started digging into Nassy's life nearly three years ago.



Josef Nassy

at the Academie Royale des Beaux-Arts in Brussels in 1938. A year later, he married Rosine Van Aerschot, a Belgian, and, quitting his career as a sound engineer, he made his living by painting, mainly portraits.

But after the war, when he resumed his career in art, he did hardly any portraits. "He could no longer look into the eyes of his subjects because he saw such pain there," Rothschild-Boros said.

Nassy and his wife — they had no children — separated in 1952. For the last 20 years of his life, until he died of cancer in 1976, he lived with a Belgian woman named Sylvie Debrabanter.

Carlos Nassy, a Manhattan attorney and nephew of Josef, met him twice in 1959, when Carlos was a U.S. Army corporal stationed in Zweibrucken, West Germany. He remembers an affable man, a good conversationalist, who plied him with apricot brandy before taking him to dinner. His uncle was very much involved in politics, already opposing the U.S. involvement in Vietnam, said Carlos Nassy.

"He was involved in the same thing in the United States. When he was at Pratt [Institute in Brooklyn, N.Y., in the 1920s], he and my father and another brother demonstrated against lynching in the South."

To Rodelph Shalom Rabbi Alan D. Fuchs, there is something beyond the fascination of the art to be gained from showing the works of this black Jew in Rodeph Shalom's museum. He noted that the synagogue — Philadelphia's largest, and the oldest Ashkenazi synagogue in the Western Hemisphere — is at the edge of the black community.

"We hope," he said, "that a result of the exhibit might be a better sense of connectedness between the black and the Jewish communities and a strengthening of the bonds that have existed between them."

Wunderman, who bought the Nassy art, is an admirer of Jean Cocteau, the French filmmaker, novelist, poet, artist and stage designer. At Wunderman's headquarters in California, he has established a Severin Wunderman Museum containing the world's largest collection of Cocteau's works.

He doesn't feel that his own museum, dedicated as it is to the late French luminary, is an appropriate place for the Nassy collection — which, after its world tour, he intends to turn over to a Holocaust museum.

"What I'm really hoping for is that it will stay in the United States," he said.

If you go

"In the Shadow of the Tower" will be at Philadelphia Museum of Judaica, 615 N. Broad St., through June 19. The museum is open between 10 a.m. and 4 p.m. Mondays through Fridays and from 10 a.m. to 1 p.m. Sundays. The entrance is on Mount Vernon Street. Admission is free.

Born in Dutch Guiana

Born in 1904 in what was then Dutch Guiana (now Suriname) as the seventh of nine children, then educated in the United States, Nassy had been living for several years in Belgium when World War II broke out in 1939. The Nazis picked him up, as an enemy alien, in the spring of 1942 and sent him to a Wehrmacht prison in Belgium. Seven months later, they transferred him to civilian prisoner-of-war camps in Germany.

Nassy had an American passport. That may have kept him from being sent to a concentration camp — and to the furnaces. Or, ironically, it may have been his black skin — the Nazis had no idea that he was a descendant of Jews.

They were Jews who were kicked out of Portugal by the Inquisition in 1492 and settled in Holland. In the early 1600s, the Nassys made their way to what is now Suriname. Some of them, Josef Nassy's ancestors, intermarried with blacks; others did not.

Not a practicing Jew

Nassy, though not a practicing Jew, was proud of his ancestry. One of his fellow prisoners, a Jew named Shimon Frost whom Rothschild-Boros tracked down, recalled that Nassy always used to greet him with "Shalom."

She also discovered that he obtained his American passport by misrepresentation. Nassy's father, a well-to-do international commodities broker, had sent him to the United States to be educated, and Nassy graduated as an electrical engineer from the Pratt Institute in New York in 1926. Three years later, a prospective employer wanted to send him to Europe to install sound systems for talking movies.

"But the firm, Melotone, required that he hold an American passport. So Nassy made out an application, swearing that he had been born in San Francisco in 1899 and accompanying the application with a sworn affidavit to that effect by one of his brothers. As it happens, San Francisco's records were destroyed in the great earthquake of 1906. Others who wanted to claim U.S. citizenship or keep their pasts from being unveiled used the same method, Rothschild-Boros said.

"Instilled since childhood with a love of art, Nassy began studying painting

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SEVERIN WUNDERMAN MUSEUM

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January 18, 1989

Rabbi Robert Lehman
Hebrew Tabernacle
Ft. Washington Avenue
New York, New York 10040

Dear Rabbi Lehman:

WE INVITE YOU TO JOIN US ON MARCH 31, FOR THE OPENING NIGHT CEREMONY OF A MOST UNFORGETTABLE EXHIBITION -- the United States launch of **IN THE SHADOW OF THE TOWER.** A lasting testimony to the endurance of the human spirit; a story, which is so rich in its cultural history, spanning three continents and five centuries, is captured in the art of Josef Nassy.

Josef Nassy, a yet undiscovered Black American artist of Jewish descent, completed over 200 mesmerizing works during his incarceration in POW camps during World War II. Reflecting the pathos of internment and the devastation of war in a manner which touches all of us, **IN THE SHADOW OF THE TOWER** is a selection of over 100 powerful paintings and drawings. The first public showing of works by Nassy in the United States, the debut at the Philadelphia Museum of Judaica in April 1989, marks the first stop in its three-year international tour.

Congregation Rodeph Shalom, the oldest Ashkenazic synagogue in the Western Hemisphere, will be hosting a unique Friday evening program highlighting Nassy's art. Please join other prominent members of the art, business, political, academic and entertainment communities in celebration of this extraordinary individual. As the themes of everlasting spirit, the importance of continuing one's heritage and the will to survive have affected many of us during our lives, we encourage you to participate either in the program or as an honored guest. Please fill out the enclosed reply-card as soon as possible. Your cooperation is greatly appreciated.

Sincerely,

Monica R-Boros

Dr. Monica Rothschild-Boros
Curator

Enc.
MB/bk

RSVP: Aimee Levine
(212) 645-0137



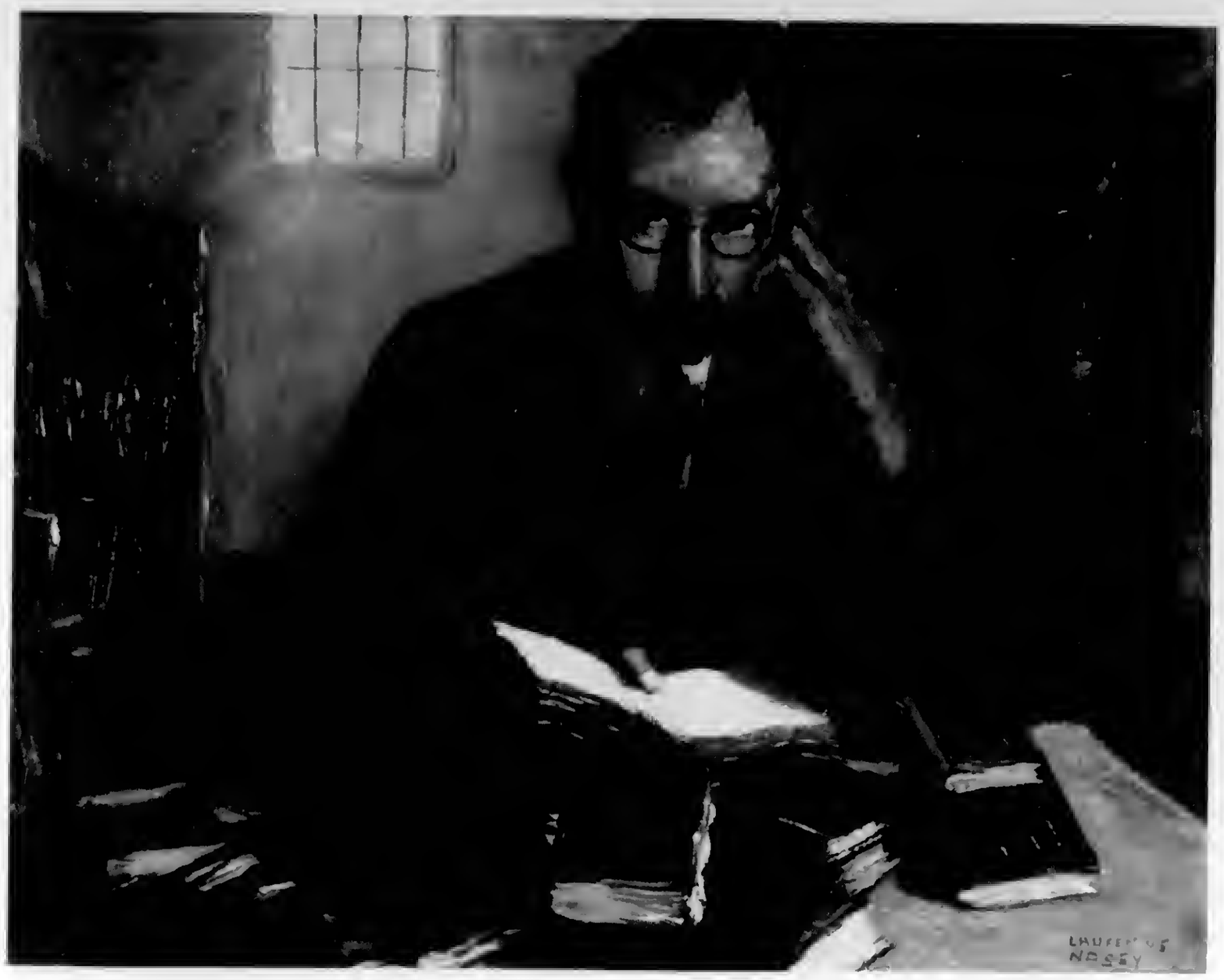
Contact:
Roberta Elins/Linda Goldstein
Aimee Levine
Communications Specialty Group
(212) 645-0100

FOR IMMEDIATE RELEASE:

IN THE SHADOW OF THE TOWER

Between 1942 and 1945, Josef Nassy was shuffled between the POW camps Laufen and Tittmonig, located in the Barvarian Alps at the Austrian border. Recording daily life served as historical documentation of the period. The international exhibition takes its name from this 1944 13 x 14 3/4 inch oil on panel painting. Here, the imposing watchtower scrapes the cold nightmarish sky in a snow-covered, hostile milieu. Note the person in the lower right corner. This anonymous figure symbolizes the intense feeling of isolation and facelessness -- a state of non-existence vis-a-vis the imposing German presence, represented by the tower.

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FOR IMMEDIATE RELEASE:

THE RABBI

Representative of Josef Nassy's portraiture techniques, this 1945 oil on panel painting of Rabbi Rottenberg measures 15 3/4 x 19 5/8 inches. Here, the artist depicts a readily identifiable environment accented by the strong use of directed light. Demonstrating the juxtapositions often found in Nassy's work, the tranquility of the interior scene is interrupted by the harsh reality denoted by the barred window. The Rabbi, deep in thought, reflects a feeling of hopelessness and resignation, common to all prisoners.

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FOR IMMEDIATE RELEASE:

IN THE WARMTH OF THE SUN

Visually striking, Nassy uses a color palette and imagery that has pronounced emotional and psychological effects upon the viewer. This 1945 oil on panel painting, measuring 13 x 15 inches, was technically inspired by the "En Plein Air" painters of the 19th century. One of the most noteworthy elements of Nassy's paintings is the intense color of the sky (reminiscent of Turner). Here the warm, brilliant orange glow signifies the artist's will to survive. Yet the viewer is reminded of continual melancholia by the man in the left-hand corner. The hunched posture of the figure positioned next to the upright pole of the barbed-wire fence, conveys submission.

###



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FOR IMMEDIATE RELEASE:

LOST IN THOUGHT

Almost all of Josef Nassy's portraits are equally divided between frontal and oblique angles of view. In this elegant 7 5/8 x 5 1/2 inch pencil on paper drawing, visibility of the face is not necessary. Posture, on the other hand, conveys loneliness and resignation. Nassy employs strong areas of light and shadow to enhance the intensity of the imagery. To the viewer, this powerful sketch seems to have been executed in a vacuum; to Nassy, this portrait serves as a lasting testimony of his fellow internee's existence.

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FOR IMMEDIATE RELEASE:

A MUSICAL INTERLUDE

The innocence of Nassy's works is determined by the ability of his art to be taken out of context. Without the iconography with which one normally associates a hostile environment, the viewer would not be aware that this 8 x 6 inch pencil on paper drawing was accomplished in a prisoner of war camp. The violinist's facial features do, in fact, denote a certain dignity in his will to survive while at the same time shows a troubled sigh of monotony. This masterful portrait reinforces the important fact that Laufen and Tittmonig were civilian camps governed by the Geneva Convention, not extermination camps. Nassy, like other Holocaust artists, utilizes the violin as a symbol -- it signifies the rich cultural past amidst the desolation and anguish of the present.

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FOR IMMEDIATE RELEASE:

THE WAR MAP

Several of Nassy's works lack architectural details, thus leaving the viewer without a sense of location. This 1945 oil on panel painting, measuring 15 1/2 x 12 5/8 inches, contrasts the silence of the map with the clamour of excited voices. The documentation process continues as Nassy depicts prisoners charting the war's events and progress. The portrayal of the map scene is detailed enough to identify the group's leader amidst a crowd of caricatures. Although the focus of the group's attention is Berlin, the viewer is left uninformed as to whose progress is being charted. The artist was determined to record as many faces as possible, rendering the internees tangible entities while secretly defying German ideology.

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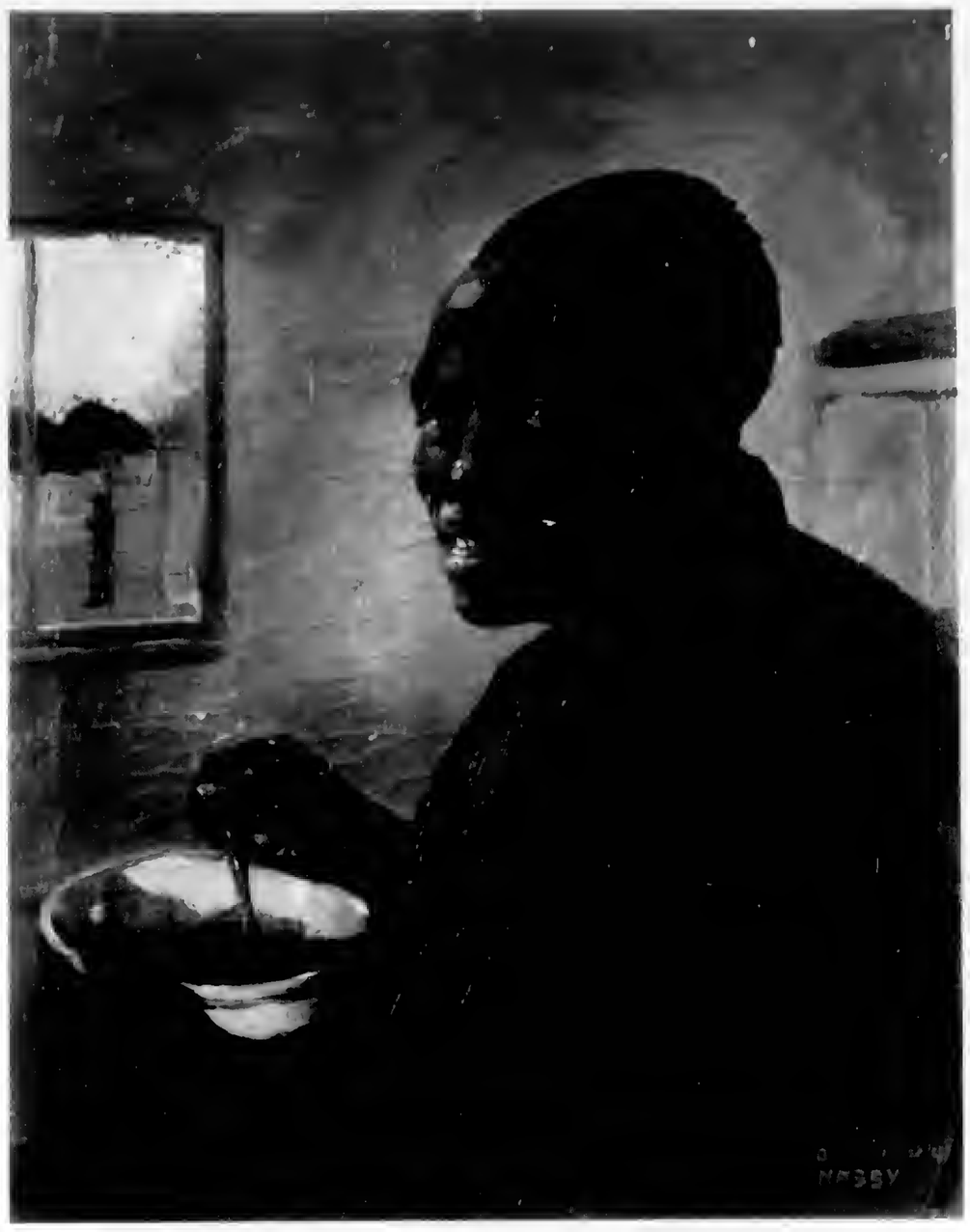
FOR IMMEDIATE RELEASE:

UNTITLED

A recurring theme in Holocaust art is that of portraiture as a form of visual resistance. This 15 3/4 x 19 3/4 inch oil on canvas painting, is an excellent depiction of the spartan living conditions found within the camp's walls. Note the bare walls, the bunk bed in the background and the ceramic bowl from which he is eating his meal. The somber mood within the barracks is juxtaposed with the blue light of the new day, beaming from the barred window. The haunting, piercing gaze of the figure is crying a reaffirmation of his existence and hope. A reminder of the lack of privacy and the suffocation of confinement is represented by the soldier present outside the window. Importantly, the viewer sympathizes with the prisoner by sharing his feeling of desolation and uncertainty -- an element which renders Josef Nassy's work so successful.

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Intentional Second Exposure



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FOR IMMEDIATE RELEASE:

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FOR IMMEDIATE RELEASE:

PENSIVE AND WAITING

The concept of interminable waiting is characteristic of Nassy's art. This 8 x 6 3/4 inch pencil on paper drawing captures the feeling of perpetually suspended time. The viewer does not know if the man seen here is sitting on his suitcase, ready to leave the camp, or has just arrived; perhaps he is simply sitting in his barrack, contemplating his futile existence. Much of Nassy's art portrays solitary figures whose heads are bent forward and whose shoulders are rounded and stooped. This technique, combined with the use of pronounced shadows, further conveys the pervasive sense of isolation and dejection.

###

AR 25598 7/26 JEWISH DEFENSE LEAGUE 1969 ARCHIVES

DEPARTMENT of NEW YORK JEWISH WAR VETERANS of the USA

276 Fifth Avenue, New York, N.Y. 10001 -- MU 5 0251,

TO: Rabbi Tellem

FROM: Irwin Sidman

SUBJECT: JDL

As per Sam Silverstein request.

National Jewish
Community
Relations
Advisory
Council

The NCRAC is the joint policy-forming, program-planning and coordinating council of its constituent national Jewish organizations and local community councils in the field of community relations

CONSTITUENT ORGANIZATIONS: American Jewish Committee, American Jewish Congress, B'nai B'rith Anti-Defamation League, Jewish Labor Committee, Jewish War Veterans of the USA, National Council of Jewish Women, Union of American Hebrew Congregations, Union of Orthodox Jewish Congregations of America, United Synagogue of America — and state, county and local Jewish community relations councils in cities throughout the United States

55 West 42nd Street • New York, N.Y. 10036 • LOngacre 4-3450

Samuel Spiegler, *Director of Information*

RELEASE AT WILL

Major national Jewish organizations and representative Jewish community councils in cities throughout the nation have joined in a statement rejecting what they termed "the paramilitary operations" of the Jewish Defense League as "destructive of public order and contributory to divisiveness and terror."

The National Jewish Community Relations Advisory Council released the statement, in which the subscribing organizations declared that they would continue, as they have been doing, to "seek realization under law of the security for Jews to which the Jewish Defense League declares its commitment."

"The evils of our society and the extremists in our midst must be countered through peaceful processes consistent with democratic goals," they declared. "Taking the law into one's own hands can only produce warring groups not solutions."

The signatory organizations pledged themselves to continue to "work in a coalition of all respectable elements in the community to achieve social conditions which will eliminate the breeding grounds of rage and fear."

"These are the only means by which Jewish security can be truly secured," they asserted.

Eight national Jewish bodies joined in the statement: American Jewish Committee, American Jewish Congress, B'nai B'rith Anti-Defamation League, Jewish Labor Committee, Jewish War Veterans of the U.S.A., National Council of Jewish Women, Union of American Hebrew Congregations (Reform), United Synagogue of America (Conservative).

Through the National Jewish Community Relations Advisory Council, founded in 1944, its nine affiliated national organizations and 82 local agencies coordinate their plans and programs in the field of community relations.

The council's annual plenary session held last June in Pittsburgh condemned "all private resort to para-military activity or other organized private use of force, threat of force, intimidation or coercion. Such tactics," it declared, "mock the very principles of democracy to which all of us are committed."

(more)

DEPARTMENT of NEW YORK JEWISH WAR VETERANS of the USA

276 Fifth Avenue, New York, N.Y. 10001 MU 5 0251,2

7/ 2/69

THE JEWISH DEFENSE LEAGUE and THE JEWISH PRESS

Some small percentage of our members have become intrigued with the weekly publication "The Jewish Press" and the organization, seemingly sponsored by this paper, the "Jewish Defense League". Some even feel that the Defense League has replaced JWV as the militant voice of American Jewry. Nothing could be further from the truth.

With regard to the Jewish Press, it is the opinion of the Action Committee of the Department of New York that the contents of this paper are often fragmentary and misleading and result in creating an aura of crisis where crisis does not exist.

The Department of New York considers the Jewish Defense League to be extremist in its attitude and irresponsible. We believe that it has failed to make a positive contribution to the Jewish community or the community at large. In an era of social change, its tactics are both dangerous and divisive, and no less abhorrent than those of other extremist groups. Despite the difficulties that some segments of the Jewish population have had during this urban crisis, we condemn the use of baseball bats and chains for the purpose of protecting our good name, our worldly goods, or our existence. By the same token, we fail to see the need to brush up on our marksmanship or to learn the use of karate in order to feel like men capable of handling a difficult situation.

The truly dangerous extremist elements of the left and right and the problems they pose can only be solved by long range investigation,constant vigilance, and public exposure. Fighting these dangers by taking the law into your own hands makes you as irresponsible and dangerous as those you would fight.

Neo-Nazi James Madole, of the National Renaissance Party never loses an opportunity to complain about JWV harassment. This has been accomplished over the years without resorting to lawlessness. The poor taste shown by Radio Station WBAI in allowing a black militant to read an anti-Semitic poem over the air was countered by a JWV protest and the receipt of 15 minutes of "equal time" which the then Department Commander Stanley N.Zwaik accepted and used most effectively to present JWV's position.

It was your Department of New York, in conjunction with the Department of New Jersey, that alerted an entire South Jersey community to the dangers of an imminent KKK convocation and created a public uproar that resulted in its cancellation. It is JWV and only JWV that has fought the John Birch Society on its own ground throughout the country and exposed them as dangerous right wing extremists.

These and other similar achievements have been accomplished with dignity and within the letter of the law. These successes have accrued to the benefit of American Jewry without sensationalism and without qualifying the eminence of JWV's position.

The Jewish War Veterans continues to be the militant voice of American Jewry. We are a respectable, responsible National veterans organization, dedicated to the defense of the fair name of the Jew, amongst other admirable purposes, and we will continue to face each problem as it arises,in a positive, lawful and legal fashion as we have been doing for the past seven and a half decades.

JEROME D. COHEN
Chairman

JEROME N. NISMAN
Commander

DAVID SIDMAN
Executive Director

JTA community news reporter

Published by Jewish Telegraphic Agency, Inc. 660 First Avenue, New York, N.Y. 10016

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Vol. VIII August 1, 1969 No. 31

Jewish Defense League Program Challenged At Young Israel Debate

NEW YORK (JTA)--A spokesman for Young Israel, one of the few Orthodox groups to criticize the militant Jewish Defense League, declared during a debate with a JDL leader that the JDL program could lead to "suicide" for the Jewish community. The debate between Rabbi Bernard Weinberger, a member of the New York City Council Against Poverty, and Bertram Zweibon, JDL attorney, was held during the recent 57th annual convention of the National Council of Young Israel.

The JDL attorney said his organization "will raise its voice whenever the rights of Jews are attacked, whether or not these attacks could be labeled anti-Semitism per se" and that Jews should reject the Christian doctrine of "turn the other cheek." He told the 300 delegates that the JDL stands ready to defend all Jews.

Rabbi Weinberger, who is also spiritual leader of Young Israel of Brooklyn, replied that the physical survival of Jews must be the paramount concern and that in a time of conflict and tension like the present, "our role must be one of moving out of the way. We must disengage ourselves. By 'disengaging,' I mean simply reducing the visibility of the Jew." Rabbi Weinberger told the Jewish Telegraphic Agency, in an amplification of the views he expressed at the debate, that he had the highest regard for the JDL as being well-intentioned and well-motivated but that he also felt the organization was "misguided, unfortunately."

He warned the Young Israel delegates against lumping black anti-Jewish feelings with white anti-Semitism, calling the former a much less sophisticated attitude than the latter. He said that blacks were simply trying to lash out at "the white power structure" they considered responsible for their ills. Jews are not a part of that structure, he asserted, and therefore are not to blame. Jews "are not the heart of the problem, the WASPs in power are." Unfortunately, he declared the Jew is often "a highly visible buffer" between blacks and "the establishment." He cited as an example, the clash between blacks and Jews which developed from the strike by the United Federation of Teachers against the New York City school system last year. He said the school system was "really run by the WASPs" but that, since most of the public school teachers are Jewish, it was the Jews who drew black enmity for the strike.

Rabbi Mandel Kaufman of Young Israel of New Haven joined with Rabbi Weinberger in urging that Jews ignore such black extremists as James Forman, head of the National Black Economic Development Corp., who has demanded that American churches and synagogues provide his organization with a half billion dollars in "reparations" for the sufferings of the Negro in America. Rabbi Weinberger said, in response to a question, that he would permit the Negro leader to speak from his pulpit but that he would not give him "one red cent until he shows how the Jews are responsible for the plight of the Negro."

In rejecting Rabbi Weinberger's approach, Mr. Zweibon cited what he called successful examples of JDL strategy. He asserted that on Halloween night in 1967, a group of white youngsters desecrated the Montefiore Cemetery in Queens, despite "the presence" of New York City Chief Police Inspector Sanford Garelik and 100 uniformed policemen. He said in 1968, a similar desecration was averted when another group of youths bent on vandalism fled when they saw 35 JDL members standing on guard. He asserted also that in an anti-poverty election in Brooklyn's Crown Heights section, black militants prevented Jews from voting and that, at the next election, JDL members were assigned to watch each polling place and there were no incidents, a version to which Crown Heights Jewish Community Council officials have taken exception. The JCC arranged for Jewish voting participation in the election for the anti-poverty organization.

Dr. Bernard Hoenig, chairman of Young Israel's public affairs committee, argued that Jews should fight such problems "through politics and the courts," but the JDL attorney contended that "we are living in an era of confrontation" and that "morality means nothing to governments." Mr. Hoenig disclosed that, to satisfy the demands of some Young Israel members for greater militancy and to create better rapport with the police on such problems, his committee had considered the idea of urging Young Israel members to join the city's program of auxiliary police but that the idea had been dropped. He urged working with the JDL and at the same time that an effort be made to seek to bring about less militant activities by the League from the inside.

A student at the Albert Einstein College of Medicine sounded a different note in the discussion. Lewis Saperstein, reporting that he had worked in a ghetto hospital, urged the delegates to understand and to keep in mind the violence and slum conditions to which blacks in the cities are exposed.

Pre-School Facility For Poor Children Created By Dallas Synagogue

DALLAS (JTA)--More than 100 children from poor families in the Dallas ghetto have attended a pre-school facility opened four years ago as a project of the congregation of Temple Emanu-el. When officials of the synagogue began consideration of a role in the city's anti-poverty efforts, a comprehensive study of such programs and the needs of the poor led to the conclusion that there was an urgent

In that action, the council referred to "Jewish extremists using force in what they deem to be defense of Jewish security and Jewish interests," but did not name the Jewish Defense League.

The text of the statement released in New York follows:

> The National Jewish Community Relations Advisory Council, which is comprised of nine national and eighty-two local Jewish community relations agencies, is opposed to vigilantism, whatever its auspices, and firmly rejects the paramilitary operations of the Jewish Defense League as destructive of public order and contributory to divisiveness and terror.
>
> Jewish security -- indeed, the security of any ethnic or racial group -- does not lie in taking the law into one's own hands. That kind of simplistic approach to the complicated problems of our time can only produce warring groups, not solutions.
>
> Jews must not tolerate anti-Semitism, as black citizens must not tolerate racism. But the answer to such provocations cannot be found in clubs or physical battle. The evils of our society and the extremists in our midst must be countered through peaceful processes consistent with democratic goals. The task is to work together in a coalition of all respectable elements of the community to achieve social conditions which will eliminate the breeding grounds of rage and fear.
>
> By such means, the organizations comprising the NJCRAC have consistently sought and continue energetically and continually to seek realization under law of that security for Jews to which the Jewish Defense League declares its commitment. They are the only means by which Jewish security can be truly assured.
>
> Unfortunately the Jewish Defense League has fallen victim to the very tactics it claims to oppose. We consider its activities no less harmful and dangerous because it has called itself "Jewish."

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mw
091969

FOR RELEASE:
12:30 P. M.
OCTOBER 9TH, 1969

CONTACT: HOWARD SQUADRON
MU 9-4100

Former United States Supreme Court Justice Arthur J. Goldberg, speaking today at a Press Conference called by 300 prominent Jewish communal and religious leaders, denounced the Jewish Defense League's "campaign of hate and vilification against Mayor Lindsay.

At thePress Conference held at the Overseas Press Club, Mr. Goldberg and other spokesmen for the group deplored the League's "effort to inject virulent hatred and group antagonism into New York City's Mayoralty Campaign."

Three of New York City's most prominent Rabbis, Edward Klein, Joseph Lookstein and Benjamin Kreitman, called the Jewish Defense League "a group whose zeal has become hysteria." Also speaking at the Press Conference was Rabbi Leon Fink of Brooklyn, spiritual leader of a congregation where a speech by Mayor Lindsay was disrupted earlier this week by members of the extremist group.

of fan who practically joins in from his seat. "When he watches a hockey game, he participates as an extrovert would," says Irving Felt, chairman of Madison Square Garden. "Some of the wildest reactions come from people who are not outgoing by nature. Nixon is spontaneous."

Football is another favorite. At a stadium or in front of a television set, the President follows gridiron action closely, often memorizing key plays. Says White House Aide Bud Wilkinson, former University of Oklahoma football coach: "He can recall what happened in the third quarter of a game he saw twelve years ago—and even remember the name of the guy who made the play." When the Redskins kick off in the fall, Nixon is sure to be at Robert F. Kennedy Memorial Stadium rooting them on from the owners' box.

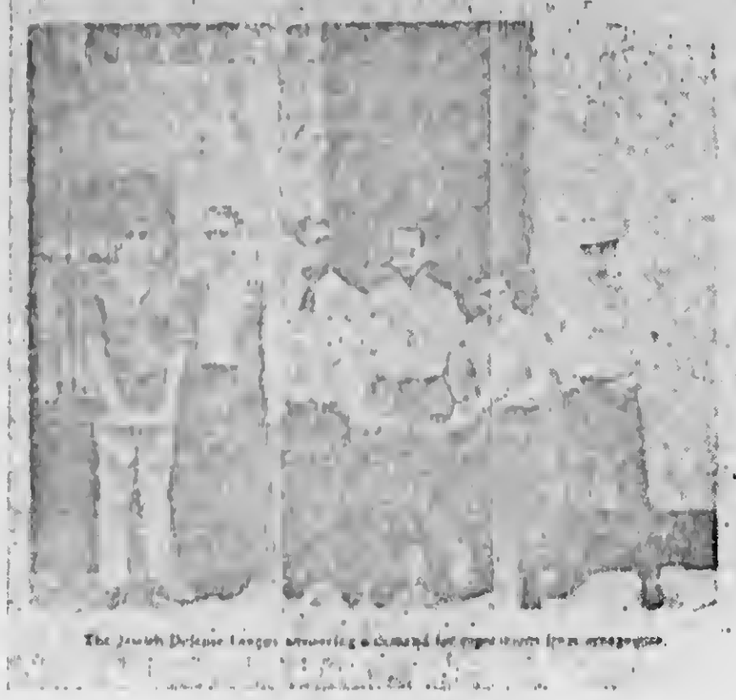
As in baseball, Nixon likes to mingle with the players. Frank Gifford, the sports broadcaster who once played halfback for the Giants, recalls Nixon's days as a New York lawyer: "He is a football nut. He used to come to the dressing room and ask everybody probing questions about the game. When I lived near Yankee Stadium, I used to have people over after the game, maybe a dozen players, and Nixon would come. He didn't ask dumb questions." Sports stars are frequent guests at the White House; Arnold Palmer, Bart Starr and Billy Casper dropped by recently.

In the Blood. Nixon's playing field performance has never quite matched his gusto as a spectator. In college he was a plucky but splinterful tackle. He later proved to be an indifferent golfer. In the '50s he began to do some fishing, and on his first cruise fell overboard twice in a single day. Now Nixon has become an enthusiastic bowler. He bowls frequently while at Camp David, and has blisters to prove it. Recently he rolled a highly respectable line of 204 (his usual score of 150 is not bad for an amateur, either), and he has been bragging about his new high: "That was really great for me. I had five strikes and two spares." He is planning to install a new bowling lane in the White House. The President also swims in the White House pool (unlike L.B.J. and Kennedy, he does not skinny dip) but he prefers the ocean.

In contrast to L.B.J., who preferred speedboating around Lake Lyndon B. Johnson, Nixon cruises aboard the *Julie* practically every day that he is at Key Biscayne. Two weeks ago he brought the second presidential yacht, the *Tricia*, out of dry dock to augment the Navy yacht *Sequoia* on the Potomac. Despite Nixon's love of salt water, he vowed that he would "never ride that" when his daughters gave him a surfboard for Father's Day. But when sport is in a man's blood, who knows? Some day, when the tide is up at San Clemente and the perfect waves start rolling in . . .

Question:

Is This Any Way for Nice Jewish Boys to Behave?



DEFENSE LEAGUE AD
Threat breeds counterthreat.

THE CITY

Jewish Vigilantes

They wear blue berets and brandish baseball bats. They profess fear of genocide and want to train their youth for combat. Some have been involved in campus brawls and dustups at political rallies. Last week they ran a $2,790 newspaper ad in New York showing six young men standing before a building with clubs in hand. In an age of Black Panthers, white vigilantes, and apparently millions of armed and angry individuals, there would already seem to be a surfeit of quasi-military partisans. Threat, however, tends to breed counterthreat. Out of the people traditionally identified with the word ghetto has come an unusual group called the Jewish Defense League—whose members posed before a synagogue for last week's ad and called themselves "nice Jewish boys."

The league was started last year by Orthodox Rabbi Meir Kahane, 36, a former lawyer who helps edit an emotional weekly devoted to Jewish affairs and who ministers to the congregation of the Rochdale Village Traditional Synagogue in the New York City borough of Queens. "We see here the beginnings of the 1920s in prewar Germany," warns Kahane. "This is a question of Jewish survival—nothing else." The newspaper ad, which Kahane wrote, declares: "Maybe some people and organizations are too nice. Maybe—just maybe—nice people build their own road to Auschwitz."

What has agitated Kahane and his followers is the rash of anti-Jewish statements made by some extremists, both black and white, during the past year. New York has been particularly tense since the fight over neighborhood control of schools pitted Negro leaders, as well as city hall, against the heavily Jewish teachers' union (TIME cover, Jan. 31). For years, of course, neo-Nazi groups have also been taunting—and provoking—Jews.

Unwanted Protection. The Defense League's response so far has been to picket public meetings, bait Mayor John Lindsay, provide armed escorts for Jewish teachers in slum neighborhoods, and scuffle with Nazi Party members. J.D.L. also sued to reopen the City College of New York this spring after a student demonstration temporarily closed the campus.

In May, 30 members arrived at New York's Temple Emanu-El on Fifth Avenue with clubs and chains in anticipation of a disruptive visit by Black Militant James Forman, who had been demanding "reparations" from white churches. The league intended to bar Forman from entering—despite the temple officials' stated willingness to hear him speak and to listen to his arguments. A showdown was avoided when the black leader failed to appear on schedule. Now the league is planning a nine-week camp program near Woodbourne, N.Y., to train members in such things as the use of karate, the handling of firearms, and the arts and techniques of street-corner debating.

Established Jewish organizations adamantly oppose the league and its adherents.* Says Samuel Dalsimer, national chairman of B'nai B'rith's Anti-Defamation League: "We find the group's paramilitary operations and sensationalist appeals an embarrassment and a potential danger." Rabbi Maurice N. Eisendrath, president of the Union of American Hebrew Congregations, calls the would-be defenders "batmen" and "hoodlums." The league's obvious potential for increasing racial animosity and group hatred and tension is particularly alarming. "We are entering a period when everyone who is for or against something feels he must take the law into his own hands," Eisendrath observes. "For Jews to follow this is to belie our history. A minority such as ours cannot be productive unless it exists in a live-and-let-live condition." Rabbi Kahane replies that his "happiest day" will be the one on which the league can go out of business for want of a mission. Meanwhile, he appears completely serious about going ahead.

* Kahane counts 5,700 followers in 17 cities. A check by TIME correspondents revealed no visible organization except in New York and San Francisco. Estimates by other Jewish organizations suggest that the league has perhaps a thousand members; considerably fewer are available for ultramilitant activities.

NEW YORK POST, TUESDAY, AUGUST 5, 1969

Shanker Assails JDL as Extremist

By BERNARD BARD

Albert Shanker, president of the United Federation of Teachers, today denounced as "extremists" and fomentors of "vigilantism" the Jewish Defense League, which sought to recruit membership and financial support from city teachers during the decentralization troubles.

Shanker said the League's aims violate the philosophy of the union, which he said is to create "a coalition of black and white, Christian and Jew, labor, intellectuals and professionals" to attack the causes of poverty and education failure.

Writing in Union Weekly

"The tasks before us call for such a coalition," he said in a signed article in the current issue of the union weekly, "and not polarized and hostile camps.

"And so we have never shrunk from condemning racial extremists -- black or white, Panther or Klansman--because they preach virulent hate and distrust and because they would foster separatism at the expense of coalition.

"The same holds true for Jewish extremists. The outcome of racial extremism and vigilantism would be an America of warring Ethnic groups, each armed to fight the other."

Most Believed Jewish

League spokesmen could not be reached for immediate comment on Shanker's charges.

Its representatives have been stationed at the entrance to UFT meetings in recent months, distributing literature and membership applications to union delegates. The UFT membership is believed to be mostly Jewish.

The group's appeal has been as defenders of the Jewish community, "to provide protection to American Jewry," in the words of its published statements, using "Militant" means if necessary. The JDL recently stationed young men, some armed with clubs, outside Temple Emanu El to block an expected visit from James Forman, who demanded "reparations" from churches and synagogues for historical persecution of black people.

Critizes Its Philosophy

Shanker said the JDL has evolved a "let's arm ourselves and go it alone" philosophy that will neither work nor reflect the proven processes of democracy.

"rue enough," he added, "in times of turmoil Jews do often find themselves scapegoats and the victims of extremists abuse. During the past year Jews in New York have been provoked and defamed by bigots both black and white.

"But it is just as certain as a minority Jews will find themselves deeper on the lasing side if race problems are to be settled in the gutter. Further, the liberal coalition stands to be shattered with JDL-type vaigantism, with its racist implication, leads to an atmosphere of intergroup hostility and recrimination."

Goldberg Hits Jewish Group

Arthur Goldberg told a meeting of Jewish civic and religious leaders today that the Jewish Defense League was conducting a campaign of "hate and vilifications against Mayor Lindsay."

Goldberg, who has not endorsed the Mayor for reelection, said:

"It is a great detriment to the health and welfare of our community to inject racist appeals into the campaign."

Goldberg spoke to 200 members of the National Jewish Community Relations Advisory Council in the Overseas Press Club.

The meeting was called to protest a recent anti-Lindsay newspaper ad taken by The Jewish Defense League. Goldberg said there was "no basis for the type of appeal to racism" evident in the ad.

The ad recalls what the League feels was Lindsay's failure to take action against anti-Jewish black militants during his administration and requests financial support for its efforts to turn back his reelection effort.

JWV - Endorsed by

We Remember- Do You?

"It pays to avoid showdowns over questions that force the majority . . . on the side of a few militants." (John V. Lindsay, commenting on the first openly racist school program at I. S. 201)

We have deliberated.
We have searched our souls.
We have patiently and agonizingly considered.
The stark tragic reality remains unchanged!
THE JEWS OF NEW YORK CITY CANNOT AFFORD FOUR MORE YEARS OF JOHN LINDSAY.

No amount of glamour or good looks or Madison Avenue upmanship can obscure the naked fact of unprecedented erosion of Jewish rights in a city with as many Jews as in the State of Israel. That erosion began with the Lindsay words: "It pays to avoid showdowns . . ."

John Lindsay desperately needs the Jewish vote in New York. He is frantically attempting to woo it, promising much and hoping that the Jewish community has forgotten—forgotten the record . . . but we have not! In the nearly four years of John Lindsay's catastrophic administration we have seen the following blows to the survival of the Jewish community:

* * * **A violent outpouring of anti-Jewish hate during the needlessly prolonged school strike. This anti-Semitism was featured by physical assaults on and vicious threats to Jewish school personnel AS JEWS. It saw Jews pushed around in droves and "resign" in fear as the city allowed hoodlums carte blanche anarchy.**

* * * **The crisis was directly caused by Mayor Lindsay's political cowardice. "It pays to avoid showdowns . . ."**

* * * **The maintenance on the public payroll of anti-Semites and racists despite their open attacks on Jews AS JEWS. We refer specifically to certain teachers as well as at least one top official of the Council Against Poverty. This too has been due to John Lindsay's flight from confrontation. "It pays to avoid showdowns . . ."**

* * * **The Democratic primary victory for the City Council (and thus the certain election) of Jesse Gray, whose organization last year spread leaflets throughout Harlem attacking "the racist, ruthless Zionist bandits" who want to "run us out of our own communities" and who "kill black people in their own land in the Middle East." The acceptability of such a man in the N.Y.C. government would have been unthinkable in years past until the reign of John Lindsay. "It pays to avoid showdowns . . ."**

* * * **The growth of a reign of terror against Jewish merchants in so-called ghetto areas. They have been murdered, extorted, burned out and daily harassed. They "go under" economically with depressing regularity. It is an undramatic story that seldom make the headlines. John Lindsay's silence on the nightmare is deafening. "It pays to avoid showdowns . . ."**

* * * **Crime in every neighborhood in the city has reached intolerable levels but in the Jewish areas it has an added thrust of anti-Semitism. Women live in terror; children are beaten and shaken down; synagogues are vandalized; organizations fear to call meetings at night and residents are prisoners in their own "castles". Mayor Lindsay's instructions to the police have much to do with the nightmare. "It pays to avoid showdowns . . ."**

* * * **A de-facto quota system has been put into effect in many of our schools. It blatantly excludes meritorious students . . . in great part, Jewish . . . from both undergraduate and graduate**

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✻ ✻ ✻ A de-facto quota system has been put into effect in many of our schools. It blatantly excludes meritorious students . . . in great part, Jewish . . . from both undergraduate and graduate schools. This same illegality is being used in city government. Such a policy will have a disastrous economic, social and political effect on the Jewish community and is a direct result of the philosophy of Lindsayism. "It pays to avoid showdowns . . ."

✻ ✻ ✻ Extremism has been taught the lessen of success through the Lindsay flight from courageous stability and the youngsters of our schools have been delivered up to the radicals and the racists. The failure of the Mayor to take firm action during riots in high schools and colleges stands as a permanent indictment against him. "It pays to avoid showdowns . . ."

This is the record that Lindsay would have us forget. This is the record that too many have already forgotten. Are we really capable of being bought off by a glamorous smile and good looks? Is that the substance of the democratic process? Do not forget the Lindsay nightmare. We have not. Ordered and civilized society has been shaken to the core in New York City and John Lindsay's political paralysis is the culprit. We all stand at an abyss of anarchy but the Jew . . . always the scapegoat, always in the middle . . . is the immediate target. It is NOT racist to seek justice through law and order. It IS demagogic to paint such a seeker as a racist.

No, we have not forgotten. No, we cannot be bought by smiles or a handshake. We remember.

We remember the roots of the nightmare. We remember John Lindsay's actions and lack of action. Do you? Or have you forgotten already? If so, you deserve whatever you get.

I am with you completely in your struggle to defeat John Lindsay and in your battles on behalf of Jewry and America.

Enclosed is $_____as a contribution to defray the cost of this ad and to aid you in your undertaking.

NAME_____

ADDRESS_____

CITY_____STATE_____ZIP_____

PHONE_____SCHOOL (If student)_____

The JEWISH DEFENSE LEAGUE

156 Fifth Ave., New York, N.Y. 10010 * Tel. 989-6460

MEIR KAHANE, National Chairman BERTRAM ZWEIBON, General Counsel

"NEVER AGAIN"

October 14, 1969

Dear Rabbi:

We think you will want to see the enclosed material and use it as the basis for sermon or for your Synagogue bulletin. It represents the thinking of responsible leadership throughout the Jewish community on the subject of the Jewish Defense League and its intemperate attacks on Mayor Lindsay.

We recognize the undesirability of engaging in public dispute with other Jewish groups, no matter how strongly we disagree with their views. However, the position taken by the Jewish Defense League in public pronouncements is so inexcusable, and reflects so adversely on the entire Jewish community, that we feel a response must be made. We trust you will understand and agree with us on the necessity for such a response.

Sincerely,

RABBI EDWARD KLEIN
RABBI BENJAMIN KREITMAN
RABBI JOSEPH LOOKSTEIN
RABBI ISRAEL MOSHOWITZ
HOWARD M. SQUADRON

For information contact:
Howard Squadron
292 Madison Avenue
New York, New York
689-4100

STATEMENT OF THE NATIONAL JEWISH COMMUNITY RELATIONS ADVISORY COUNCIL
(regarding the Jewish Defense League)

The National Jewish Community Relations Advisory Council, which is comprised of nine national and eighty-two local Jewish community relations agencies, is opposed to vigilantism, whatever its auspices, and firmly rejects the paramilitary operations of the Jewish Defense League as destructive of public order and contributory to divisiveness and terror.

Jewish security--indeed, the security of any ethnic or racial group--does not lie in taking the law into one's own hands. That kind of simplistic approach to the complicated problems of our time can only produce warring groups, not solutions.

Jews must not tolerate anti-Semitism, as black citizens must not tolerate racism. But the answer to such provocations cannot be found in clubs or physical battle. The evils of our society and the extremists in our midst must be countered through peaceful processes consistent with democratic goals. The task is to work together in a coalition of all respectable elements of the community to achieve social conditions which will eliminate the breeding grounds of rage and fear.

By such means, the organizations comprising the NJCRAC have consistently sought and continue energetically and continually to seek realization under law of that security for Jews to which the Jewish Defense League declares its committment. They are the only means by which Jewish security can be truly assured.

Unfortunately the Jewish Defense League has fallen victim to the very tactics it claims to oppose. We consider its activities no less harmful and dangerous because it has called itself "Jewish."

STATEMENT BY RABBI EDWARD KLEIN
SPIRITUAL LEADER OF THE FREE SYNAGOGUE

I wish to remind you that we represent a broad spectrum of the Jewish Community, Reform, Orthodox and Conservative, who have labored long years in this city in behalf of Jewish rights here and abroad, and given ourselves in a variety of ways for the building of a better New York.

Out of this background, we feel morally impelled to express our indignation over the advertisement of the Jewish Defense League in the October 6th issue of The New York Times. We wish to remind the Jewish Community that the Jewish Defense League is self-appointed, self-annointed, and unrepresentative; a group whose zeal has become hysteria. The advertisement is an insult to the intelligence of Jews. The Jewish Community is in nobody's pocket, nor can it be manipulated by scare tactics or hysteria. The advertisement injects hate and vilification into the campaign, and threatens to polarize the community. Jews do not vote as a bloc. If there is any characteristic Jewish political behavior, it is crossing party lines and voting on the issues on the basis of ideas, ideals and values.

We call on our fellow Jews to disavow this self-appointed group and vote as New Yorkers, out of conscience.

Statement By

RABBI BERNARD MANDELBAUM

PRESIDENT OF THE JEWISH THEOLOGICAL SEMINARY

Regarding the Jewish Defense League

According to the Jewish tradition an even greater evil than idolatry - and the Bible and Talmud are clear enough in their condemnation of this - is wicked, irresponsible talk. The message of the Jewish Defense League in the New York Times of Monday (October 6) and other statements attributed to them commit this terrible evil of such wicked irresponsible talk. It divides a community and can lead to its destruction. Again according to Jewish tradition such irresponsible talk hurts and ultimately can destroy three: the one who states it - the one who listens - and the one who's the subject of the evil talk.

From this it should be clear that the Jewish Defense League isn't Jewish because it violates the sacred values of Judaism. It isn't defense because it is an offense to the prophetic roots of the American tradition. And the way some people are compromising basic principles of American democracy I suspect that Faust's Methistopheles must be about somewhere these days, because that's about the only one with whom they are in league.

THE JEWISH DEFENSE LEAGUE

a f a c t s h e e t

On June 24, 1969, a picture of armed Jewish men standing in front of a synagogue appeared at the top of an advertisement in The New York Times. The ad, sponsored by the Jewish Defense League, asked "IS THIS ANY WAY FOR A NICE JEWISH BOY TO BEHAVE?" The answer, in a quarter page of text, was: Yes, indeed.

On the following day The Times, in an editorial, gave its own answer to the question posed by the J.D.L. Said The Times:

> Some thirty self-appointed vigilantes, armed with chains, lead pipes and baseball bats, mustered defiantly in front of a house of worship in Manhattan one evening last month to "protect" it against a Negro militant petitioner whom the rabbi and his congregation were prepared peacefully to receive.
>
> A few weeks later, another "goon squad", as they have been rightly labeled by Rabbi Maurice N. Eisendrath, president of the Union of American Hebrew Congregations, tangled with a neo-Nazi gang on Fifth Avenue, marring a parade which was being held to mark an Israeli anniversary.
>
> "Is This Any Way for Nice Jewish Boys to Behave?" asked an advertisement in The Times yesterday.
>
> The answer is an emphatic "No" -- not Jewish boys, nor Christian boys, nor white boys, nor black boys, nor any other kind of boys. The Jewish Defense League, which sponsored the advertisement in hopes of attracting more money for the support of more ultra-militants for its program of violent backlash, is no different, as Rabbi Eisendrath has pointed out, "from whites carrying robes and hoods, standing in front of burning crosses."
>
> "We are Speaking of the American Dream!" the League asserts. It's more like an American nightmare.

The J.D.L. is now one year old, and it claims membership in 17 American cities. It affirms the role of "violence if necessary" to defend the Jewish community.

The League, which claims a present membership of 5700, mostly young males of high school and college age, seeks to train its members in karate and riflery, according to Meir Kahane, its founder (columnist on The /lurid/ Jewish Press). This summer it is accepting about 130 youths, from 15 to 20 years of age, for nine weeks of intensive training at its new Camp JDL in the Catskills. Among their daily activities, campers will have two hours of karate training, two hours of weapons training (including rifle practice) and one hour of close order drill.

In May, the J.D.L. sent a force of 40 men, some of them carrying bats and chains, to Temple Emanu-El on Fifth Avenue in New York City, to repel a rumored attempt by James Forman, the black militant, to demand "reparations". Mr. Formand did not show up. At Temple Emanu-El there was on hand a large array of New York City police -- captains, foot patrolmen, motorcycle police, patrol cars. No further "protection" was needed nor desired by Temple Emanu-El. The police are the only ones authorized to make an arrest, if such had been necessary, in any event.

Rabbi Eisendrath, President of the UAHC, was the first to speak up publicly to denounce the J.D.L. Since then, the ADL and the agencies comprising the NJCRAC and the Synagogue Council of America have also publicly opposed it.

Roy Wilkins, Executive Director of the NAACP, in a recent article in The Amsterdam News, denounced the Jewish Defense League. He said: "The Jewish Defense League is completely wrong in mobilizing violence to counteract Black Power." Wilkins blamed black extremists for creating a climate in which misguided people have been driven to fear, hostility and reliance on vigilante tactics.

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THE OPEN MIND

SUNDAY, DECEMBER 27, 1964

WNBC TELEVISION

"VATICAN II: THE DECLARATION ON THE JEWS"

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WNBC-TV Public Affairs Department

THE OPEN MIND

SUNDAY, DECEMBER 27, 1964

WNBC TELEVISION

MODERATOR: Eric F. Goldman

GUESTS: Rabbi Israel Klavan
Mr. James O'Gara
Monsignor John M. Oesterreicher
Rabbi Marc H. Tanenbaum

ANNOUNCER: The Open Mind, free to examine, to question, to disagree. The subject today: "Vatican II: The Declaration on the Jews." The moderator of The Open Mind is Eric F. Goldman, Professor of History at Princeton University and author of Rendezvous with Destiny and The Crucial Decade. To introduce the topic and guests for this week, here is Mr. Goldman.

MR. GOLDMAN: Hello, ladies and gentlemen. The world of course has followed with the deepest interest the Ecumenical Council in Rome. So much it has done is of great significance. And certainly part of that significance is involved in the declaration concerning the Jews. This document, the subject of some two years debate - and some people say two years maneuvering, was passed by the Council by an overwhelming vote - 1651 to 99. Actually, as you know, it is a declaration concerning the relation of the Catholic Church to all non-Catholics but in our country chief interest has been in the part of the Declaration which involve the relationships of Catholics to Jews.

Let me read a couple of sentences from the translation to give you not only the meaning but the tone of it. "The Church cannot forget that she received the revelation of the Old Testament from the people with whom God in His inevitable mercy concluded the former

Covenant. May we then all see to it that in their catechistical work or in their preaching of the word of God all of us do not teach anything that could give rise to hatred or contempt of Jews in the hearts of Christians. May they never present the Jewish people as one rejected, cursed, or guilty of deicide." And here the most important part of it - "All that happened to Christ in His passion cannot be attributed to the whole people then alive, much less to those of today. Beside the Church held and holds that Christ underwent His passion and death freely because of the sins of all men and out of infinite love."

Well now, our panel to discuss what this might mean, not only in American terms but in world terms, Monsignor John M. Oesterreicher, Director of the Institute of Judeo-Christian Studies of Seton Hall University and one of the men involved in the actual drafting of this document.

Rabbi Marc H. Tanenbaum, National Director of the Interreligious Affairs Department of the American Jewish Committee and an internationally recognized authority on Christian-Jewish relations.

An old friend of The Open Mind, Mr. James O'Gara - welcome back, Mr. O'Gara - Managing Editor of the Commonweal, a weekly journal of opinion edited by Catholic laymen.

And Rabbi Israel Klavan, the Executive Vice President of the Rabbinical Council of America, the national organization of orthodox rabbis.

Rabbi Klavan, could I ask you to begin us by commenting upon a New York Times account of the receipt of news of this particular document in Israel. It says that this schema - this document -

condemning anti-Semitism and denying and so forth and so on received a restrained welcome in Israel. Israeli reaction to the historic schema followed two main lines. One, the Jewish people were in no need of absolution and, two, that the test of it would be its implementation.

RABBI KLAVAN: Well, I think that that feeling was shared by many of us here. There's no question that there was a sense of gratification at the action taken by the Vatican Council in its declaration with respect to the Jews. But some of the fuss behind this arrival at this schema, some of the background, some of the discussions that took place, perhaps sometimes the avid interest in the entire development, pointed up to us certain things which perhaps ought to be said.

It's true that the Jew has never had a sense of guilt about deicide. He's never felt the need for absolution or acquittal. He has neither psychological nor actual feelings of guilt.

MR. GOLDMAN: Could you stay right there for a moment. You say there was a considerable reaction, that there's no need for this absolution.

RABBI KLAVAN: To the Jew there is no need for this absolution in the sense that he has never felt any guilt. The Jew looked at it and said It is a problem for the Christian rather than it is for the Jew. A Jew has no sense of guilt and therefore there is no reason why he should feel rejoiced or grateful at the fact that he has now been absolved of an nonexistent guilt as far as he was concerned.

MR. GOLDMAN: Monsignor Oesterreicher, would you comment on that particular --

MONSIGNOR OESTERREICHER: I'd be glad to. I think the word "absolu-

tion" is altogether wrong. It doesn't occur in the document at all. This is, I imagine, newspaper shorthand for what the document actually says.

MR. GOLDMAN: New York Times shorthand.

MONSIGNOR OESTERREICHER: Oh, alright. I think now it has been used by many newspapers, I would say secular, Jewish and Catholic as well. What the document actually says is How Scripture is to be read. How the event of the Crucifixion is to be understood. How the involvement of those actually guilty for the Crucifixion and how the involvement of the whole human race is to be interpreted. But there is nothing there about an absolution of the Jewish people, an absolution of anyone. The Church can't absolve the Jewish people or can't absolve any one in this respect. And couldn't absolve officially because the Jews were never officially indicted. So I think we should really throw the word "absolution" out.

RABBI KLAVAN: I'm willing to throw the word out --

MIXED VOICES:

MR. GOLDMAN: Excuse me, but may I get the reaction of the other men, Rabbi? Rabbi Tanenbaum, on this point of what the Jewish reaction was and should be for that matter.

RABBI TANENBAUM: I think I share Rabbi Klavan's feeling that Jews have never had a sense of guilt either real or imagined in relation to their role in the Crucifixion. But I think that those of us who have been concerned about the passage of the Decree and who have welcomed its passage have felt that the reality, that the reality of the Christ killer charge in terms of what it has meant in affecting attitudes on the part of many Christians across the centuries with

regard to the Jews and what it has meant in its distorted uses in the behavior of millions of Christians across the centuries toward Jews, that is a terrible reality. And the Vatican Council addressed itself to that reality. I don't think whether we get caught up in the semantics of absolution or expiation is of any relevance. I think the important thing is that the Church has declared its mind in no uncertain terms that this charge of deicide is a canard, is a false charge, and has to be put to bed once and for always.

MR. GOLDMAN: Mr. O'Gara, am I right here with my little pile of notes, didn't ehe Church declare the same thing 400 years ago?

MR. O'GARA: You'll have to tell me. I didn't realize this.

MR. GOLDMAN: I don't know. Perhaps Monsignor Oesterreicher can straighten us out on this. Didn't the Council of Trent rule that Jesus died voluntarily as a result of sinfulness of all men.

MIXED VOICES:

MR. GOLDMAN: The Council of Trent in 1545.

MIXED VOICES:

MONSIGNOR OESTERREICHER: Yes. The Council of Trent ordered the issue of a catechism and there in that catechism this is stated and many other things besides. But this is not a new doctrine of the Church. This is New Testament doctrine. This has been the doctrine of the Church all along.

MR. GOLDMAN: Excuse me. I didn't make myself clear. I understood you, Rabbi, to say that you thought it of great importance that the Church made clear that it did not believe that the Jews were to blame for the death of Christ. As I understand - this is nothing new. They made that clear a long time ago.

MONSIGNOR OESTERREICHER: The treating of the catechism of the Council of Trent is somewhat different. I mean it uses the term "the Jews" in the sense that those who sinned previously are much more to blame than the Jews but we tried to avoid this general term "the Jews" bedause we know that it leads only to misunderstanding. One should really be concrete and say Pontius Pilate and so on but here this perhaps has happened for the first time - the clear declaration has been made that there is no collective guilt of the Jewish people. That the Jewish people as a whole either of the time of Christ or of later times is not to blame for the death of Christ.

MR. O'GARA: I think there is a technical difference though that Dr. Goldman is alluding to. In point of fact, the Council of Trent did deal with the problem not as explicitly and certainly not in the kind of language that would have impact on the contemporary world today. But the Council of Trent Catechism - the Fourth Catechism - was as you indicated a Roman Catechism. That is, there was not the official action of an Ecumenical Council of the Church. It was ordered by the Church to be prepared, was subsequently prepared after the Council of Trent, but it never became a mandate for the Church. This actiom that has taken place at this session of the Council thus far in its initial approval represents the overwhelming concensus of the 23-2400 Council Fathers and therefore represents a statement of policy of the mind of the Church on this question which is unprecedented in these terms.

RABBI TANENBAUM: I'd like to raise this question a little bit about Rabbi Klavan's point. It seems to me the Israeli reaction is somewhat abstract and naive. I mean enough Jews in the United States have been

called Christ killer for this to color the relationship between Christian and Jew and it's crucially important that this question be dealt with. Suppose you were to reverse the situation. This is one of these thingw where we were damned if we did and damned if we didn't. Suppose one were to reverse the situation. Suppose we sat here and said that 1700 Bishops had voted against this and 900 had voted for it. I mean we would all be outraged and shocked. I mean it was imperative .

RABBI TANENBAUM: I guess Rabbi Klavan and I would not be sitting here if that were true.

MONSIGNOR OESTERREICHER: May I just add this little piece of information? There were a number of Bishops who said But how can we do such and such a thing? Would you like to be told that you are not a Christ killer? There were some who were reluctant for the very same reason but I think we should really all be grateful for this declaration. I don't mean the Jewish community should go down on its knees and thank Catholics or thank the Council but I think we should give honor to whom honor is due and be happy that this was passed and really overwhelmingly.

MR. GOLDMAN: Was there in fact a first version of this which was a lot stronger in terms of exoneration? I read these accounts - again my source of wisdom here, The New York Times - Cardinal Ritter's saying that there was a first version; it was much tougher. in terms of - much more sweeping in terms of absolving the Jews. What happened to it?

MONSIGNOR OESTERREICHER: This refers to an earlier stage. There were many versions and this is nothing specific to this document.

But this happened with every other document, those passed and those not yet passed; they have gone through many stages of development. This is the business of the Council. This is why it takes so long. But there was one version submitted to the second session which was debated but not passed upon. And in the meantime a second version was produced which was not as clear-cut and as strong as the present one and this is what has made reference to in the clipping that you seem to have. And the present version is at one and the same time much wider. It's all encompassing; It embraces all non-Christians and is at least as strong as the first version. I would think it is even stronger and firmer because it's better organized and it's much clearer.

MR. GOLDMAN: You know of no version which was stronger?

MONSIGNOR OESTERREICHER: No.

RABBI TANENBAUM: Can we see this in another context perhaps? I'm no expert or authority in Christian theology or doctrine and I confess it. But we have to view this whole problem and question - of its effect upon our society, upon the community in which we live. I will not underestimate the importance of this question of the charge of deicide as it has related to relationship between Jew and Christian. It is this question that has bothered us, not whether we were called deicides or not but rather the effect that it had upon our relations with the masses of the people, in the Catholic community particularly, Christian community, the world's great religions, people all over. The issue, as I say, is not deicide but its effect. And perhaps if this had not been raised at all but the entire strength of the Church had been harnessed to combatting anti-Semitism as it has risen within

the Church itself, this is the crucial issue and we don't have to go into the entire problem as to whether there was or wasn't the charge of deicide. I'm not concerned with the doctrine of the Church. It is a matter for the Church to concern itself with. There were gathered the prelates of the Church, its heads, and they struggled with the problems of conscience. It was a problem for them. I, as an outsider, hadn't this problem. I had my own problems within my own commitment to concern myself with. I had this problem, a Jewish community has this problem, and its relationship with the Christian world, particularly with the Catholic world. And the question of prejudice as it may arise in certain segments of the Church is the important issue.

Now I think the question of deicide might have been left aside completely and if the Church itself had harnessed completely its forces for combatting this, I think the major problem would be resolved. And if now after this schema is adopted the Church at all its levesl, all the way from parish to pastor to bishop do not throw themselves into this it will be a meaningless sort of a statement as well.

MIXED VOICES:

MR. GOLDMAN: Mr. O'Gara, yes?

MR. O'GARA: I would disagree completely because it seemed to me it was crucially important that the deicide issue be dealt with. For this reason: The problem was this: The official teaching in the Church has always been quite clear. As Dr. Goldman pointed out, the Council of Trent pointed out 400 years ago that Christ died voluntarily and for the sins of all mankind. Officially you don't have

this blame attached to the Jews as a people, as Christ killers. But in the popular tradition, popular teachers creeping into textbooks, you had this condemnation of the Jews as Christ killers as a whole people so that anti-Semites were able to go to this for ratification of their baser instincts. They could do harm to the Jews which anybody could see would be sinful action and in relation to anybody else would have to be admitted were sinful actions. But in the case of the Jews if you say These are a people cursed by God, somehow that makes the evil that you do to them alright. So this is a justification, a rationalization if you like, of the anti-Semite. And they had to be struck down.

RABBI TANENBAUM: Let me react to this. I'm almost as surprised to hear my good friend Israel Klavan say this, that is to address oneself to the symptoms of the problem without getting at the cause. I think those of us especially who come from East European parents know something of what the deicide story meant in the lives of our people. On Easter Sunday when priests would - during the whole Passion Week - recite in the liturgy the collective guilt of the Jews for the death of Christ. And the recitation of the passages from Matthew of the Jews - Crucify Him! Crucify Him! His blood be on us and on our children. And the response to that was that congregations turned into mobs who went after Jewish villages, marauding and destroying Jewish lives. That's the impact of the deicide.

We look at this, I think - in response to an earlier question that Dr. Goldman asked - part of the problem of the reaction of the Jews and I think of many American Christians to this whole issue is that we look upon the Vatican Council action on this from the

perspective of the experience of anti-Semitism in America. which today is benign and virtually little more than a social nuisance. But if one, for example, looks at the problem of anti-Semitism in relation to these Christian teachings, when the experience of Jewish communities in Latin America, particularly in Buenas Aires, where you find, for example, a neo-fascist movement having a Catholic chaplain, a rabid anti-Semite who has written a book called The Mystery of the Jew in History which is a collection in anthology of all of those distorted Church teachings about the Jew which portray the Jew as collectively guilty for the death of Christ. And this is the sanction that the mentor of the movement gives for the violent anti-Semitic activity of Catholic anti-Semites, or anti-Semites who happen to be Catholics in these countries.

RABBI KLAVAN: But that's just my point, Marc. The question I'm concerned with here is How will this affect the group in Argentina that you refer to which we're all concerned with.

MIXED VOICES:

RABBI TANENBAUM: Translate what has been taught here into action and they very well could have translated this. I --

MIXED VOICES:

MR. GOLDMAN: Let's get to that point. I mean actually what is being taught in parochial schools sponsored by the Catholic Church? Mr. O'Gara's magazine here and Mr. O'Gara in an article which I read talks about a study sponsored jointly by the American-Jewish Committee and the Jesuits' St. Louis University which confirmed previous suspicions that some religious textbooks - I don't know how many - convey negative and distorted views toward Protestants and more seriously

toward Jews. 65 volumes widely used in parochial schools are analyzed and so forth and so on. And what they do according to this - I'm summarizing this thing very rapidly - is to provide a certain instruction in contempt about the Jews. Am I being fair about this? Monsignor, how widespread is this?

MONSIGNOR OESTERREICHER: Well I haven't seen the study. The study hasn't been published. I mean I can't say what its results are in detail. I think, I mean our catechism's entirely free of this but there may be books on the higher level - yes, I know some - which have a certain phrasing that is contemptuous or leads to contempt. When you speak to the authors they're awfully surprised. They are gy no means anti-Semitic and when you speak to them and point it out they are always perfectly willing to change it and to rephrase it. I don't think it's - thank God - terribly serious. It's serious in the sense that it has to be done, that the work has to be done. Textbooks have to be purged on all sides, Jewish, Protestant and Catholic, of language that is the seed of hatred and contempt. But I couldn't give you a detailed account of this. Perhaps Rabbi Tanenbaum knows more about it than I do.

RABBI TANENBAUM: Well the St. Louis textbook studies that we co-operated in with this Jesuit University have indicated that in a number of the religious textbooks used in most of the parochial secondary schools - these go back to the 1950's - have had a number of problems in relation to the teaching about Jews as well as about Protestants. And similarly the Yale University Divinity School's study of Protestant teaching materials have indicated there have been analogous problems in Protestant teaching materials about Catholics

and Jews.

In both of these studies it is quite clear that there is a large preoccupation of concern with Jews in Biblical teaching materials and that part of the difficulty in the portrayal of the Jew grows precisely around the theme of the presentation of the role of the Jew in the Crucifixion episode. Now as Monsignor Oesterreicher has said the very identification of the problem has met with a response on the part of Catholic publishing houses which to me has been very heartening and encouraging and which reflects an anticipation of what the action of the Council has been. There was a story just several weeks ago of I think 7 or 8 of the major Catholic publishing houses having based on the study conducted rather serious revisions in their portrayal of Jews as well as of Protestants and Negroes and others --

RABBI KLAVAN: There's an analogous Jewish study, you know --

MIXED VOICES:

RABBI TANENBAUM: Dropsie College. They're coming up next year.

MR. GOLDMAN: You mean of Jewish textbooks?

MIXED VOICES:

RABBI TANENBAUM: Of Jewish textbooks in terms of what Jews have been teaching about Catholics, Protestants, Negroes and other --

MIXED VOICES:

MR. GOLDMAN: What are their findings, do you know?

RABBI TANENBAUM: Well we have a different set of problems because of the nature of our curriculum. That is to say, I think our problem is one of most of our materials are centered on Biblical teaching and teaching of history which results in Jews teaching mainly Hebrew

Scriptures. And therefore the account of what happened after Hebrew Scripture --

MIXED VOICES:

MR. GOLDMAN: They don't call people names, they just ignore them.

MIXED VOICES:

RABBI TANENBAUM: In this instance it is a concentration on the subject matter --

MIXED VOICES:

RABBI TANENBAUM: I think it does raise some problem in terms of the preparation of Jewish children for their relationship with contemporary Christians and some Jewish groups have already responded to this. The Reform Movement, for example, has prepared for the first time in the history of Judaism as far as I know, a textbook for ninth grade students on world religions, a good section of which is devoted to introducing Jewish children to some account of church history, what Christians are all about, and what some of their basic teachings about, which is a novel departure in Jewish tradition.

MIXED VOICES:

RABBI KLAVAN: I hardly go along with some of this. I think the problem lies within each religious community to take care of that question. If they are alert to it, I would expect Catholics to examine their text and their books. I would expect Jews to do the same thing and review them. I just don't fall for this idea of mixed group approach to this because if you have a mixed group approach to this you somehow or other do violence to one another's concepts. I can't concieve of my taking up a textbook and going over this because in order to do this I immediately have to involve

myself with the Catholic doctrine and dogma and I hardly think it's fair for an uncommitted person to attempt to analyze for the committed person the effect of that doctrine or dogma. It goes beyond --

MR. O'GARA: Rabbi, I think you're --

MIXED VOICES:

MR. O'GARA: The studies are conducted by the faith groups themselves. This is a Catholic study. The committee was not involved in either the methodology or the finding itself. There were certain consultative services that they chose voluntarily to ask for.

MONSIGNOR OESTERREICHER: Well I think Rabbi Klavan is right that no Jew may tell a Catholic what he should say or what he should teach or what he should believe. No Catholic may tell a Jew what he should believe and what he should hold and what he should write. But I think the Jew will not know what hurts the Christian in his teaching and the Christian may not know what hurts the Jew unless it's pointed out to him. I think we need one another in this respect.

RABBI TANENBAUM: Possibly. But I think our medium of exchange of ideas in the world today is so broad that we're not unaware of one another's feelings. Just because I'm not involved in Christian theology doesn't mean that I don't read Christian theologians. But I do it only as an exercise for myself rather than the involvement in the commitment of another. It's curiosity, it's intellectual need, but it is an entirely different approach. I can't conceive of our sitting down together in dialogue and discussing one another's doctrine as it relates to our texts.

MIXED VOICES:

MR. GOLDMAN: Rabbi Klavan, you were heading us into a very interesting area that's very directly involved in this whole subject it seems to me, namely, what exactly do we mean by the ecumenical spirit as reflected in this? Aren't you raising some questions about --

RABBI KLAVAN: Well I understand the ecumenical spirit as a Christian movement of unity. I don't consider myself part of that ecumenical movement at all.

MIXED VOICES:

MR. GOLDMAN: Of course it's been much more widely interpreted --

MIXED VOICES:

RABBI KLAVAN: I don't relate myself to it --

RABBI TANENBAUM: I think there is - in a sense there is a technical definition that ecuminism involves relations between the separated brethren of Catholics, Protestants and Eastern Orthodox. There is another dimension of relationship which I guess for want of a better term would be that of interreligious relationships between Christians and Jews.

MR. O'GARA: Well, Rabbi --

MIXED VOICES:

RABBI KLAVAN: That raises the question At what level do we relate? How do different faith communities relate one to another? That I think is the crucial issue and to me the most interesting part of our discussion. How do they? On what level do they relate?

MIXED VOICES:

MR. GOLDMAN: What do we really mean when we --

MONSIGNOR OESTERREICHER: May I try to answer this? I think in the

strict sense the ecumenical movement involves only Christians. It's a confrontation of brethren, Christian brethren, the people who believe in the same Lord and the same Christ and who are hurt by the disunity among them. But it's a confrontation among brethren where no one tries to convince the other but where they all listen to one another and learn from one another. And I think in a wider sense this can be applied to Jews and to Moslems too. The ecumenical spirit is a spirit of respect for the other man's belief. It is a spirit of, I would almost say, discretion and of tenderness. You will without being told try to express yourself in such a way that you always have the other one in mind. You know how he is going to react; how he is going to understand you. That you will speak in terms that are meaningful to the other. But I think basically it is a spirit of reverence and respect of unity in the sense that it emphasizes the things we have in common, and not only the things --

MIXED VOICES:

MR. GOLDMAN: May I push a little bit hard here as to what really is meant by ecumenicism. Rabbi Tanenbaum, how would you as a man of historic fact state who killed Christ? Just as a matter of historic fact totally outside the realm of religion.

RABBI TANENBAUM: Well, I would think there is the grand concensus of scholarship which is reflected by Cardinal Bea in his Religisito in which he introduced the Jewish declaration at the Ecumenical Council.

I was in Rome at the time of the introduction of the decree. A copy of his text was made available, not too widely, but I think it's worthy of study. The Cardinal said that the question of the

facticity of the Crucifixion on a historical level must take into account the fact that at the time of the death of Jesus there were four and one half million Jews who lived outside of Palestine in the Diaspora who did not know of the existence of Jesus. These people, he said, could not be held accountable for the death of Jesus.

Secondly, in that courtyard in Jerusalem there were only several hundred Jews who constituted the mob. And specifically, according to the Gospel accounts it was the high priests who instigated the trial and who were responsible for handing Him over to the Romans. And then he went on to say, But the method of death, the method of Crucifixion, was a Roman form of crucifixion. And it was the Romans who had the power of death sentences, not the Jews. And therefore the formulation or the interpretation of the Fourth Gospel of John which refers constantly to the Jews were responsible for his death and those Christians who have sought to use this as a basis of animosity toward Jews is a misrepresentation of the historical facts of the situation.

Now there's a very interesting thesis - not to take too much time to deal with this - of Paul Winter who says that in the Gospels one can trace a tendency which moves from a fair account of the role of the Jews in the Gospel of Mark, for example, through Matthew which goes toward the period of time when the Jews and the Christians broke at the end of the first century, moving into the Gospel of John where John gave up all hope altogether for converting the Jews through Jesus, that the distinctions between the Scribes and the Pharisees and the Jews began to be deliberately suppressed. And all

the Jews were held accountable because the early Christians at that period of time then became more concerned about the conversion of the Romans than they were about the conversion of the Jews.

MR. GOLDMAN: Well all I mean --

MIXED VOICES:

RABBI TANENBAUM: The Romans were elevated as heroic figures; Pilate was made a saintly figure and the Jews were made the villians in the piece.

MIXED VOICES:

RABBI TANENBAUM: If I may, perhaps, and you'll comment on this? I think there is another view of this which I've seen Christian theologians express - that the whole concept of physical concept of deicide is meaningless and I for the life me can't understand its meaning as well. I do understand better what Christian theologians have spoken of as deicide as the rejection by the Jews of the Saviour, the Christian Saviour, and that this is the concept in the spiritual sense of deicide and this is an ongoing one and which I understand may be a very part of the entire fabric of Christian theology because its episcopalicy includes or has always included the reunion of ancient Israel with the Church. And that the reunion represents the milennium in church concepts. So that this deicide charge goes way beyond the question of physical death of an individual but rather this point of rejection. I have --

MR. GOLDMAN: Rabbi, the reason I got into this was in terms of some remarks that you were making before. Does the ecumenical spirit mean that - we try to talk about these things historically, for example, the way Rabbi Tanenbaum was doing, in which case you say

Well, of course the Jews, some of the Jews had a role in this, some didn't. The Romans were mixed up in it. Some were outside --

MIXED VOICES:

MR. GOLDMAN: Does the ecumenical spirit mean For Heaven's sake let's not talk about anything that can cause any trouble between any people?

MONSIGNOR OESTERREICHER: No, no, it certainly doesn't mean that at all.

MIXED VOICES:

MR. O'GARA: That was called the period of the interfaith smile. We're past that.

MIXED VOICES:

MR. O'GARA: We're beyond dialogue now.

MONSIGNOR OESTERREICHER: We could argue this question - I mean I don't think we have time hwere - of who is actually involved in the death of Christ. I do not subscribe to --

MR. GOLDMAN: No, no --

MIXED VOICES:

MONSIGNOR OESTERREICHER: But I think the ecumenical spirit does not require that one whitewashes or that one softens anything. The Council or this Declaration does not say anything with regard to the historical fact. I mean how great was the involvement of Typhus or how great was the guilt of Pontius Pilate - incidentally he is not made a saint of, I think he is made a coward of in St. John's Gospel; I think it's a rather horrible picture that is drawn of Pilate. But it does not want to go into details. This is a question of scholarship and the Council will not decide scholarship;

it just decides these great general questions that have troubled the relationships between Christians and Jews.

MR. O'GARA: I would defer to Monsignor Oesterreicher on this but I would guess that theologically it doesn't make any difference - this question of who exactly did. If 6 Jews did this or 6 Romans did that. From a theological point of view Christ died voluntarily for our sins. That is the Christian position. Who did exactly what really makes no difference.

MR. GOLDMAN: Well the doctrine does take a position. It said that all that happened to Christ in his passion cannot be attributed to the whole people then alive, much less than to those of today.

MR. O'GARA: That's a statement on the historical level.

MIXED VOICES:

MR. O'GARA: But from a theological point of view Christ died for our sins and we all share in that. You know, so that you don't say the Jewish people are guilty of this.

MIXED VOICES:

RABBI KLAVAN: --- academic interest frankly in the context of our discussion. I think it's immaterial. I indicated earlier that for ourselves within our own history, our own background, we have no feelings on this. I think you ought to understand that the Jew does not felate himself in that concept of Christianity because he has no point of contact in this area. It's a fact or an accident of history perhaps that Christianity sprang from Judaism but to that extent for the Jew they are not related faiths any more perhaps or to a lesser degree or a greater degree than we relate ourselves to other faiths. All religions have certain things in common.

MONSIGNOR OESTERREICHER: Rabbi, isn't that the orthodox position but not the position of all Jews? I don't think - I mean that all Jews will deny that there is some relationship, that we adore the same God, the God of Abraham, Isaac and Jacob.

RABBI:KLAVAN: I think that you misunderstand me here. I'm not concerned - I said there were many things in common. We have many things in common with all religions particularly perhaps with Christianity.

MIXED VOICES:

MONSIGNOR OESTERREICHER: More in common with the Christians than with the Buddhists?

RABBI KLAVAN: Perhaps in certain areas.

MIXED VOICES:

RABBI KLAVAN: The Christian concept of God may be closer to mine because it relates itself. But I think there is a grave distinction, a serious distinction, between the way the Christian relates himself to the Jew and in the reverse of the Jew relating himself to the Christian.

MIXED VOICES:

RABBI KLAVAN: Do you understand the point I am trying to make?

MONSIGNOR OESTERREICHER: Yes, yes I understand the point quite well. You gave as an example the hope of the Christian that two Israels, if I may say so, the Israel that you represent and the Israel that the Catholics represent, will one day be united. Isn't that a Jewish hope as well? Isn't that a Jewish hope that at the end the name of God will be one, that His Kingdom will be one?

RABBI KLAVAN: Yes.

MONSIGNOR OESTERREICHER: That --

RABBI KLAVAN: That all mankind will recognize God, that that is a dream and a hope in the way in which we feel that God will be expressing His presence in our midst and our relationship to Him. But there is a very different and distinct practical approach to the translation of this concept into action. For the Jew, let us say, the process of bringing converts into his framework is never an active one. It has always been to my knowledge a passive effort.

MONSIGNOR OESTERREICHER: Not always.

MIXED VOICES:

MR. GOLDMAN: Gentlemen, I must come in here. You've taken us into interesting territory but it's quite off the point. Can I get us back here onto the point? Rabbi Klavan, I detect in some of the materials you have written here,and some of the things you have said, the feeling that you really basically - at least emotionally if not intellectually - object to this whole statement. Is that true?

RABBI KLAVAN: No.

MR. GOLDMAN: You wish they hadn't done it.

RABBI KLAVAN: No, no. I think you ought to understand this in its proper context. I am very happy that they did do this but my happiness is not unreserved; it's not an unmixed blessing. I'd like to put it to you in that vein because I also face the realities of history. We're glad to see, happy to see, that the conscience of the Church has continued to warm in its relationship to us, to the Jews. We have been in relationship to one another now for nigh on to 2,000 years. That relationship whether it's been desirable or

undesirable has been a fact of history. And while we certainly would not hold the present Christian community guilty for that which has happened in the past in the relationship between Jews and Christians --

MR. GOLDMAN: Would the Rabbinical Council of America consider passing a resolution not holding them guilty?

RABBI KLAVAN: Holding whom guilty?

MR. GOLDMAN: The Christian community --

RABBI KLAVAN: I don't think that we would have to pass such a resolution. I think that passing such a resolution would be a presumption that we ever did hold this generation guilty for the past. I don't know of anybody who has said it.

MR. GOLDMAN: You do object to the other doctrine passed by the Council as a presumption that the Jews --

RABBI KLAVAN: Your argument is not quite fair, Dr. Goldman, in the sense that we know that this has been a concept which has been current within Church circles, so that its removal is an active one in that respect. But you're asking us to pass a resolution --

MR. GOLDMAN: I was only asking whether you would consider --

RABBI KLAVAN: No, no. I say your asking us has no relationship to --

MIXED VOICES:

RABBI KLAVAN: Let's put it this way: We still feel the past looking over our shoulders. The Jew has reservations. As Marc pointed out, I know many people who still remember what Easter meant to them in their little communities in Eastern Europe. It was a time of great fear. There's no question about that. Memories don't disappear. So the Jew wants to see these translated into terms of practical

action - how will this relationship work out in the future? That's one reservation that he has.

The second reservation that he has is primarily because he is a minority people, the fear of what you might call evangelism. I won't say it's a fear but rather he feels sometimes rather offended by its method. We recognize that the Jew does occupy a special role within the Christian frame of reference and that the Christian does relate himself to the need of the Jew. That is a real fear --

MR. GOLDMAN: You mean that ecumenism might lead to conversion?

RABBI KLAVAN: No. That it might be there. Now to be specific, I think this particular schema that we're referring to must be seen in relationship to earlier ones, in references that there were. There's no secret about it that the Church, and properly so, because it is within this framework of belief feels that it has a duty to bring the unitiated into the fold. And it has a greater desire, a greater need to bring the Jew into this. This is a fact of history. The Jew doesn't deny the right of the Church to be --

MIXED VOICES:

MR. GOLDMAN:

This may be a step toward creating a situation, you feel that this might be a step toward creating a situation in which conversion could be attempted more easily?

RABBI KLAVAN: Well, you see putting it as Monsignor Oesterreicher earlier siad he wants to accent the common points rather than the differences. They both should be accented. That sense of separateness to which the Jew clings is very himportant to him. I don't want to see that sense of separateness or distinctiveness or the

uniqueness of the Jewish approach, his particular commitment, I don't want to see that blurred. And I think that there is no need to blur it in order to create more harmonious and better relationship among the faiths.

MIXED VOICES:

MONSIGNOR OESTERREICHER: The differences are not blurred. They are not accentuated in this. I must say that there was a second version of this draft which was - with which I had nothing to do, the Secretariat for Christian Unity had nothing to do with this draft - and there was one passage in it that was, at least in the United States, interpreted as an invitation to conversion. The way I read this passage - I haven't written it, I have no responsibility for it - I think this is - the expression is a sort of phobia - that reads this into it. I mean it said something about the Church waits with firm belief and unshaken hope and strong desire the day when --

MIXED VOICES:

RABBI TANENBAUM: Reunion of the Jews --

MIXED VOICES:

MONSIGNOR OESTERREICHER: The Latin word - a rather unusual word that's never used in this respect, but I don't think it was a call to conversion. And I have heard all the discussions about it inside of St. Peter's and outside, and there never was any question of proselytism. There is nothing in the document that must be interpreted or should be interpreted in my opinion, may be or can be interpreted, as a sort of proselytism. There is no doubt, no doubt, the Christian longs for the day when Jew and Christian, indeed all

men, will be one. This is said in the Document. But this day is known only to God, this day is a day of the future, and we don't know how many thousand or million years it may be away.

MR. GOLDMAN: If you will excuse me, Rabbi, I want to bring Mr. O'Gara in here; he has not had his share of time here. On this question that keeps coming up in our discussion What difference is it all going to make? What practical difference? Now I notice, Mr. O'Gara, you've keep hitting this over and over again in Common-weal. You've argued that this charge has led to all the trouble. What is your own pragmatic estimate? Here we now have the thing set as doctrine by the Council; we know it will be approved in the long run. What's going to happen? There will be some changes in the textbooks, I suppose; we all assume that. Is this going to permeate down, do you think to the Catholic masses?

MR. O'GARA: Everything depends on how the implementation goes. I mean if we're an example of implementation I'm not too impressed. Because I think it is tremendously important I'd like to raise the question Why should not there be a Jewish reminder to Jews that they don't hold all Christians responsible for the sins of the past?

MIXED VOICES:

RABBI TANENBAUM: A week ago in the newspapers and I got clobbered for it but I also got some very positive responses from Jews who felt that this was something that had to be said.

MR. O'GARA: I'm not raising this in an aggressive way. I'm trying to make the point that while Christians fight anti-Semitism I'm conscious when I got before Christian groups that there are Jews who are convinced that -- you know, you scratch a Christian you've

got an anti-Semite. Now this requires education on both sides. I mean you have to be prepared to accept me in some kind of good faith too.

MIXED VOICES:

RABBI TANENBAUM: I hardly think it's been a problem, Mr. O'Gara.

MR. O'GARA: Well now in the sense that there are only 12 million Jews and there are 500 million Catholics - I mean you're not persecuting me. I'm not trying to suggest that. I'm trying to suggest that I would like to have a better relationship with you than I think I have. And I would like to have a little warmer feeling with you than I think you have for me.

MIXED VOICES:

MR. GOLDMAN: Do you think the resolution which would pass the Council saying that not all Christians are responsible for anti-Semitism would do any good?

MR. O'GARA: I think it would in the sense that it would make, I suspect, all Jews as everybody should stop and think Well now am I guilty of a kind of a racist or group condemnation here? Am I blaming all people, all Christians, all Jews, for something, you know, ridiculous?

RABBI TANENBAUM: There are several things here that I think I want to disagree with my friend, Rabbi Klavan, over. I think the first point in terms of his interpretation of the relationship, in terms of common background, I think I would part company with him based on tradition. I think there are very authentic and solid views in orthodox tradition going back to the old who saw Christians in a different light than they saw Buddhists or Hindus or Pagans, and

who as a matter of principle clarified that Christians who believed in Divine revelation, who believed - and I just read the text of the 17th century in which was said that the Christians believe in the Exodus as the Jews do, believe in God as we do, have a conception of God as we do, even though they may interpret it differently. There is a distinctive relationship in terms of our common conception of God, nature, and man in history which is something quite different from that of the relationship which Jews had with Buddhists and Hindus. And I think it's a distortion of the reality of this relationship for other reasons to try to obscure that this exists. This is a matter of fact, history, as well as theology.

RABBI KLAVAN: I'm afraid you haven't understood what I was saying, Marc. I didn't say that there were not common points. And it's obvious that perhaps the attitude --

RABBI TANENBAUM: I think the negative aspect of this comes through more than --

RABBI KLAVAN: No.

RABBI TANENBAUM: What is the essential basis of the relationship and which is the basis on which I think the Church tried to affirm in its document, in its preamble dealing with the Jews --

RABBI KLAVAN: We may share many things but we don't share doctrine and perhaps theology - that's not the proper word to use. We have distinctiveness and uniqueness; we may have certain points in common, and I can begin to list many things that we do share in common --

MIXED VOICES:

MR. GOLDMAN: Rabbi Klavan, I want to bring Monsignor --

MIXED VOICES:

RABBI KLAVAN: But I want to say that nevertheless there is an unbridgable gap between the two, that they are distinct, separate, and different. They have a different hope of the expression of that religion. They have a different --

RABBI TANENBAUM: We have a different conception of the Messiah than Christians have --

RABBI KLAVAN: We have a lot of difference --

RABBI TANENBAUM: We have a different conception of the place of law in our life than Christians have --

RABBI KLAVAN: Well that's the crucial thing, Marc. We have different norms and these norms are not a matter merely of incidental, they're at the very foundation of our faith. They represent the very core on which we are built. I can't ignore these and I must point out there are differences. That does not mean that we don't share fellowship together, that we can't be the best of friends, or what will you. But we don't have to negate our differences or try to blur them or try to indicate that we are partners in that respect. We are not!

MR. GOLDMAN: Does that mean, Rabbi, that if the term "deicide" is used to mean as you were suggesting it might mean, the rejection of Jesus --

MIXED VOICES:

MR. GOLDMAN: That you see nothing whatsoever wrong with emphasizing the fact that Jews are deicidists or whatever you want to call them?

RABBI KLAVAN: It is explained in that fashion and it is not coupled with a cause of prejudice. I see no reason - I think the gentlemen have a perfect right and the need, the duty, to their commitment.

They have a commitment as I have a commitment, and I will not water down my commitment for any cause.

MONSIGNOR OESTERREICHER: Neither will we.

RABBI KLAVAN: I know that.

MONSIGNOR OESTERREICHER: There's no question of minimizing the differences. I mean the differences that Rabbi Tanenbaum just stated are there, but I think rather than pursue this point I would rather say a few words about the implementation since this has been raised.

MR. O'GARA: Before you do could I say just one thing for the sake of the theological footnotes? To emphasize the fact that it has never been Catholic doctrine that the Jews were a deicide race. Now this has never been an official teaching. This is a kind of a popular myth. There's no question of changing official Catholic teaching. Go ahead, Monsignor.

MONSIGNOR OESTERREICHER: That's quite right. I agree with everything that you've said.

The implementation - I think it's not just a question of the future. I think a declaration has not been finally passed but it is already being implemented. I travel around the country a great deal. I know what the response is in various groups. I know what the response has been in Catholic newspapers.

MR. GOLDMAN: What has the response been, sir?

MONSIGNOR OESTERREICHER: Very favorable. As a matter of fact when there was a time when there was a rumor last year that the Declaration might be weakened, it might be softened, there were statements in every Catholic paper and very strong statements. And then the

statements that were made by the various Bishops from various lands, various countries, particularly from our Bishops, are the strongest ever. If you will permit me, I would like to read just a few lines of what Cardinal Ritter said at St. Peter's, at the Council. "Through many centuries we Christians have been guilty of error and injustice against Jews. We have often assumed that God has abandoned that people. Christians, even ecclesiastical documents, accuse the Jewish people as being responsible for the passion and death of Christ. Today an opportunity is offered to us to wipe out and to make amends for those errors and injustices. It is our task to proclaim our duties and attitudes toward the Jews with great joy." Now this is a strong statement; it is not even the strongest of them all.

I think the implementation is here. This has come to life even before it has been finall passed.

MR. O'GARA: I think that's the position taken by 31 of the 34 Cardinals who spoke out on those two days of the introduction of the decree, in itself was a historic event. I was present at the Bishop's panel at the end of the second day when one of them came over and said that this was one of the greatest days in the history of the Church. On no other issue had so many stars of the episcopacy spoken out with such unimity in condemning anti-Semitism, condemning deicide and affirming friendship between Christian and Jew. And I think as one looks at the text of this decree and sees some of the language that was so carefully formulated we have particular mind toward the sensibilities of Jews, one cannot help but feel that Christians are trying to move, from this highest level of

Church authority to a new kind of relationship with Jews. When the Council Fathers --

MR. GOLDMAN: Excuse me. I've just received the signal - we have about 3½ minutes to go here. I wonder if I could address myself for a moment to the larger setting in which all this is happening, namely, the Councils themselves, the tone of it. And I'll turn to the only secularist here at the moment, at least the only man with a secular occupation. Robert Doty said in looking at this particular schema and the whole actions of the Council that really what you have is essentially a very conservative Council operating. And where it isn't conservative the Pope has set it straight. Then he got off this amusing phrase: "The Bishops learned in the waning hours of the session this year"- that's when the declaration about the Jews was passed - what they learned was you "cannot fight City Hall especially when it is called infallible."

MR. O'GARA: I would take exception to the reporting on this. I mean I don't think it's accurate at all. I think the surprise of the Council was the fact that the Bishops assembled from all over the world turned out to be amazingly progressive. There isn't the slightest doubt at all. Look at the vote on the Jewish declaration. There isn't the slightest doubt in the world that the progressives have an overwhelming majority in the Council. The situation is very much like the situation in our own House of Representatives. The more conservative and older Bishops tend to be in control of the machinery the way the Southerners tend to have the Committee Chairmanships in the House of Representatives. So we've got the majority and they tend to have some machinery. So then we have

this tug.

MIXED VOICES:

MR. GOLDMAN: What he's saying is, if I understand this figure of speech of his, that even if the Progressives control the Council they still have to fight City Hall. And City Hall in this case is equated with a very conservative Pope.

MIXED VOICES:

MR. O'GARA: The Pope --

MIXED VOICES:

MR. O'GARA: I think he's misreading the nature of the Pope. I mean the Pope is sometimes difficult to read and sometimes he seems to go one way and sometimes another. But I think it's much more easy to read the Pope as being a man who leaning over backwards not to interfere unduly in the deliberations of the Fathers and so they'd have the protection of the right of the minority who said on religious liberty I disagree. But I mean, they said they had a new text there - which they did - and they wanted more time to study it. So that he refused to intervene and overthrow the ruling that protected their rights on this. Well, I disagree but I can see why he would do that.

MR. GOLDMAN: I saw you agreeing --

MONSIGNOR OESTERREICHER: Yes, I agree. I think it is misinterpretation of the Pope. The Pope is not an easy figure to read. He is perhaps a man of many, many facets. He's a man who sees many problems. But if you, for instance, read the speech he gave in India in Bombay in an address to all non-Christians, this was, to use that rather unfortunate term, as progressive as you could

possibly wish.

MR. GOLDMAN: Excuse me then, gentlemen, before we're cut off, what you're doing is to put this Declaration on the Jews in the context of a Council which you consider generally predominantly progressive. This is part of it.

MR. O'GARA: I don't think that text would have come through in the initial vote had this been a conservative Council nor would religious liberty have gotten this far.

MR. GOLDMAN: Is that alright with you?

RABBI KLAVAN: Well, I can't comment on this but I may say that it offers a challenge to all religious groups across the world now to take the common areas which we have been discussing --

MR. GOLDMAN: Excuse me, sir, I'm cutting off now.

" 'THE DEPUTY'--A DRAMA OF DISTORTION OR DESERVED ATTACK?"

A Sermon Delivered on Friday, March 6, 1964
by RABBI ABRAHAM D. SHAW

My Friends:

Probably no dramatic production which has appeared on the stages of the Western world within the last decade has occasioned greater controversy or more explosive debate than one which opened in New York City a week ago, and which I viewed personally three nights ago. I refer to the play which bears the English title, "The Deputy", by a young German dramatist by the name of Rolf Hochhuth. It first appeared in its German version as "Der Stellvertreter" on the stages of West Berlin a little over a year ago. There it was both cheered and booed by the audience. In Basel, Switzerland, the actors were spattered with eggs. When it was produced in Paris, fighting broke out between some of the audience and members of the cast.

Similar outbreaks were feared in New York City, but the only evidences of the emotions it has generated were several picket lines in front of the theater. On the opening night, this included such a strange combination as members of George Lincoln Rockwell's American Nazi Party and representatives of veterans organizations, Jewish, Catholic and Protestant. The night we attended, a picket line was still in evidence bearing a banner, "Ad Hoc Committee to Protest the Showing of 'The Deputy'." A leaflet they distributed reads in part: " 'The Deputy'. . A Smear Play Defaming the name of Pope Pius XII. . With incredible audacity and utter disregard for fact, a few money-hungry showmen are now presenting on Broadway the infamous import from Germany, 'The Deputy'. . This play is an insult to all Catholics because it calumniates, of all people, a man unequalled in his steel-like opposition to the Nazis and intense compassion for the Jews. . You can help to remove this play from the United States scene by boycotting the theater where 'The Deputy' is being presented. ."

If one needed evidence of the tremendous significance of the play, it was to be seen in the fact that on the very occasion of his addressing the Jewish people of Israel before taking leave of them at the Mandelbaum Gate in Jerusalem in January of this year, Pope Paul VI included in his words something completely unanticipated. He said: "Our great predecessor, Pius XII, proved that we nurse only feelings of good will towards all men. . In the midst of the last World War everybody knows what he did for the defense and rescue of all those who were caught in its tribulations. . Yet, you know, suspicions and even accusations have been levelled against the memory of this great Pontiff. . We are happy to state on this day and in this place that there is nothing more unjust than this slight against such a venerated memory. ." All of this was, of course, in reference to the Hochhuth play; and the fact that the present Pope took the occasion of his unprecedented visit to the Holy Land to refer to this, indicates how far-reaching the impact of the play has been.

Let me state at the outset that I consider it imperative for one either to view the play or to read the text, which has just appeared in English this week, before passing judgment upon it. To say, as has Cardinal Spellman of New York, "I have not seen nor read the play, but I feel I know its tack--so much has been written and said about it. . . (it is) a slanderous and divisive drama", is entirely unwarranted and indefensible. One MUST view

it to be entitled to a moral judgment on it. I regard it as an important play, indeed one of the most important of our times, which for all of its debatable points cannot help but have its impact upon all spiritually-sensitive people. The question which it raises is the greatest which challenges moral men today: Can any one, whether he be the prelate of a church of five-hundred million men, or a simple man of far less significance, remain silent in the face of mounting evil, in this instance the most frightful immorality of all history--the attempted genocide of all Jews by Hitler?

The characterization of Pius XII by Hochhuth, and I shall speak of this in more detail shortly, is assuredly not a morally attractive one. Yet, in an essay appended to the printed text of the play, the author documents his allegations and would seem to support at least some of his portrayal of the late Pope as one who was austere and aloof, more preoccupied with his role as a diplomat than a humanitarian, at least as one who did not identify himself vigorously with the greatest need of his time--rescue of lives from mass murder, as did his predecessor, Pius XI, or his successor, John XXIII.

Some have alleged that in conceiving his whole drama around Pius XII's alleged silence, Hochhuth has succeeded in making the late Pope the scapegoat for the sins of Germany, and, in a sense, the shortcomings of all humanity. Yet it must be said in all fairness that in singling Pius XII out, Hochhuth does not say his was the only silent voice, the only unraised hand for human deliverance. He makes it clear that others, too, indeed all of us, share in the guilt; but the Pope's potential for being heard was greatest, and the voice of protest was not raised by him in sharp, unambiguous and prophetic accents. We all of us stand condemned. We, too, did not speak when we could have. But the Pope, in the traditions of the Church, is God's "Vicar", His "Deputy", and his voice was strangely, tragically, inexcusably silent.

The form of the play has varied from country to country depending on its producer. The full text would require some eight hours to be presented, and in cutting it to a two and a half-hour presentation, the emphasis depends upon what the producer has seen fit to retain. In all of the productions, however, the great climax depends upon the direct confrontation of a young priest, Father Fontana, and Pope Pius XII, in which the plea for direct intervention to save the Jews, as made by the priest, is coldly refused by the Prelate. It is inevitable, therefore, that many Catholics have come to regard the play, written by a Protestant German, Rolf Hochhuth, who in his youth was a nominal member of the "Hitler Jugend", the Nazi youth organization, as viciously anti-Papal, anti-Catholic, and and effort to divert the justifiable blame away from the German people. I do not believe such charges of anti-Catholic bias are warranted. The full printed text, and even the produced play, do not in any sense absolve the Germans of their full guilt. In one scene which depicts the Auschwitz concentration camp, it is the German people, and especially some of the Nazi leaders, who are the incarnation of evil, and not Pius XII. But the author has chosen to focus his issue upon the failure of those who purported to be moral men, and certainly none greater than the Pope, to measure up to their moral obligations.

Hochhuth has written his drama as a mixture of fact and fiction. His characters in part are historical, in others they are composite, based at least on elements of the historical. The hero is a young Jesuit priest, Father Riccardo Fontana, who is based on two actual models--a Polish priest, Father Maximilian Kolbe, who died as an internee at Auschwitz concentration camp, and Provost Lichtenberg of St. Hedwig's Cathedral, Berlin, who died en route to Dachau after identifying himself with the Jews. The villain of the

drama is a diabolical Gestapo doctor who toys with his victims before sending them to the gas chamber, and is also based on the documented case of a Dr. Josef Mengele of Auschwitz. Between the two extremes stands the immovable figure of the Pope, unwilling to protest publicly because that would jeopardize his diplomatic position as a go-between and a peace-maker.

The initial scene of the New York production is a silent parade of death, as the concentration camp internees are viewed stumbling toward the crematory. Immediately after that setting of the tone, the curtain rises on the office of the Berlin Papal representative, the Papal Nuncio. A member of the German underground resistance in an SS uniform bursts in to report the horrors he has witnessed in Poland. He is Kurt Gerstein, an historical figure who actually enlisted in the Nazi movement to find out if the unbelievable stories of the mass murder of the Jews were true or not. He later met a martyr's death for his deep religious principles. Gerstein says breathlessly: "Your Excellency..I must tell you..a message for the Vatican..It will not bear a single day's delay, not one single hour. I have just come from Poland, from Belzec and Treblinka..there every single day ten thousand Jews, more than ten thousand, are being murdered, put to death with gas.." The Nuncio turns Gerstein out of the embassy, but his report rouses the anger and the compassion of the visiting Vatican aide, the young Jesuit, Riccardo Fontana. He responds to Gerstein's appeal when the latter enunciates the whole theme of Hochhuth's drama: "The blood they're spilling there..That blood guilt..falls upon us all if we keep silent!" Riccardo not only helps smuggle a Jewish fugitive out of Berlin, he tells Gerstein he will personally carry word to Pius XII: "I give my GUARANTEE, Herr Gerstein, His Holiness will make a protest. I have the honor to know the Pope well, personally.." To which Gerstein gives answer: "Be careful with your guarantees! They may come back to haunt you.."

Riccardo returns from Berlin to Rome seeking to convince the Pope to protest publicly. His father, Count Fontana, advises the Holy See in financial matters, and when Riccardo speaks to him of his objective, the Count tries to justify Hitler as the only force that can save Europe from Communism, therefore, the Pope cannot antagonize Hitler. Still Riccardo demands that his father help him obtain a formal papal statement condemning the extermination of the Jews and excommunicating those who participate in the murders. The Count declares: "Do you believe the Pope could suffer to see even a single man hungry and in pain? His heart is with the victims." To which Riccardo gives impassioned answer: "But his voice? Where is his voice?" He then gives utterance to even bitterer charges: "A Deputy of Christ who sees these things and nonetheless permits reasons of state to seal his lips--who wastes even one day in thought, hesitates even for an hour to lift his anguished voice in one anathema to chill the blood of every last man on earth--that Pope is..a criminal.." The act is concluded as Riccardo, persisting in his efforts, approaches one of the leading Cardinals of Rome to make his plea, to which he is given the answer: "Riccardo..we realists are compromisers, conformists--very well, we make concessions. But why not? It's a case of staying alive..Your fanaticism is no service to the Church. Hitler exists;after all--we must live with him, you know.."

The second act of the produced play depicts the Gestapo headquarters in Rome in October of 1943. The "living with Hitler" has resulted in anti-Jewish action reaching Rome itself. The monasteries are opened to hundred of Jewish fugitives, but even though the Pope is Bishop of Rome he refuses to break his silence, to issue an official protest when the Roman Jews, too, are rounded up by the Gestapo for shipment to Auschwitz. Thus they are dragged to their death, as the author says, "Under the Vatican's very windows."

It is the next scene that has aroused the sharpest criticism, for it introduces as one of the drama's characters the white-clad figure of Pope Pius XII, himself, as Riccardo confronts him to plead for the denunciation of the Nazis. The Pontiff answers (and this is the clue to his whole character as Hochhuth views him): "A diplomat must see many things and hold his peace..He must see with discretion." The Pope insists that the spirit of neutrality must reign in the Holy See: "Reasons of State Forbid Us to denounce Herr Hitler as a bandit..We have no choice." He believes the West must negotiate a peace settlement; unconditional surrender, says the Pope, is unchristian.

The Pope then tries to pacify the furious Riccardo by dictating a wishy-washy statement which is actually taken from Pius XII's 1943 Christmas message, in which he condemns war in vague generalities. When even the Cardinal suggests that he might include some reference to the arrests of Jews in Rome, Pius answers, "Absolutely not..Not so direct and not so detailed..The Holy See must continue to shelter the spirit of neutrality.." Riccardo looks upon this statement as indirect permission for Hitler to continue his mass murders, and at the climax of the interview he fastens a yellow Star of David to his robe, dramatizing his resolve to join the Jewish deportees as a "Stellvertreter", a deputy of Christianity. He declares quietly: "I shall wear this star until Your Holiness proclaims before the world a curse upon the man who slaughters Europe's Jews like cattle..God shall not destroy His Church only because a Pope shrinks from His Summons!"

The concluding scene is the Auschwitz death factory, and though in the printed play we encounter a number of the portraits of the Nazis, including Adolf Eichmann, the New York production focuses only on the Doctor, the incarnation of evil, who taunts the priest for his empty sacrifice. The doctor mockingly asserts that though he has acted without any moral restraints, "Not a sigh came from above, not a sigh for fifteen months, since I began to send these tourists here on their quick journey up to heaven.." He adds, "If you insist on it, you'll die here like a snail crushed under an auto tire--die as the heroes of today do die, namelessly, snuffed out by powers they have never known, let alone can fight. In other words, meaninglessly." To which the priest gives fervent reply, "God does not stand above our history; for He partakes of our finite lot; in Him all of man's suffering is summarized."

In the Broadway production, the last moments of the play see the young priest experiencing the emotional agony of a very crucifixion, itself, as the line of Jews moves across the stage, the young, the old, the mothers with children at their breasts, stumbling, shuffling up the Via Dolorosa of their death. And at the end, in spite of offers of the fiendish Nazi doctor to release him, the priest joins the line to the crematoria.

In the printed play, the last minute has an off-stage voice reading a diplomatic dispatch, historically accurate, of the German ambassador to the Vatican, which declares in part: "Although the Pope is said to have been importuned from various quarters, he has not allowed himself to be carried away into making any demonstrative statements against the deportation of the Jews. . He has done all he could. . not to prejudice relationships with the German Government. . "

It must be apparent now why the objections of the official Church have been so strong, and yet this drama is not merely a "dissection of Pius XII's refusal to condemn the extermination of the Jews." It is true that the author has used this "angle of vision" from which to see the larger problem of what all of us did about the most massive and monstrous murderousness in world history.

Let us consider again: Is the play anti-Catholic? I would assert it is not. Hochhuth refers to all the sacrifices and suffering of the Catholic clergy during the Hitlerian era and the thousands of Polish priests who died at Dachau. . The play dramatizes how Jews were hidden in churches and monasteries with the Pope's approval. It uses a Catholic protagonist, Father Fontana, to speak the voice of the Church's conscience. True, the Pope was the head of one of the greatest forces for good in the world, and that force was NOT used; but as Max Lerner points out, "The Vatican has had all manner of Popes, able and less so, conservative and liberal. Had Pius XI lived, everyone agrees he would have fought the Nazis in every possible way, including the kind of denunciation that Kurt Gerstein and Father Riccardo Fontana asked for in the play. Had John XXIII been Pope in Rome or had Paul VI been there as Pope, who can doubt the story would have been different? But the prelate who became Pius XII was Cardinal Pacelli, and while he was a great diplomat, theologian and religious statesman, he did not believe in an outright confrontation with Hitler. . " Should he have tried? In the Sunday New York Times, a George Shuster, Assistant to the President of Notre Dame, and a CAtholic liberal, though not approving the play writes, "Many of us would rest easier if the Pope had spoken. . Men may not heed a voice that is raised in behalf of Christendom, but. . when it is not heard, there is a void upon the earth. . "

What of the charge that Hochhuth wrote the play to shift the burden of guilt from the Germans themselves to the shoulders of others? One long scene in the printed play (unfortunately not in the produced version) is in a wine-cellar in Falkensee, near Berlin, where Hochhuth brings together Adolf Eichmann, the infamous Dr. Mengele, so-called "Angel of Death" of Auschwitz, Professor August Hirt of University of Strassburg and one of the Ruhr aristocrats connected with the Krupps munitions people. Here in a devastating dramatization, he depicts the evil which seized hold of Germany. As Hochhuth later has Kurt Gerstein say, "The Germans bear the greatest guilt. . " Yes, the German people, and not just the Nazis, were guilty enough to last their consciences for generations. But others were guilty, too, especially the silent men. Dr. Joachim Prinz, the President of the American Jewish Congress, who watched the rise of Nazism from a vantage point as a rabbi of a German Jewish community has said that "The Deputy" "challenges every man to confront the awful meaning of the Nazi slaughter of European Jewry and to recognize his own share of the guilt for the sin of silence; and, having done that, to do whatever must be done so that the world may never again be witness to such shame."

This play is far more than a condemnation of Pius XII. True, Hochhuth says in his appended document: "Never perhaps in the whole history have so many paid with their lives for the passive attitude of one politician." But in far broader terms, it is a play that poses the problem of making choices. We cannot avoid this, it affirms. There is no possibility

of being neutral. If we are silent and take no action, we HAVE taken an action; we HAVE made a choice. Because the Pope as a noncombatant with vast world influence was, in the language of the Church, God's Deputy, he was the supreme example of a man choosing. His silence was a choice of support for Hitler, for murder.

In spite of the controversy it has aroused--no, perhaps because of it, this play has succeeded in breaking-through the wall of silence. It has lifted the veil from off the whole question of what happened in Germany, in Europe, in our lifetime. It has secured, at last the concern of millions of people throughout the world: a concern with the burning fact that moral choices cannot be avoided. Some one has said that just as we ask of the late Pope, and for that matter, all of us who were alive in 1943, what kind of choice did YOU make? So it may well be that 20 years from now those alive will be asked, "What did you do in 1963 or 64? How was it possible for so many Americans of so wide a variety of religious backgrounds to avoid making choices in the racial crises of 1963?"

Yes, moral choices cannot be avoided. The King of Denmark made such a choice when he marched into the synagogue of Copenhagen with the Star of David on his arm to show his identification with the victims at the very moment when it counted. And so to Pius XII the divine imperative came, as first it came to the people of the Prophet Elijah, as come it must to each of us: "How long will ye halt between two decisions? If the Lord be God, follow him; if Baal, follow him!" God give us the moral stamina, in the face of challenge, to make our choice! Amen.

ON BOREDOM: A university kept dogs for experimental purposes in two separate cages. In one cage were dogs without fleas; in the other were dogs with fleas who were waiting to be dipped and "defleaed." The professors noted that the dogs with fleas were more tranquil than the dogs without fleas, because they had something to keep them busy. The moral is not to have fleas but the moral is to have something to *do* and *live for.*

ABOUT MISUSE OF SCIENCE: It is indeed regrettable that the first general knowledge the world had of atomic energy was when it wiped out a Japanese city. Morse's first message by telegraph was to praise God, not to deny Him. The first use of electrical energy was not to electrocute a man.

ABOUT FALSE PRIDE: Why is it that beggars always use tin cups? It is because they appeal to the vanity of the giver who likes to hear the clink of the coin in the cup. In churches we always use plush-bottomed collection baskets because people should seek to make no noise when they give, but let it be known to God alone.

ON MOTHERS: A tiny ball of unconsciousness needs much mother care to become all that God destined it to be. Maybe that is why mothers are against war; they realize better than anyone else how long it takes to make a man.

ABOUT MEMORY: When we want to memorize something, we often make an association in our intellect with something we already know. I remember once I was to meet a man by the name of Lummock. My secretary said, "Now, remember that his name rhymes with stomach." Do you know what I called him?—Kelly!

ON PURITY: Purity is a reverence for mystery. Why is it no one is ever scandalized at seeing people eat in public? There are some who do not mind eating in the front window of Childs' on Fifth Ave. in New York. Most people in Paris eat outside. But why is it that we are scandalized by seeing people make love in public? Is a manifestation of affection wrong? Certainly not! Why then are we shocked? We are shocked because there is something so personal, so intimate, so sacred and mysterious about love that we do not want to see it vulgarized, profaned and made common.

ON COMMUNISM: The Communist error is to believe that if all people share the same property they will therefore be brothers. This is a grave fallacy; sharing the same apple does not make men brothers, but if men are brothers they will share the same apple.

ON IRISH BLARNEY: There is a difference between blarney and boloney. Blarney is the varnished truth; boloney is the unvarnished lie . . . To tell a woman who is 40, "You look like 16," is boloney. The blarney way of saying it is, "Tell me how old you are. I should like to know at what age women are the most beautiful."

Bishop Sheen at his famous blackboard; he had Dik Browne do illustrations for book, two of which are reprinted here.





HOW TO WATCH FOOTBALL ON TV

By Herman Hickman



TV Team: Betty Furness and Herman Hickman.

FOR TWENTY YEARS now, I've had to watch football from the worst seat in the stadium—the players' bench.

This year, I'm watching professional football on TV. Pull up an easy chair, turn the lights down a bit, and I'll join you in the living room while we watch the game together. Just tell those Monday morning quarterbacks not to talk too much—we're going to *enjoy* the game.

I understand we're going to have plenty of company. For the first time, professional football will be seen in millions of homes all over the country. Westinghouse will telecast a schedule of games for 11 consecutive week-ends over a Du Mont hook-up of some 87 stations.

Many of these games have even been rescheduled from Sunday to Saturday night, to fit into the TV schedule. The experts tell me a video audience of 35,000,000 people is expected to see these colorful contests between the crack professional teams.

Now some of these viewers haven't watched football since their high school days and others wouldn't know a forward pass from a backward glance, so I think a few tips might help in the enjoyment of the game.

Sometimes this means starting at the beginning. I tried this once with a Yale team. We had struggled through a disastrous practice session when everything went wrong. Finally, I called the squad together and said, "Let's start at the beginning and work on our fundamentals." I held up the pigskin for everyone to see and intoned, "This-is-a-football". From the back of the room, an anxious voice chirped up, "Not so fast, coach, not so fast." I'm not going to get that fundamental with you, but I will go slowly.

Uniforms Are Telegenic

We're seeing our game on TV from the best seat in the stadium. By the very nature of TV, we'll catch all the important action. All possible arrangements have been made to help us enjoy the game. The stadium has been studied before game time and the best

AR 25598 7/28 JUDAISM IN THE 21ST CENTURY 1990 ARCHIVES

DR. ROBERT L. LEHMAN
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July 11, 1990

Rabbi Elliot Stevens
Central Conference of
American Rabbis
192 Lexington Avenue
New York, N.Y. 10016

Dear Elliot:

Enclosed is the final manuscript of my talk in Seattle.

I would like it published in the manner in which I am sending it to you, which has been augmented and is not the verbatim you will find on the tape.

If you have any questions, I will be back in the City after August 15th and will be able to answer any of your questions personally.

Warmest personal greetings to you as always.

Sincerely yours,

DR. ROBERT L. LEHMAN
Rabbi

RLL:er
encl.

JUDAISM INTO THE 21ST CENTURY

When my good friend, our illustrious Vice-President, Walter Jacob, first invited me to participate in this discussion, I was amused and thought the subject somewhat incongruous. Only Walter could come up with a topic such as this and, even then, I was not quite sure whether I had heard him correctly. Did he say Judaism in the next century? Surely, he had meant to say the next decade. I could have dealt with that assignment at least on some basic level; I may not be a Tom Brokaw, but I can generate a degree of foresight with the rest of them. Unfortunately, a second conversation with our chairman made the point quite clear; he really was referring to the next century!

Of course, Walter understood the ego with which he was dealing; we have known each other for forty years. The audacity of his topic was matched by the arrogance of my acceptance. In a hundred years from now, some kindred soul may well say: how quaint a vision or, of course could double over in laughter at the naivete of this discussion. But then, "I am not a prophet nor the son of a prophet!" And, finally, it is better to have been asked to discuss the 21st Century than the 22nd. Thanks a lot, Walter!

But, how will they view our primitive prophesy a century hence? I suspect not very differently from the way in which we note the proceedings of the CCAR in 1897 when we voted our unanimous disapproval of "any attempt for the establishment of a Jewish State". So much for prescience. And, what makes you think that we can do so much better in our time, a hundred years later, as we look into the next century. In 1890, who would ever have believed that one could pass by the dark side of the moon, conceive the idea of a computer, that such issues as Eugenics, ozone layers and organ transplants would be a matter of course within 3/4 of a century? My father, born in 1897, would have thought us insane to even contemplate these ideas, not to speak of my grandfather who basically believed his

world to be perfect. And, just to indicate how much the world has changed, let us speak for a few moments, again, of my father; indeed, of my parents. They were solid citizens of Germany and my father was even awarded the Iron Cross "First Class." With all due respect, would they have ever thought of moving to America? Of all places? Where there are Indians? People did not go to America, they escaped there! Could they have foreseen the Nazi era? Indeed, I am not a prophet nor the son of a prophet.

EUROPE

With all the disclaimers in place, let us talk about the future. Our people were exiled from European countries time and again. Still, I cannot help but feel that we will be returning there in ever greater numbers in the century ahead. This is due to two facts: One, we have roots there and two, because of the business opportunities arising in the reunited Europe. A democratic mood fosters a liberal Judaism. But we must also deal with memories of the past. Should we rabbis be the instruments to comfort and strengthen those who believe in a return! Germany, the land that certainly deserves our reproach, already has more centers of Jewish life than there are rabbis to care for them. Jewish life will become more obvious primarily in East Berlin, but how much longer will it take to become a vital part of daily life in the eastern cities (1) with which we were so intimately associated just one century ago: Warsaw, Crakow, Prague, Budapest, Vienna, Riga, Vilna as there are already Kehilot in Frankfurt, Duesseldorf, Augsburg and Heilbronn.

Of course, not everything was rosy then nor need it be rosy now. If the Prime Minisater of France can say, in 1980, that he regrets that as a result of the bombing of a Synagogue there were some non-Jewish victims because, after all, they were innocent,(2) it does not speak well for those who are less "polished" than a Prime Minister of France ought to be! The anti-semitic horror stories are probably all true; still, there is no doubt in my mind that Jewish life will, again,be a significant factor in a united Europe, united among other things by the Common Market. Jewish life may be decentralized with less structured communities, each with its own culture, language, influence, needs and social purposes, but Jewish life will be there. Central, of course, as ever, will be Germany; politically at the heart of Europe and Jewishly, as Sabine Reichel said in her recent book "Jews and Germans are like siamese twins interdependent, intertwined and yet striving to be apart, to separate themselves from history and its experience (p.137, 142, 148)(3)

ISRAEL

I wish I could be as certain regarding the status of Israel in the 21st century. Were it a matter of wishful thinking, there would be no question but that Israel would be the prime nation in the Middle East,

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There is a danger, also, from another source and, perhaps, it is more serious than the Machiavellian manipulations of contemporary vested interests. We are dealing here with the survival of an isolated country surrounded not only by political enemies but by theological antagonists. An arc of Islamic Fundamentalists vaults the State from Afghanistan and Pakistan to Iran and Iraq. As we look into the next century, this seems the real problem! If we are to survive, we must think also in theological rather than solely in political terms. It seems to me that Judaism faces its greatest threat from this now highly aggressive faith. In the West our mind-set accepts Christianity as the dominant faith, but in the century to come, we are going to have to deal with the East more and more. The Middle East and the Far East focusing on the long dormant Pacific Island: Australia and New Zealand. What influences will we find there relative to Judaism? Islam? Again? Probably, when one considers the closeness to Indonesia, which has the largest % Moslem population of any country.

And there Jewish life is scrutinized as well from the Protestant point of view. Take, for example, the new prayerbook published by the Church of New Zealand. That prayerbook's translation of the psalms removes most of the references to Zion and Israel. As reported in the New York Times,(5) church officials defend the revised translation arguing that "Zion" and "Israel" did not then have the political and nationalist overtones created by the modern existence of the State of Israel. They have substituted the expressions "mountain of the Lord", "God's holy hill", "City of David", or simply "Jerusalem". A theologian who worked on the text stated it quite brashly, "We want to make sure that when we read the Psalms, we are not reading in terms beyond what was true in the Psalmist's day." Is is my imagination or is there a parallel here to the German Church which sought to de-Judaize scripture in our century?

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This we will do in the 21st century on several levels:

a) we will return with our people to Europe where we will serve the renaiscent community, following in the footsteps of our ancestors who once

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We may find these communities fragmented, but we will serve them nevertheless. We will grow native soil teachers and may once again develop a rich vibrant culture there.

b) Israel will be in several kinds of danger in the 21st century, much as it is today. The dangers lie externally and internally; they relate to Arabs, Muslims, as well as our luke-warm friends in the Congress, in the State Department, in the White House, if, by the 21st century there will be any friends left to us.

On the other hand, is it possible that we might have a Jewish President? And you think you have problems now!

The internal dangers I have already referred to: the Pollard case and the Chicago gang. In addition, there is the rap group "Public Enemy" whose hate filled anti-semitism has found a favorable response among teens who buy their records by the millions. Further, the dangerous, broadening ripple effect of Arab propaganda on college campuses, much to the detriment and consternation of our own youth on the periphery of commitment.

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d) And will unity be possible among the people of the Faith of Abraham and Sarah in the century to come? Will there be peace or will we continue to have the kind of animosity which feeds on itself, as if we had no other problems? Not only secular versus traditional in the general sense, but, in New York, a setting with which I am very familiar, the orthodox break into each other's Shul and attack each other in the streets.

They influence the political landscape of Israel although, a priori, the most vocal of these zealots do not recognize the State in any case. All compete for recognition, ego satisfaction, power and funds as if these were the keys to their religiosity. This is not the case of the lame leading the halt but the zealot leading the fanatic. Our liberal community cannot find joy in the strife of the orthodox who may or may not neutralize each other. In the final analysis, we are all linked to the process of survival.

e) It may well be that the rabbi will have to lead more forcefully in the decades to come. After all these years of being politicians and impresarios, how fulfilling to get back to essentials. In 1990, the simplistic recurring statements that we are or should be for abortion rights and against the stigma of AIDS or that we should "feed the hungry, clothe the naked, lift up the fallen and heal the sick" are exhortations which are neither unique nor revolutionary. Al, are you coming with us into the 21st century? How do we stand on issues such as perversion of justice? Why did we not speak out in the Tawane Brawley case in support of Robert Abrams? What of ethics in medicine and eugenics? The Living Will? Disconnecting life sustaining devices at the pleasure of the family? What of doctors in the congregation who have written phony prescriptions for drugs and now serve as Presidents of our Temples? What of the use of Nazi experimental data by U.S. Government agencies without due acknowledgement of, and homage to the victims?

The list of contemporary questions is endless and increases in number and complexity as we head into the 21st century. Neither New York nor Washington have even begun to grapple with the substance of these issues, nor has Jerusalem.

The day is short, the work is great; it is not incumbent upon us to complete the task but neither are we free to desist from it altogether and if not now, when? In the 21st Century?

Thank you,

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R.L.L.

JUDAISM INTO THE 21ST CENTURY

When my good friend, our illustrious Vice-President, Walter Jacob, first invited me to participate in this discussion, I was amused and thought the subject somewhat incongruous. Only Walter could come up with a topic such as this and, even then, I was not quite sure whether I had heard him correctly. Did he say Judaism in the next century? Surely, he had meant to say the next decade. I could have dealt with that assignment at least on some basic level; I may not be a Tom Brokaw, but I can generate a degree of foresight with the rest of them. Unfortunately, a second conversation with our chairman made the point quite clear; he really was referring to the next century!

Of course, Walter understood the ego with which he was dealing; we have known each other for forty years. The audacity of his topic was matched by the arrogance of my acceptance. In a hundred years from now, some kindred soul may well say: how quaint a vision or, of course could double over in laughter at the naivete of this discussion. But then, "I am not a prophet nor the son of a prophet!" And, finally, it is better to have been asked to discuss the 21st Century than the 22nd. Thanks a lot, Walter!

But, how will they view our primitive prophesy a century hence? I suspect not very differently from the way in which we note the proceedings of the CCAR in 1897 when we voted our unanimous disapproval of "any attempt for the establishment of a Jewish State". So much for prescience. And, what makes you think that we can do so much better in our time, a hundred years later, as we look into the next century. In 1890, who would ever have believed that one could pass by the dark side of the moon, conceive the idea of a computer, that such issues as Eugenics, ozone layers and organ transplants would be a matter of course within 3/4 of a century? My father, born in 1897, would have thought us insane to even contemplate these ideas, not to speak of my grandfather who basically believed his

world to be perfect. And, just to indicate how much the world has changed, let us speak for a few moments, again, of my father; indeed, of my parents. They were solid citizens of Germany and my father was even awarded the Iron Cross "First Class". With all due respect, would they have ever thought of moving to America? Of all places? Where there are Indians? People did not go to America, they escaped there! Could they have foreseen the Nazi era?

Indeed, I am not a prophet nor the son of a prophet.

EUROPE

With all the disclaimers in place, let us talk about the future. Our people were exiled from European countries time and again. Still, I cannot help but feel that we will be returning there in ever greater numbers in the century ahead. This is due to two facts: One, we have roots there and two, because of the business opportunities arising in the reunited Europe. A democratic mood fosters a liberal Judaism. ~~Jews have roots everywhere~~ But we must also deal with memories of the past. should We rabbis ~~should~~ be the instruments to comfort and strengthen those who believe in a return! Germany, the land that certainly deserves our reproach, already has more centers of Jewish life than there are rabbis to care for them. Jewish life will become more obvious primarily in East Berlin, but how much longer will it take to become a vital part of daily life in the eastern cities (1) with which we were so intimately associated just one century ago: Warsaw, Crakow, Prague, Budapest, Vienna, Riga, Vilna as there are already Kehilot in Frankfurt, Duesseldorf, Augsburg and Heilbronn.

Of course, not everything was rosy then nor need it be rosy now. If the Prime Minisater of France can say, in 1980, that he regrets that as a result of the bombing of a Synagogue there were some non-Jewish victims because, after all, they were innocent, (2) it does not speak well for those who are less "polished" than a Prime Minister of France ought to be! The anti-semitic horror stories are probably all true; still, there is no doubt in my mind that Jewish life will, again, be a significant factor in a united Europe, united among other things by the Common Market. Jewish

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united Europe, united among other things by the Common Market. Jewish life may be ~~greatly~~ decentralized with less structured communities, each with its own culture, language, influence, needs and social purposes, but Jewish life will be there. Central, of course, as ever, will be Germany; politically at the heart of Europe and Jewishly, as Sabine Reichel said in her recent book, "Jews and Germans are like siamese twins interdependent, intertwined and yet striving to be apart, to separate themselves from history and its experiences. (p.137, 142, 148)(3)

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The Cummings Foundation

Congregation Enrollment and Information Sheet

Returning this fact sheet by post (see cover letter) or fax (c/o Prof. Rotenberg, 312/362-5811) will enroll your congregation in the study. Please provide the following information about the congregation. Feel free to elaborate if necessary. If a question does not apply to your congregation, please note that. This information is necessary to help us better understand what your congregation is like. All information will be held in confidence and will not be made public in any way that will identify your congregation. Please be candid. Presidents and rabbis should fill out and return separate forms. Some of these questions call for interpretation and we would like your separate opinions on them.

This form was filled out by:
☑ Rabbi ☐ President

Name of Congregation: Hebrew Tabernacle

Mailing Address: 551 Ft. Washington Ave
N.Y. NY, 10034

Phone: 212-568-8304
Fax: 212-927-5428

Preferred Period for participation:
☐ now to June 30, 1994 ☑ September 30 to November 11, 1994

1. In what year was the congregation founded? 1906

2. In what year did it begin to occupy its present building? 1974

3. Which statement best describes the current membership of the congregation?
   - ☐ Initial stage of community building
   - ☐ Stage of community expansion/building
   - ☐ Stage of stabilized growth with increasing affluence
   - ☐ Stage of stabilized growth with decreasing affluence
   - ☑ Stage of transition between aging founder group and young families
   - ☑ Stage of decline due to out movement of members
   - ☑ Stage of decline due to aging of members
   - ☐ Other demographics

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4. Which of the following best characterizes the social and economic characteristics of the congregation? These categories of income and education are always relative. You should use the range of income and education in your immediate metropolitan region or county as a whole, rather than the local neighborhood, or only the Jewish community.

- ☐ Highly mixed with approximately equal proportions of income and education groupings
- ☐ Dominated by the high end of income and education groupings.
- ☐ Dominated by the middle range of income and education groupings.
- ☐ Dominated by the lower range of income and education groupings.
- ☐ Other? middle income + high educational

5. What are the full annual dues per household? 650.-

6. Approximately what **percentage** of the congregation would fall into the following categories?

5	Raised in a Reform household
	Raised in a Reconstructionist household
85	Raised in a Conservative household
5	Raised in an Orthodox household
5	Raised in secular Jewish household
	Jew by choice
	Active non-Jewish spouse
100%.	

7. What **percentage** of the households who joined the congregation over the last ten years would fall into following categories (if congregation is less than ten years old, use current membership)?

	Previously members of another Reform congregation
	Previously members of a Reconstructionist congregation
85	Previously members of a Conservative congregation
	Previously members of an Orthodox congregation
5	Previously secular, not members of any congregation
	Jews by choice
100%	

8.. For each member of the professional staff, please indicate year of ordination (if appropriate) and number of years serving the congregation:

senior rabbi	1954	music director	
associate rabbi		religious educator	
assistant rabbi		school principal	
cantor	1993	program director	
cantorial soloist		youth program director	
executive director		early childhood progr. dir.	

9. Which service attracts the largest number of worshipers each week? This is the service that self-study team members will be attending.

☐ Early Friday ☑ Late Friday
☐ Saturday morning ☐ Sunday morning

10. At what time does this service begin? 8:15

11. Please check all of the musical performances at the most attended service every week:

☑ Professional Choir ☐ Volunteer Choir
☐ Congregational singing ☑ Cantor/Cantorial Soloist
☑ Organ ☐ Piano ☐ Guitar ☐ Other _____

12. If congregational singing is part of the musical performance at services, which of the following applies:

☐ Congregants are invited to sing specific hymns, but otherwise do not sing.
☑ Congregants are free to sing anytime they wish to do so, and they do.
☐ Other: _____

13. What is the prayer book that is used for the most attended weekly service?

☑ Gates of Prayer
☐ Gates of Prayer for Shabbat
☑ Other: UPB - alternating

14. What **percentage** of the service is likely to be chanted, sung or read in Hebrew?

☐ 10%
☐ 25%
☑ 50%
☐ 75%
☐ other: _____

15. In addition to this service, what **other** services are available to the congregation on either a weekly or a monthly schedule? Check all that apply.

☐ Friday sunset service _____
☐ Family/ Early Friday Service _____
☐ Late Friday Service _____
☑ Saturday Morning Service _____
☐ Sunday Service _____
☐ Alternative Minyan/Torah Study _____

16. Check the services that the congregation schedules around special segment of the community. If a different prayer book is used, list it on the line provided, please.

☐ sisterhood service _____
☑ children's service _____
☑ youth group service _____
☐ healing service. _____
☐ other: _____

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17. Please **check** all of the musical performances at the most attended service for these special services:

☑ Professional Choir ☐ Volunteer Choir
☐ Congregational singing ☑ Cantor/Cantorial Soloist
☑ Organ ☐ Piano ☐ Guitar ☐ Other _____

18. Please **check** all of the musical performances at the high holiday services:

☑ Professional Choir ☐ Volunteer Choir
☑ Congregational singing ☑ Cantor/Cantorial Soloist
☑ Organ ☐ Piano ☐ Guitar ☐ Other violin

19. Are any restrictions placed on children's attendance at any service?

no

20. Does the congregation offer regular Hebrew literacy classes for adults? What levels are offered?

no

21. Does the congregation offer training for members in particular worship skills:

☑ Torah reading
☐ Divrei Torah
☐ Leading musical portions
☑ Adult Bar/Bat Mitzvah

22. Does the congregation have a committee that concerns itself with the ritual, special services, or worship? If so, what are its responsibilities?

Ritual - changes, if any, new ideas, etc.

23. Does the congregation encourage its children to attend religious summer camp? If so, how many of the teenage members of the congregation attend camp?

no

24. Over the last five years, what **percentage** of Bar/Bat Mitzvah continue on in their education to be confirmed?

do not have Confirmation

25. Over the last five years, what **percentage** of these confirmed teenagers continue on to graduation from religious high school?

do not have a religious high school.

1st letter

Lay Involvement in Liturgical Change and Renewal

A Project of the Central Conference of American Rabbis
The Lilly Endowment
The Cummings Foundation

April 29, 1994

Dear Rabbi and Congregation President:

We would like to invite you to participate in an historic inquiry into the worship experiences of Reform Jews. We are engaged in a two-year project to explore lay involvement in liturgical change and renewal in Reform congregations throughout the United States. The Central Conference of American Rabbis sponsors this project. Its funding comes from the Lilly Endowment and the Cummings Foundation. We are writing to every member congregation of the Union of Hebrew Congregations in North America through their rabbis and presidents, to enlist as much participation in this project as possible.

We are attempting to describe the worship experiences of Reform Jews at this moment in time. We want to "take a snapshot" of contemporary worship in all of it variety. We want to hear about worship experience from the broadest range of congregants. We are requesting your help in organizing a small group of your congregants to form a team that will explore their worship experiences together and tell us what they have learned.

If your congregation wishes to participate. we ask that you select one of two periods of time for a self-study of the worship experiences of congregants during the largest weekly service. Those periods are 1) between now and June 30, or 2) between September 30 and November 11. Which period you choose will depend on your congregation's worship schedule, vacation schedule. and special events. We are looking for a period of weeks in which the worship services will follow a similar format.

We ask that the members of this self-study team worship with the congregation for three weeks in a row during the period you have chosen. We have enclosed a description of the procedures the self-study team should follow. We are asking that the team include between eight and twelve congregants and that they represent the diversity of the entire congregation, including those who ordinarily do not come to weekly services. The team should begin meeting together immediately after completing the three services. At the meeting(s) they discuss their worship experiences through diaries they have written each week. We also enclose a preliminary description of the diary procedures. The final form of the diary format is still being developed. It will be sent to those congregations who enroll in the study. This sharing of worship experiences leads to a team report in which they try to describe what it is like for them to worship during these services. Deadlines for the report for the first period are August 1, and for the second period December 12.)

We know that the first period is very short notice, but we are trying to take a snapshot of what congregants actually experience now. We have included the second period to insure that all congregations wishing to participate may do so. We are hoping that as many congregations as possible will try to use the first period. Which period you choose is entirely up to you. We want to learn about services that are typical of the congregational practice and occurring at approximately the same time throughout North America. If you feel that you cannot constitute a self-study team in time, then we encourage you to select the second period. If however, you can select the team and complete the self-study now, we would be most grateful. Analysis of reports from the initial period will give us more time to prepare the educational conferences and activities for the second year of the project.

Most congregations complete their role in project when we receive their final reports. We will select a very small number of congregations for further study, including a visit by the research consultant. Those congregations who indicate that they are planning to use the self-study for the development of their worship will receive a follow-up questionnaire.

This letter is being sent to the rabbi **and** president of each congregation simultaneously. Collaboration between clergy and laity has informed every aspect of this project. We want both to be involved in this project. We ask each of you to lend the authority of your position in the community to this project. The future of the Reform movement depends on increasing the number of members committed to supporting our congregations. Providing worship experiences that are meaningful to the broadest range of congregants can be an important part of building that commitment. We ask you to collaborate in selecting the team, in organizing the meeting(s) of the self-study team, and in insuring the completion of the report.

The rabbi's role is crucial in the success of the self-study. It begins with the selection of the self-study team members, in consultation with the president of the congregation. At an orientation meeting for the team, the rabbi should make certain that everyone understands the worship diaries. This is also an opportunity to answer any questions congregants may have about worship practices. This should not become a short seminar in liturgy. It is important that the team members not need any more knowledge of liturgy than they currently have to participate in the study. The rabbi serves as the contact between the researcher and the self-study team. The rabbi handles the worship diaries in confidence, provides the photocopies for the group discussion, and sends the originals on to the researchers. Later, the rabbi also sends the final report and supporting documents. We have enclosed a short survey for the rabbi to fill out to help us understand the history of the congregation, its worship, and its most important community features. Sending back this survey will enroll the congregation in the study.

The president's role is also crucial for success of the self-study. The president works with the rabbi to insure that the self-study team represents a broad cross-section of the community. The president can preside over its meetings. After the deliberations are completed, the president is in an important position to help move the discussion of liturgy

from the self-study team to the congregation as a whole. We have enclosed a short survey for the president to fill out to help us understand the history of the congregation, its worship, and its most important community features. This survey should be filled out independently from the rabbi's survey. Sending back this survey will enroll the congregation in the study.

The other members of the professional staff should not participate in this stage of the self-study. There will be plenty of opportunity after the self-study team writes its report for the participation of the cantor and religious educators. The discussions and conclusions of the self-study team should belong to ordinary congregants.

We will invite those congregations who send the final report to us to a special conference to learn the results of nation-wide study, and to begin the process of liturgical renewal in our movement. The date of the conference is not yet set.

Enclosed please find a description of the self-study procedures and a preliminary description of the worship diary. These will help you understand exactly what your participating congregants must do. These materials go into much more detail than this letter and will answer most of your questions. Worship is complex. To adequately describe it requires effort. We have tried to make the procedures for this study as simple as possible. Nevertheless the team participants will find keeping the diaries and discussing them afterwards to be both difficult and highly rewarding.

Let us know immediately if you agree to act as a co-facilitator of this project by filling in and sending back the enclosed fact sheet to the research consultant, Professor Robert Rotenberg. We must know of your intention to participate in the study and the period of time that is best for you before you begin. When you have filled out the enrollment and information sheet, you should contact Professor Rotenberg in writing at the address or fax numbers below, **as soon as possible**. His address is 2311 W. Greenleaf Ave, Chicago. IL 60645. His fax number is 312/362-5811 (remember to fax all sides of the enrollment sheet). He will then send you multiple copies of the self-study procedures and worship diary instructions that you can distribute to the team, and a very brief questionnaire concerning your selection of the self-study team. Should you have any additional questions about the research, please contact Professor Rotenberg by phone at (312) 362-6743.

Sincerely,

Rabbi Peter Knobel

Daniel S. Schechter

Daniel Schechter

Version: 5/1/94

Lay Involvement in Liturgical Change and Renewal
A Project of the Central Conference of American Rabbis
The Lilly Endowment
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Version: 5/13/94

Sample Worship Diary

The following are excerpts from worship diaries that explore the themes you will discuss in your team. They come from many different people. Your diary will not look like this because you may not have something to say about every theme. The feelings expressed are not the "right" answers to the worship experience. There are no "right" answers. The suggestions made here do not represent the "agenda" of the research project. There is no "agenda". The entries are merely examples of what some of the people in your self-study team might write in their diaries. These examples are intended to give you ideas of what you can write in the diaries and how the themes can be used to express your feelings and your experiences.

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What were you feeling at the beginning of services tonight? Tired. It had been a long week.

How did participating in the service make you feel? Did the service work for you? (Discuss the themes of prayer, music, prayer book, movement, sanctuary, rhythm, Torah study, your life, community and God, if it is easy for you do so.)

The best part was singing Adon Olam. I still remember all the words. It reminded me of camp. And I liked the sermon.

Prayer: I read through the prayers tonight, at least the ones that were in English. They always say the same thing. I don't understand what is supposed to happen just because I recite a lot of poetry and praise for a god I don't even in. I remember learning about the prayers when I was a kid, but I go so rarely that I don't remember what's so special about them.

Music: I must admit, the music is getting better. I like the guitar and the new melodies. At least they are not like the ones I remember from my childhood. They make it easier to get into the Hebrew.

Script: I don't understand why the rabbi changes the language when she reads. Did something happen that I don't know about?

Movement: Getting up and sitting down. So? What do I say?

Sanctuary: The sanctuary is OK. The seat are comfortable. It relaxes me to be there.

Rhythm: I don't have anything to say about this.

My life: My kid is sick. During that new healing prayer, I thought about her.

Study: The portion tonight was one of those readings that make no sense to life today. I read the editor's notes to see if he could find anything interesting to say about the portion, but that section was pretty boring too.

Community: I look at the other congregants and I wonder if they are here for the same reason that I am? If I met some of these people outside the synagogue, would I have anything to say to them? Probably not. So what am I doing with them on Friday night. They all chant along in unison, like sheep. I'm uncomfortable saying this and knowing I will have to discuss it in the self-study group. Aside from our Jewishness, I don't feel like I'm part of them.

God: I dor't believe in God.

As usual, I want to talk to friends before services start, also want the time to prepare to pray. I always feel conflicted.

The music is perfect tonight and it is while singing that I feel the most prayerful and in touch with my inner self.

I don't feel that the prayer book is either help or hindrance. I know the service so well that the mechanics are automatic.

Because I participate in a Friday morning Torah study, the reading of Torah in the service has become more meaningful. I think it is because of the sequence. Tonight's D'var Torah touched me. It is something that I think much about. Why I am the way I am, how I can become closer to God, where I fail.

Still have trouble with movement. Bowing is something new for me and I am still very much aware of the when and the how.

I feel a great sense of community tonight, in contrast to the last two weeks. This is very important to me and probably is the most comforting feeling I have at services.

Worship Diary, 4/22/94

PRAYER: During V'ahav-ta and Ma-ariv Aravim, I tried to focus on the meaning of the words in Hebrew, to the best of my ability. Otherwise, I do the whole thing by rote. I realized that I can't actually translate a lot of the words, and that my understanding of the prayers is based on the English translation in the siddur. Since I've been told that this may not be accurate, in large part, I feel more confused than ever about what I'm saying.

MUSIC: The place was packed tonight, and it seemed that a lot of people were singing. I always find that (to sing along with a lot of people) to be a moving experience. Jeff picked melodies I like for almost every song, and teaching the 2-part harmony for the closing song was great; I think it brings people closer and gives everyone the feeling that they are an integral part of the service.

PRAYERBOOK: The service seemed short tonight; I suspect things were cut to give extra time to the visiting scholar. Still, it was good to have a long moment of silence before the Kaddish. I was brooding about the similarities between Holocoust victims, trapped in their synagogues and burned, and the people in Gorazde (safe haven!) and Rawanda, in the soccer stadium. More silent time, maybe later in the service, would be good.

MOVEMENT: Now practically everyone is "bowing" at the required moments. Do most people know why at those times and not at others? I don't. I used to bow because the clergy did it, but now I resent the sense that this is "proper" . Do we need to do <u>everything</u> in unison?

During L'cha Dodi, I still turn (in my seat) at Bo-i Kallah. I do this because it helps me feel that I personally am welcoming Shabbat, and it reminds me of other times and places where this was commonly done. I also like turning to watch the Torah procession; it's like watching the bride at a wedding - so special that you can't take your eyes off of it.

TORAH READING: Seemed abbreviated tonight, although we did allow time for the English to be read from the bimah as well as the Hebrew. Even when more verses are read, I often feel that this part of the service is rushed, so that there's no chance to try to follow the Hebrew, read the Engish and commentaries and integrate the ideas. While I don't think every d'var Torah should be about the portion, it would be nice if the rabbi could make a few comments about the parsha.

LINKAGE: As mentioned earlier, my thoughts were with the victims in Bosnia and Rawanda, and in some ways I resented the fact that these issues were not addressed from the pulpit. While I realize that the scholar-in-residence was scheduled ages ago, I wonder: at what point do we decide that current events take precedence over planned programs? I need to hear what my rabbis think about these issues!

COMMUNITY: I was aware of the presence of some non-Reform Jews whom I know in the congregation tonight, and wondered what they thought. Overall, I'm proud of my choices as a Reform Jew, although my lack of knowledge in some areas, even within the liturgy, are astounding.

Themes for the Discussion of Congregational Worship

- The following is a list of themes you can consider while writing your diaries. Use these themes to stimulate you thinking. Do not feel that you need to have something to say about each one of them. These themes will become more important when you met with your self-study team to discuss congregational worship.

Prayer: Prayer is the principal activity of worship. Bringing congregants to the point where praying works for them is what worship services do best. Through prayer we attempt to fulfill our spiritual needs, to feel the presence of a community, and to experience the presence of the Deity. Prayer that does all of these things is hard to accomplish. It requires a lot of practice, a lot of thought and a lot of support. Think about your praying tonight. How did it make you feel? Were there some prayers, or some moments within prayers, that made you feel or think in an extraordinary way?

Music: Music supports our efforts to pray by giving us rhythms that are predictable, and melodies that mimic our emotions. Music helps us understand how we should feel at different points in the service. It gives a sense of structure to the different parts. By giving this same message to everyone at once, music helps us form a community that virtually "feels together." Did you have a favorite melody or piece of music at the service tonight? Were there times when you felt the music working to shape you emotions?

Prayer book: The prayer book is the script that enables the congregation to pray together. In many ways communal worship is like a play, but in ways it is not like a play. Actors memorize their lines. They do not hold the script in their hands. In plays actors speak different lines. In worship, the congregation speaks the same words. These words are the prayers. By repeating them the same way each Friday night, the order of the service brings the random flow of personal and world events into an orderly pattern. It is the comfort of this pattern that we take with us from the service each week. The prayer book, therefore, is a major piece of the worship experience. Think about the words you spoke, either in Hebrew or in English. Was there something about the text that enhanced or hindered your experience tonight?

Movement: There is a great deal of moving around in the service, even though most people never leave the space around their seats. There is standing and sitting, bowing and the covering of the eyes. The traditions of Reform worship place less importance on moving the body during services than other Jewish traditions, but it is still there. Movement, like music, supports prayer. How we move helps us express how we feel. Sitting and concentrating, standing and swaying, respectfully bowing toward the Ark gets our bodies into the worship process. Did the movements come easily to you, or were you struggling to make them fit how you were feeling? How did the movements of others, either those around you or those on the altar, fit with how you were moving and feeling.

Sanctuary: Prayer takes place in a sanctuary in which the movement and positions of people are predetermined. Did you feel you were too close to or too far away from other congregants or the altar? Who do you look at at different points in the service? When do you close your eyes? What parts of the sanctuary to like to look at while you say the prayers? Do you wish you could change some part of the sanctuary layout?

Rhythm: Worship service has a rhythm to it. The rhythm changes at different times, depending on the mood of the moment. No two worship services have exactly the same rhythm. The rhythm that begins a service will sometimes speed up and sometimes slow down. Sometimes events in the community over the past week, the presence of a wedding, Bar/Bat Mitzvah or mourning group, an important visitor, or an impending holiday will influence the rhythm of the service. How do you describe the rhythm of the service tonight? Was the rhythm different at the beginning than it was in the middle or at the end? Did these rhythms fit your mood tonight?

Torah Study: The central portion of the weekly worship service is Torah study. This is an opportunity for intellectual reflection. A selection from the prophets and/or a commentary on the Torah portion by the rabbi, a congregant, or a visitor is usually added. Unlike the communal prayers that are addressed to God, this part of the service is addressed to us as individuals and as a community. For that reason, everyone responds to the Torah reading and sermon as individuals based on their knowledge of Judaism. How did you respond to the Torah portion and sermon tonight? Did you find a connection between it and your life? Did it fit with the events in your life that occupied your thoughts?

Your Life: When we are praying, we can discover an order to our lives that we were not aware of before beginning to worship. What were you thinking about during the silent meditation? Try to remember all of the times tonight when you thought about the events that had happened to you during week. While thinking about these happenings during prayer, did you come to any new understandings? Were there times in the service when you were reminded of other times in your life when you felt especially spiritual?

Community: We worship as a congregation, not as individuals. The ritual of saying the prayers together, of experiencing the rhythm and the music together, of moving together in a shared space, of sharing the same emotions has an effect that is quite different from solitary prayer. You may know very little about the lives of the other congregants, about their families, their works, their joys and sorrows. Still, at the end of the service you know that for the last two hours or so you shared an extraordinary experience together. Did you feel close to the other congregants tonight?

God: It is difficult for Reform Jews with their tradition of rational theology to discuss the presence of God in worship. Since God is the master image to which prayers are addressed in worship the question, that presence must be part of any discussion about worship. Without some way of identifying this master image, prayer loses its focus. The master image can take many forms. Rabbi Lawrence Hoffman has written that it can represent an internal presence, like our conscience, or an utterly transcendent being beyond our knowledge entirely. For many of us, the master image is somewhere inbetween, a vision of what the ideal friend and comforter might be like. These are just words, images, snapshots for an experience of the divine that we can never precisely capture in language. One thing is certain: when worship is at its most effective, God is present for the worshiper. Was God present in your worship tonight? Is God ever present for you?

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The Lilly Foundation
The Cummings Foundation

Worship Diary Procedures

- **What is a Worship Diary**? A worship diary is a record of your feelings during a worship service. These feelings are difficult to remember after time has passed. A worship diary helps us recall those feelings and thoughts. You will use the worship diary to help you remember details of your worship experiences while discussing those experiences with other congregants in the self-study team. The worship diary is not an evaluation or a judgment about the your performance or the performance of your congregation, the rabbi or cantor. You may strongly like or dislike something that happened, but those feelings become something you share with other congregants to discover if they feel the same way.. There is no right or wrong here. Everyone's feelings are equal contributions to the experience of the congregation as a whole.

- **How should we write the worship diary?** Worship diaries are highly personal. The words we write reflect our innermost experiences. Others will read these diaries without knowing who wrote them. There will be times when you discover that other people do not share your feelings, or do not understand your feelings. These are the way things should be. There ought to be moments in our worship when we are absorbed by thoughts that are meaningful only to us. These are precisely the thoughts that we should write down in our diaries. There are simple pages for you to fill out included in this packet.

- **What should we include in a worship diary?** Actually, **you can write whatever you are feeling after the service.** There are certain themes that some people have found helpful when describing their worship experiences. You, too, may find it helpful to think about these themes. It is perfectly all right if you do not have something to say anything about every theme, every Friday night. The themes are there to help you remember different aspects of your experience.

- **Does the worship diary have to be in some form? You can write your thoughts any way that is comfortable for you.** There is no minimum length and no maximum length. There are no "correct" feelings, and no "incorrect" feelings. One thing you should consider is legibility. Other people have to read these thoughts. If you can type or print what you write, that is fine. Even block printing or careful writing, that makes every letter in the word legible will do.

- **When should we write worship diary? You can begin writing the diary before services by writing down how you feel just before leaving for the temple or while waiting for the services to begin.** Immediately after the services are finished, you should try to write how you feel again. If you are very tired, you might make some brief notes and finish the writing effort the next morning. If you keep the Sabbath by not writing, you should spend some minutes after the service thinking through everything you will write down Saturday evening. To be effective, the diary must

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contain details of the Friday night service that will quickly fade from memory if you do not write them down immediately.

- **In worship, I try to use my head as little as possible. This diary is requiring me to think about my worship and I'm not sure I'm comfortable with that. What am I supposed to do?** People who feel the way you do have found that for a few services they can allow themselves to be self-conscious about worship in this way, and then return quite easily to their preferred way of worshipping. We recognize that we are asking you to deprive yourself of these highly valuable feelings for a few weeks. If we did not feel it was important, we would not be bothering you.

- **Who reads the diaries?** The other members of the team and the researchers read what you write. They do not see your name and they do not see the paper you use. They see copies of what you wrote. The rabbi keeps the originals and sends them to the researcher, along with the final report. The researcher will also treat them confidentially. Nothing you write in the diaries will ever be attributed to you by name or by congregation. If you feel your handwriting is recognizable, you might consider retyping you diaries. Do not make personal references or use proper names in the diaries. Put the date of each service on the pages of the diary for that service. That will keep pages from getting mixed up. Do not put your name on the diaries. Instead, put the diaries in a large envelope with your name on the envelope. When all the diaries are completed, give the envelope to the rabbi.

- **What are the researchers really looking for in these diaries?** We are looking at how you describe your feelings. We are looking at what words people find to describe these experiences. Very few of us have ever the opportunity to try to put our experiences into words before and for some it will be very difficult. For that reason, the words that we do finally write down are highly significant. There are no right words to use. We are looking for nothing in particular. We only want you to search for the words that adequately describe what you feel.

- **How will the diaries be used?** The diaries are primarily for your use. After writing them, you will have the opportunity to sit and discuss your feelings about a particular service with other congregants on the self-study team. That team will write a report that focuses specifically on your opinions about the following themes as they apply to worship in your congregation. This discussion begins by everyone on the team reading all of the diaries. After that, the diaries will have served their usefulness. Still, they will be included, along with the report of the self-study team, and the minutes of the meetings to the researchers to become part of the records of this research.

Themes for the Discussion of Congregational Worship

- The following is a list of themes you can consider while writing your diaries. Use these themes to stimulate you thinking. Do not feel that you need to have something to say about each one of them. These themes will become more important when you met with your self-study team to discuss congregational worship.

Prayer: Prayer is the principal activity of worship. Bringing congregants to the point where praying works for them is what worship services do best. Through prayer we attempt to fulfill our spiritual needs, to feel the presence of a community, and to experience the presence of the Deity. Prayer that does all of these things is hard to accomplish. It requires a lot of practice, a lot of thought and a lot of support. Think about your praying tonight. How did it make you feel? Were there some prayers, or some moments within prayers, that made you feel or think in an extraordinary way?

Music: Music supports our efforts to pray by giving us rhythms that are predictable, and melodies that mimic our emotions. Music helps us understand how we should feel at different points in the service. It gives a sense of structure to the different parts. By giving this same message to everyone at once, music helps us form a community that virtually "feels together." Did you have a favorite melody or piece of music at the service tonight? Were there times when you felt the music working to shape you emotions?

Prayer book: The prayer book is the script that enables the congregation to pray together. In many ways communal worship is like a play, but in ways it is not like a play. Actors memorize their lines. They do not hold the script in their hands. In plays actors speak different lines. In worship, the congregation speaks the same words. These words are the prayers. By repeating them the same way each Friday night, the order of the service brings the random flow of personal and world events into an orderly pattern. It is the comfort of this pattern that we take with us from the service each week. The prayer book, therefore, is a major piece of the worship experience. Think about the words you spoke, either in Hebrew or in English. Was there something about the text that enhanced or hindered your experience tonight?

Movement: There is a great deal of moving around in the service, even though most people never leave the space around their seats. There is standing and sitting, bowing and the covering of the eyes. The traditions of Reform worship place less importance on moving the body during services than other Jewish traditions, but it is still there. Movement, like music, supports prayer. How we move helps us express how we feel. Sitting and concentrating, standing and swaying, respectfully bowing toward the Ark gets our bodies into the worship process. Did the movements come easily to you, or were you struggling to make them fit how you were feeling? How did the movements of others, either those around you or those on the altar, fit with how you were moving and feeling.

Sanctuary: Prayer takes place in a sanctuary in which the movement and positions of people are predetermined. Did you feel you were too close to or too far away from other congregants or the altar? Who do you look at at different points in the service? When do you close your eyes? What parts of the sanctuary to like to look at while you say the prayers? Do you wish you could change some part of the sanctuary layout?

Rhythm: Worship service has a rhythm to it. The rhythm changes at different times, depending on the mood of the moment. No two worship services have exactly the same rhythm. The rhythm that begins a service will sometimes speed up and sometimes slow down. Sometimes events in the community over the past week, the presence of a wedding, Bar/Bat Mitzvah or mourning group, an important visitor, or an impending holiday will influence the rhythm of the service. How do you describe the rhythm of the service tonight? Was the rhythm different at the beginning than it was in the middle or at the end? Did these rhythms fit your mood tonight?

Torah Study: The central portion of the weekly worship service is Torah study. This is an opportunity for intellectual reflection. A selection from the prophets and/or a commentary on the Torah portion by the rabbi, a congregant, or a visitor is usually added. Unlike the communal prayers that are addressed to God, this part of the service is addressed to us as individuals and as a community. For that reason, everyone responds to the Torah reading and sermon as individuals based on their knowledge of Judaism. How did you respond to the Torah portion and sermon tonight? Did you find a connection between it and your life? Did it fit with the events in your life that occupied your thoughts?

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Worship Diary Form

This diary is for the Shabbat Worship Service on _____

What were you feeling at the beginning of services tonight?

_____

_____

How did participating in the service make you feel? Did the service work for you? (Discuss the themes of prayer, music, prayer book, movement, sanctuary, rhythm, Torah study, your life, community and God, if you can do so. Use the other side if necessary. Consider the legibility of your handwriting.)

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Initial Questionnaire for the Participating Rabbi

Please write out your responses to these questions and return them to the researcher when the selection of the self-study team is complete. Fill out and return the questionnaire and fact sheet as early as possible and certainly before the self-study team begins its discussions. Feel free to use as much space as you need for each response. We know you are busy and we do not expect very long answers to these questions. Please number the responses to coincide with the questions.

Please tell us your name ROBERT L. LEHMAN

1. How do you describe the relationship of your congregation to the Reform movement?

2. What changes in liturgy have occurred in your congregation during your tenure?

3. What aspects of the life of your congregation should we know about to help us understand the self-study report? You can use this question to elaborate on any of the questions in the fact sheet that you feel need clarification.

4. How did you select the members of the self-study group? What role did the president play in the selection process? What role will the president play in the self-study team?

Please see Question 5 on the other side of this sheet

We are willing to reimburse you for the costs of photocopying and mailing associated with this project. Please estimate the real costs to you for the copying costs here. In a follow-up survey that will be sent to you in a few weeks, you will have the opportunity to provide the actual costs of copying and postage.

Please mail your response to

Prof. Robert Rotenberg
2311 W. Greenleaf Ave.
Chicago, IL 60645

If you wish to fax the response, the number is:
312-362-5811

If you wish to contact the researcher by email the response, the address is:
<INTRLR@ORION.DEPAUL.EDU>.

Please do not email your response to this questionnaire. If you have any questions, you can leave a message, a phone number and time when you can talk at the following number:
312-362-6743

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1. Please fill out the following table of team members

Name	Age	Educ. level	Hebrew lit.	Attendanee	# Yrs. Member	Special Skills
1. ~~KURT J. SCHLOSS~~						
ELLA MAIER	77	Lycee'm grad-Europe	reads fluently	active	51 years	Office administration
AMY WITTNER	32	MA	letters	semi-active	20 yrs	Polit. Science Education
SHARON LEHMAN	33	MA	letters/words	semi-active	30 years	Counselling, widely travelled
BERNARD CRYSTAL	58	MA in Library Science	elementary level	active	20 years	library + willingness to help
SUSANNE GLASS	41	Ph. D.	reads + speaks Hebrew	active	10 yrs	intellectual curiosity
JOAN COHEN	66	MS in Educ	weak	active	6 yrs	educational abilities teachers years
DANIEL COHEN	71	MPH. Nurse degree	read only	active	6 yrs	
MARTIN MOSBACHER		dropped out	after 2nd	service		
MICHELE GILBERT	15	Sophomore in HS	speaks Hebrew	semi-active	7 years	future leadership youth group, etc.

Age and number of years of membership can be approximate. For education level, use diploma name: H.S. Dipl., A.S., B.A., B.S., M.A., M.S., Ph.D., J.D., M.D., etc.). For Hebrew literacy, use "weak", "letters", "words", "advanced", "fluent"). For frequency of attendanee at serviees, use "active" (2 services per month or more), "semi-active" (less than aetive, but more than 6 serviees per year), or "infrequent" (less than 6 serviees per year). For special skills, use skills that are applicable to congregational activities only (music, storytelling, leadership, torah reading, ete.).

In addition to this information, please explain why you chose each member for the self-study team.

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Suggestions for Organizing a Successful Self-Study Effort

This project asks a lot from congregants. If the Reform movement had a well established educational program for training congregants in worship, this effort would be much easier for them. We do not yet have such a program. For that reason, most of the participants will not have a good idea of how to start the process of reflecting on worship, write their diaries, begin the discussion of congregation worship as a team, or know whether what they have arrived at is of any use to anyone. These suggestions are meant to help the rabbi and congregation president to deal with these issues. In addition to the suggestions provided here, they can get additional suggestions for specific problems that arise by contacting the researcher.

1. **Recruiting members for the self-study team.** This particular research effort is focused on words. The best qualification for being a member of the team is to be comfortable using words. This is not necessarily related to education. If possible, choose people who like to write and talk. Choosing people with demonstrated leadership skills in the community is not a guarantee of success. A team heavy with leaders is likely to become frustrated with the fuzziness of the discussions and may want to rush to some action plan to change liturgy before such a plan is warranted. It is important that the team be diverse: the older members and the newer members; the children of the congregation who are now raising their own children within it and the recently converted Jew by choice; the frequent worshiper and the infrequent worshiper; and the male and the female. It is a good idea to begin with at least twelve people agreeing to participate, since three or four may drop out of the process for reasons beyond their control. Between eight and twelve team members (not including the president) produces a balanced and lively discussion.

2. **Orienting the members of the team.** The rabbi should give each member of the team a copy of the Self-Study Team Procedures and the Worship Diary Procedures and Forms. Photocopy what you need from the two copies included here and the project will reimburse you. Either individually, or as a group, the rabbi and the president should follow-up with the team to make sure they understand what to do with the diary. Each member should also understand that attendance at the three services and the follow up meetings are necessary. This should be emphasizes especially with those team members who are not frequent service goers. Each should understand when, how and to whom to hand in the diaries each week. Members who miss two services should be dropped from the team. How to deal with members who miss one service depends on the circumstances. There is still sufficient shared experience for them to continue with the team, but their reason for missing must be an unavoidable one (i.e. sickness, unexpected work, etc.). Everyone should agree to the dates for the first two meetings of the self-study when they are selected. This will avoid conflicts latter. It is important that as many members of the team see the project through to its completion as possible. Otherwise the variety of congregational experiences will be lost.

3. **Bringing the team together.** The best way to initiate the team's activity is to have them meet for half an hour after the weekly service instead of mixing with the congregation at

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the Oneg Shabbat. Arrangements could be made to have coffee and pastry in rabbi's office or some small, comfortable classroom. The rabbi and president need not be present. There the members can get to know each other, write out sections of their diaries in quiet, or discuss their reactions to service together. All of this is permissible. One caution, however: Some will want to talk and some will want to write. The selection of the space should be conducive to both kinds of team members.

4. **Dealing with people who are blocked in writing the diary.** A significant portion of the team will have difficulty knowing what to write in their diaries. These people should be encouraged to discuss their experience with other team members after the service. They usually discover that they thought more was expected of them than is actually the case. Once they begin writing the results are quite useful. We have enclosed a selection of sample worship diary entries. These can be useful for those who are having trouble writing because they give a sense of what one is permitted to say and how much detail can be written. It is all right to circulate one copy of this sample among all the team members, but do not give each person a copy. W want to avoid having people use the sample as a guide when writing their own entries. For those who find the task impossible even after these discussions, asking them to continue participating in the team discussions anyway is highly appropriate. They often bring a spiritual perspective to the discussions that is very important.

5. **Resisting the temptation to teach.** Rabbis will recognize these discussions as wonderful opportunities to enhance congregants understanding of the liturgy. If the rabbi gives in to this temptation the results of the self-study will reflect the rabbi's view of worship and not that of the congregants. There will be more opportunity for effective liturgy study in the future if the research is allowed to reflect what the congregants know or do not know. The congregants will readily accept rabbinical authority on liturgical questions during discussion. For that reason, the rabbi should either avoid attending the team discussions, or deflect questions back to the team for discussion when members attempt to bring the rabbi in. It is appropriate for the rabbi to answer questions about the proper names for different parts of the service, or to explain the history of the form of a particular part, if this can be done briefly and if it does not distract the discussion away from the self-study themes. Team members should discuss these themes with the knowledge of liturgy that they have now.

6. **Handling the worship diaries.** The worship diaries must be handled confidentially. The personality of the writer should not determine the importance, seriousness or credibility of the diary. For that reason, we ask that everyone give their diaries to the rabbi to copy. These diaries should have no personal names or numbers on them. They should come in an envelope with their name on it. After photocopying, the originals should be put back in the name envelope and sent to the researchers along with the reports and minutes. The rabbi should not delegate this staff who are unaccustomed to handling confidential material. The diaries should not be stapled together by author. Instead, they should be collated by service. A copy of the diaries for each of the three services should be made for each team member. The project will reimburse for the photocopying. These should be

passed out at the first meeting of the team after the diaries are completed. The rabbi should ask for the diaries to be handed in or sent weekly. This allows the rabbi to intervene if a member is having problems writing the diaries. The rabbi should glance over the diaries to see if a congregant is consistent writing one word, one sentence or very short entries in the comments section. This is a form of writing block and a phone call to the member about the writing problem is warranted.

7. **Getting the discussion started.** If the two recorders have not already been selected, do that first. The recorders are not to compare notes. They are to write down what they consider to be the relevant contributions and ideas in the discussions. They need not attribute these ideas to the people who made them, unless that is more convenient for them. They should think about what might be useful in writing the final report. People who are good candidates as the recorders are people who do a lot of writing in their professional lives. After the members of the team have had a chance to read through the diaries, who ever is leading the discussion (it need not be the president) should begin by asking the team what they have learned about prayer from reading the diaries. Team members are likely to respond by indicating what all the diaries had in common when discussing the prayers across the three services. Then the leader should move the discussion to the dissimilarities in the diaries, both from week to week and from diarist to diarist. The discussion should conclude with the question of what made the prayers work for some but not for others. Then the same set of questions is asked about music, and so on, until all the themes have been discussed. Some of the specific questions that the researcher has found helpful in generating discussion include:

What were the best moments of the services for you? Why?
How did your mood at the beginning of the service influence your response?
Why do you sit where you do in the sanctuary?
Do you close your eyes? Do you make eye contact with the rabbi or cantor?
What do you think about the prayer book (tranliterations, translations, poetry, God language, order of prayers, etc.)?
Do you feel comfortable making the movements during worship?
What do you think about during the silent meditation?
What do you do during the Torah reading?

8. The discussion of the themes will not flow directly from the diaries in all cases. In fact, as the discussion proceeds, the diaries will play a smaller role. This is to be expected and demonstrates that the team is developing its own way of speaking about worship with each other. Whether the team members wrote down a specific experience for each theme, or not, will not matter after a while.

9. **How long and many meetings are enough?** The length of the meetings should never exceed 90 minutes. People get very tired after that length of time, no matter how stimulating the discussion. Having a few days or week between meetings gives people time to reflect on what was said. Still, the meetings should wrap themselves up with four weeks of the last service. The minimum number of meetings for team should be three. Four is likely to be a common experience. Five is getting excessive.

10. **Instructions for the Recorders**. The recorders are a very important part of the process. They are the eyes and ears of the researcher. Without their careful attention to what is being said, the final report will be much harder to write. The purpose of having two people take notes is that not everyone considers the same parts of the discussion important. With two recorders, the research can learn where at least two people in the room agreed that something was important and where they disagreed. Recorders should write down whatever they consider to be important statements that they here. These could be observations, explanations, sharing of feelings, or suggestions made in the course of the discussion of a theme or question. The recorders should make certain that the group has closed a topic before moving on. For example, if a recorder feels that "the discussion about music has shifted to something else, he or she should ask "Have we finished talking about music? I have in my notes that many people would like to sing different kinds of songs. Is that the only thing we want tosay about that right now?" The recorders should give the team members photocopies of both copies of the previous meeting's minutes to look over. If people have corrections, further comments, or new information to add, they should do so and that should be recordered at the beginning of that day's discussions. The minutes should be sent to the researcher with the diaries and the final report.

11. **How to conclude the discussions.** The final report calls for the team to resolve three questions:

    1. What makes each worship different and what parts of the service are the most likely to change from week to week?
    2. How similar are the reactions of congregants to these variations each week?
    3. How can the worship service be made more meaningful for individuals and the congregation each week? What aspects of the worship service need to change to attract more worshipers each week?
    4. Where should the congregation go from here?

The first question is an attempt to get people to invent language to analyze what makes worship effective. The conclusions to both of these questions can range along a continuum. One end of the range is a commitment to be attentive to such congregational

matters as the balance between the familiar and comfortable elements of the service with new poetry, new ritual, new prayers. The other end of the range is a "Kavanah in, Kavanah out" kind of response that puts all of the responsibility for worship on the shoulders of the individual worshiper. The team should come to some sort of conclusion about which view of worship they want for their congregation and why.

The second question is an attempt to get people to invent language to analyze what an effective worship experience is. It is a way of beginning to set goals for future worship development. While discussing this question the team should consider all of the diverse needs that they discover through the worship diary and try to imagine a worship experience that can satisfy a broader range of them.

The third question will reflect the variety of experience in worship and the effectiveness of that worship for the team members. This is the question that should bring out the differences of opinion and the most deeply felt spiritual issues within the group. The easiest conclusion for the team is an appeal to wider consultation and desire not to make specific recommendations. The discussion leader should try to move the group toward more concrete suggestions: such as a shift from one service to another on a monthly basis in Gates of Prayer, the shift to another prayer book, the encouragement of more special services, changes in the music, changes in the architecture of the sanctuary, etc. In all cases, these should be suggestions that the entire team (or at least a sizable and diverse majority) believe would make the worship more effective for them. It would be very helpful if everyone would include some sdiscussion of the prayer book they use.

The fourth question is an effort at getting the group to think about how the congregation can benefit from their discussions and experiences.

12. **What to do if your discussions are not following this rosy scenario.** The first thing to do is to introduce a different set of questions. For example, some groups may be more comfortable beginning with the last question in the final report instead of going through the themes individually. If no one seems enthusiastic about talking about prayer or music, skip to a big question, like how can we get more people to attend and to enjoy the services. The order of discussing the themes can also be changed. If the initial discussion seems to be going slowly, ask if there is a theme that people feel should be discussed first. If these tactics do not work, divide the group into breakouts of three to four people each and ask them to spend 20 minutes discussing a topic that interests them. It doesn't matter what topic they choose, or if every group discusses the same topic. After the 20 minutes, bring the groups together and have each report on what they discussed. The breakout technique can also be used if two or three people begin to fall silent because they are intimidated by the more knowigble members of the group. The discussion leader should make sure that everyone has a change chance to say somethintg about every issue discussed. Ask people who feel they have a lot to say all the time to hold back until those who are not getting a chance to speak have had their say.

13. **Can the conclusion of the team be that the worship experience is not broken and there is no need to fix it?** Yes and no. In some congregations, the involvement of congregants in liturgy is quite advanced. Those congregations may be proud of their accomplishments and rightly so. Still, they should ask themselves if all of their members

are being equally served by the changes. Is anyone still left out of the process? In other congregations, the discussion of liturgy among the congregants is just beginning with this team. The enormity of the issues and the congregants feelings of ignorance and powerless that this process might unleash may lead some to conclude that tinkering with the established system is fraught with peril. They should ask themselves where their children and new members are headed. Are they so confident that the services serve everyone's needs sufficiently well to guarantee the well being of the community in the future? It may be that the team members are confident about their worship and about the future. If that is so, then other congregations will want to learn from them and they should be as detailed as possible about why they think their community is working so effectively.

14. **How to get the report written.** The written report is the team's answer to the questions specified in #11 above. The easiest way to get the report written is to have the recorders write a draft and circulate it to the team for comments. In other circumstances, a team member or members with lots of report writing experience may take the recorders notes and write the draft alone. How the writers want to divide the task is up to them. After receiving comments, it may be necessary to reconvene the team to discuss conflicts in what people want the report to say. The report should reflect the team consensus and not the opinions of the writers. Once this is resolved, the writers give the polished draft to the rabbi and president. If they wish to, they can add their comments in separate sections at the end of the report. We expect that reports will range in size from four to twenty pages, with the average length around ten pages.

15. **What to send to the researchers and when to send it.** Keep a copy of the report, the minutes and the worship diaries (this time with names) in case the originals become lost. The report should be sent, together with the minutes of the two recorders and the original worship diaries as soon as they are finished. The report should be sent to the researcher by U.S. Post Office (overnight) Express. You will be reimbursed for the postage. The deadline for the first period of services in August 1, 1994. The deadline for the second period is December 12, 1994.

16. **Getting reimbursed for expenses.** We would prefer if you keep all your receipts for telephone, photocopying and postage related to your participation in the project until after we confirm that we have received the final report. Send them to the researcher after receiving confirmation. These will then be forwarded to C.C.A.R. in New York for payment. You should receive the check within four weeks. Please keep a copy of all the receipts for your records.

Lay Involvement in Liturgical Change and Renewal
A Project of the Central Conference of American Rabbis
The Lilly Endowment
The Cummings Foundation

September 12, 1994

Rabbi Robert Lehman
Hebrew Tabernacle
511 Fort Washington Ave.
New York, NY

Dear Rabbi Robert Lehman :

L'Shanah Tovah!

As the holiday season draws to a close, I hope your attention is turning to the final preparations for the self-study teams. At this time I can report that seventy-nine congregations have enrolled in this study. They represent every kind of Reform congregation across North America. This letter will bring you up to date on procedures and answer for everyone specific questions that some participants have had about the research effort. I am sending one letter to each congregation through the rabbi. Please share this letter with the president and/or the chair of the self-study team.

The Research Teams

- The most important criterion for selecting members for the team is that when you are finished, the team reflects the diversity of your congregation's characteristics. The team should represent the community as you perceive it. There is no necessity to find people of certain kinds to fulfill some sense of balance if that balance is not also represented in the community. Since there are over 900 people in North America participating in this project, the diversity of movement does not have to be recreated in every congregation. The team members should represent the community.

- It is not required for the team members to meet before completing the three Shabbats. There is a suggestion in the materials I already sent you that the team members be afforded privacy after each worship to write, reflect or talk. This is not necessary unless you know that if this is not provided for some individuals, they may not get a chance to finish writing their diaries for that week. It was only meant as giving permission when necessary for the special needs of the team members to be taken into account. Only you, through your conversations with team members, know what those needs are and how best to meet them. A meeting of all participants after every Shabbat is not desirable.

- It is permissible to have an orientation meeting for the team before the first Shabbat. The meeting might make sure that everyone has read and understood what the project is about and what they are to do with the diaries. The meeting should avoid too much discussion of people's worship experiences up to that point.

- It is helpful to have a brief meeting with the chair of the committee, the two recorders (Please, there must be two recorders. This is very important.) The person who will write the final report, if that is someone different from the three just named. You should discuss the materials that need to be collected with these people. It is important that the teams finish their work quickly and that the materials be sent to me in as complete and timely a fashion as possible. I expect that as many as 20% of the congregations will fail to the required materials. A larger percentage will send only partial materials because the chair, reporters, and report writer cannot complete their assignments. Please alert these individuals to this danger.

- The team members should agree on the date of the first, second and even the third meeting before the first Shabbat. These meetings should begin as soon after the third Shabbat as possible. The entire series of meetings, even if four or five are required, should be completed within four weeks of the third Shabbat. This advance planning can reduce schedule conflicts in the second month. All members of the team need to attend all meetings (except during illness or emergency, of course).

- The team and rabbi (or some other designated person) should decide ahead of time how the diaries will be received, photocopied and stored before the first meeting. The diaries are intended to get the discussion started. They must be ready for the first meeting. This meeting should be long enough to give people a chance to read all the diaries. This takes from twenty to thirty minutes.

What you need to send me and when

- After the team has been selected, you should send me the Rabbi and President's questionnaire. Both are necessary. These include a list of the participants. Only one copy of the list is necessary. The information about the participants should be kept confidential and not shared with members of the self-study team. There is no need for people to have labels attached to them that restrict them in any way. My need for this information is technical. It permits me to evaluate the variation between the different teams. None of that information will be published. The names of the team participants will never be published.

- The rabbi or the person designated to do so, should keep a copy of every diary. These should be assembled in three groups, one for each Shabbat, and arranged in the order of the list of participants. It will be necessary for me to be able to reconstruct which participant wrote which diary. These should be kept for the final mailing.

- When each meeting is completed, the recorders should type up their minutes and give them to the chair. S/he should look these over for accuracy. The chair may add comments to the minutes if s/he likes. The set of minutes should be arranged by meeting and kept for the final mailing. These minutes are very important pieces of information. As much care as possible should be taken in making them an accurate record of the words used by people to describe their feelings and ideas.

- The final report is the last piece of the puzzle. It should be completed soon after the last meeting. Certainly no more than a week should go by before it is finished. When finished, it, together with the diaries and the reporter's notes should be sent to me by registered or express mail (for tracking purposes). Most congregations will be all finished by the end of November. I should have all the final reports in hand before the end of Chanukah. I will acknowledge with a thank you letter.

- If the rabbi wishes to review the materials and write a response to the work of the committee, s/he is invited to do so. I would be especially interested in learning what plans have been made to continue this process of self-reflection on worship and how these experiences will be brought to the congregation as a whole.

Other Considerations

- If you have misplaced the materials please contact me immediately (312/362-6743) and I will send you another set. Please remind me if you have a received a special set of materials for small congregations.

- If you wish to be reimbursed for postage and photocopy expenses, please keep cost records.

- It is expected that some team members will have to drop out along the way. Let's all hope that it is not the chair, recorders or report writer.

- I expect some congregations to find all of this to be much too much work for the people selected. In that case, go as far as you can with project. The congregation gains even if the team can meet even once. For the project, however, I need a complete set of diaries, discussion notes and final reports. Let me know if you are having trouble.

- I have a new email address: <rrotenbe@wppost.depaul.edu>. My fax number remains 312/362-5811.

Yours truly,

Robert Rotenberg
Research Consultant

Lay Involvement in Liturgical Change and Renewal
A Project of the Central Conference of American Rabbis
The Lilly Endowment
The Cummings Foundation

May 14, 1994

Hebrew Tabernacle
511 Fort Washington Ave.
New York, NY 10037

Dear President and Rabbi:

Thank you for your prompt response to the letter from Rabbi Peter S. Knobel and Daniel Schechter asking your congregation to participate in the Project on Lay Involvement in Liturgical Change and Renewal. I am happy to welcome Hebrew Tabernacle to the study. I look forward to working with you. Please feel free to call on me at any time. My voice mail at 312/362-6743 is available twenty-four hours per day, seven days a week. I will contact you periodically with any news of the project or updates of the materials.

Since we will be working together on this project primarily through the mail and the telephone, let me tell you something about who I am and my involvement in this project.. I am a full professor of cultural anthropology at DePaul University in Chicago. I am a specialist in urban anthropology. I conduct research on metropolitan culture (the values which people who live in very large cities share with each other). I have twenty years of research and writing experience as an ethnographer. I have written two books and numerous articles on the culture of Vienna, Austria and Prague, Czech Republic. I teach symbolic anthropology and the anthropology of religion at my school. I consider myself well versed in contemporary theories of symbolic behavior, interpretation of meaning, and ritual. I was chosen to head the research side of this project because I use ethnographic methods in my own research to study of very large populations. The Lilly Endowment insisted that the research use some variety of ethnographic, rather than survey, research methods to explore the current state of personal piety among Reform Jews.

In addition to these professional qualifications, I am a congregant at Beth Emet, The Free Synagogue in Evanston, Illinois. I come to this study as a novice in the study of liturgy, and therefore without historical preconceptions or movement bias. While preparing for this study, I have visited numerous Reform congregations, Minyans, and Chavarim in the Chicago area. I intend to provide the C.C.A.R. with the most accurate and useful information about the worship experiences of Reform Jews within the time permitted by the grant. I have a team of professional academics who range from rabbinical seminary liturgy professors and ethnographers of Reform religious congregations to experts in the cross-cultural study of ritual and the modern history of American religious movements. These peers review everything I am doing and give me advice on how to do it better. But my most important collaborators are you. You are my eyes and ears in your congregation. The validity of the final portrait that emerges of our movement depends on your efforts to fulfill the procedures of the research to the best of your abilities.

This mailing includes the materials you need to get started organizing the self-study team. It contains the following materials:

- Questionnaires for the Rabbi and President that help you to tell us your congregation's story and to describe the members of the team.

- A copy of the worship diary procedures and forms for you to photocopy and distribute to the team members when their worship period begins.

- The brochure entitled "Suggestions for Organizing a Successful Self-Study Effort." This is for your use and should not be distributed to team members.

- A set of sample worship diaries, which you should not photocopy, but which you can share with team members, especially those who complain that they do not understand what is expected.

You have selected the self-study period from September 30 to November 11, 1994. Please put these documents in a safe place until you are ready to assemble the team. I will contact you in Late August to update any of these documents.

If at all possible, I would appreciate it if you reconsider the period and try to assemble the team now. I understand that congregational calendars are crowded with special services at this tine of year and that the June 30 deadline does not give much room for assembling the team. Still the more congregations we have in the June period, the better for the study. If you can change your selected period, let me know. Otherwise, I will continue to assume you will mount the effort after the High Holidays.

Yours truly,

Robert Rotenberg, Ph.D.
Research Consultant

Lay Involvement in Liturgical Change and Renewal
A Project of the Central Conference of American Rabbis
The Lilly Endowment
The Cummings Foundation

Self-Study Procedures

1. **What is a self-study?** A self-study is conversation among congregants about their worship experiences individually and collectively. The decisions about what is important to say about the worship experience in a community lies entirely within the group. The researchers will provide certain guidelines and questions, but how the conversation proceeds, and how it is presented in the final report by the self-study participants is entirely in your hands. Colleges and universities use this self-study procedure as a way of preparing for accreditation reviews. It gives each department in the university an opportunity to say what they are trying to do and to discover for themselves how well they are succeeding at doing. The self-study allows you, as a team to decide, what you want worship to do and to discover whether that is, in fact, what is happening.

2. **What are we trying to accomplish through the self-study?** This self-study is designed to look at the worship experiences of congregants only. It is not an appropriate instrument for judging any of the other aspects of congregational life. It is highly inappropriate as a mechanism for evaluating a rabbi, cantor or educator. Instead, the self-study can be a starting point for discussions within the congregation aimed at making the worship experience more inviting for everyone. We are interested in how Reform Jews express their personal and communal piety. That means, when Reform Jews pray together at the weekly service, what is that experience like for people. We describe How we want you to discuss that experience below.

3. **What are the members of this team, trying to accomplish through the self-study?** Through this activity, you are in a position to discover three aspects of your experience as a congregant that you may not have been in a position to discover before: 1) how similar or dissimilar your reactions to worship on different weeks are from each other, 2) how similar or dissimilar your reactions are from those of the people around you; and 3) what do you, first as an individual and secondly as a member of the congregation, need from a worship service in order for you to have a meaningful experience each and every week. By participating in the self-study team, you learn more about your own religious needs and about how you contribute to worship experiences of your fellow congregants.

4. **Who among the congregation should become involved in the study?** The self-study team should represent a cross-section of the entire adult congregation: the active, the semi-active and the inactive; those who read Hebrew and those who do not; the Jew by birth and the Jew by choice; the highly spiritual congregant and highly rationalist congregant; the "old guard" and the "young Turks"; those who find comfort in the traditional language for addressing the Deity and those who do not. The best teams are those that truly reflect the diversity of the congregation. These teams are selected by the rabbi and the president of the congregation to emphasize that diversity.

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The only requirement the researchers have for the teams is that there be at least two members who do not attend weekly services at all during the year, and at least two members who attend fewer than six weekly services during the year.

5. **What do the participants in the self-study teams do?** Participants go to the same three weekly services in a row. After that, they attend a few of meetings to discuss their worship experiences. We ask that everyone on the team commit themselves to attend three Friday night services in a row between certain dates. These dates were chosen by the rabbi to accord with the congregation's calendar. It is vitally important that 1) all the members of the team attend the same services, 2) these services take place within the chosen time frame, and 3) the team members keep a special diary of their experiences at these services. These worship diaries are the most important part of the discussions by the team in the weeks that follow the services. They help the team to write their reports. How many times the team meets depend on the length and quality of these discussions.

6. **What is a worship diary?** A worship diary is your reflection in writing of the experiences you had during a worship service. The act of writing out the diary before you leave the house and when you get home helps you to focus on your experience and to remember the details. When you are discussing a service that happened three weeks ago, you will be grateful for the details you wrote out immediately after the experience. The worship diaries are anonymous. Everyone reads everyone else's, but no one knows who wrote what. The point is not to even try to guess who the authors are. Since all worship experiences contribute to the whole, authorship of a specific diary has no meaning apart from all the other diaries from that same service. The point of the anonymity is to permit people to say whatever they want, depicting their feelings and reactions honestly in the diaries, without fear of creating bad feelings. The diaries become part of the record of the team's deliberations and are submitted along with the team's report to the researcher.

7. **How does the team discuss the worship diaries of the participants?** Each member of the team has a copy of each worship diary before the first meeting of the team. This gives everyone a chance to read all the diaries before the discussion begins. In the discussion, the team picks one topic at a time, like prayer, and each team member offers their impressions of what the diaries revealed about the experience of prayer in the congregation. There will be differences of opinion about congregational prayer in the diaries. There will be differences over how to interpret what the diaries say about prayer. The goal of the group discussion is to understand these disagreements and conflicts and to summarize what steps to take to make prayer more inviting for all congregants. The main question for all the discussions might be phrased as: **How do you keep what you are doing well, and still change to make it possible for more congregants to have a positive experience?** After discussing prayer, the team moves on to discuss the next topic, and so on, until they have discussed all the topics of the worship diaries

8. **How should the self-study team keep records of their discussions?** The team should appoint two secretaries. It is the role of these members to take notes during

the meetings. Both sets of notes are necessary. The team should also keep copies of the worship diaries and any other written documents that they use in the discussion (new prayer texts, new music, texts of sermons, etc.). Both sets of notes, worship diaries and other written documents should be submitted with the written report.

9. **How does the self-study team write its report?** The team can decide to write its report collectively, or they can assign the writing to a single member. Either way, the report reflects the discussion and summarizes the team's observations and conclusions on the worship experiences of the team members. There is no minimum length, but every effort should be made to accurately reflect the team's feelings about their worship experiences.

10. **What should go into the report?** We would like to see the following questions addressed in the report: 1) **Who within the congregation feels that the current system of worship (the topics from the worship diaries) fulfills their needs, and who does not?** Please summarize the discussion for each topic. 2) **What has the congregation done to change its liturgy in the last few years? In light of the discussion of the themes, what does the team think about these changes?** 3) **What could the membership in this congregation do to make worship more meaningful for more people?**

11. **When is the report due?** The report together with the written records of the team's discussions must be sent to the research consultant within one month after the last service the team attends. It is very important that team complete its work while the memories of the services are fresh in the minds.

12. **What use is the report to the congregation or the professional staff of the congregation?** We suggest that a copy of the report be circulated among the members of congregation and the staff. The president should encourage discussions in a variety of forums between the self-study team and the rest of the congregation. At a minimum, the rabbi should report on the self-study team's observations and conclusions at a time, like the high holidays, when the largest portion of the entire congregation is present. The self-study should become the starting point for continuing discussions of how the worship needs of members can be best met. In October, the Rabbi and President will be sent a letter asking them to review the ongoing discussions of personal and communal piety begun during the self-study. These follow-up surveys are important in helping the project directors gauge how effective the self-study process was in launching a discussion of worship in the congregation.

13. **What happens to the report and the worship diaries after they submitted?** The reports and diaries become a permanent part of the archive of the project. Access to these reports is restricted to the people immediately involved in the project. Our efforts are to summarize and assess the worship experiences of Reform congregations throughout the United States. These reports will be analyzed together with all the others and the results will be submitted to the Central Conference of American Rabbis. The report on the national experience will follow the same general guidelines as the report you prepare. To focus attention on the variety of Reform experiences

nationally, we will report each congregation's experiences anonymously in the project reports. Only in the section discussing innovations in liturgy will specific congregations be mentioned by name, and then only to facilitate the exchange of ideas.

If your team has any questions about these procedures, please contact the research consultant to the project directly:

Robert Rotenberg, Ph.D.
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Version: 5/1/94

Lay Involvement in Liturgical Change and Renewal
A Project of the Central Conference of American Rabbis
The Lilly Foundation
The Cummings Foundation

DRAFT--Worship Diary Procedures-- DO NOT DISTRIBUTE

- **What is a Worship Diary**? A worship diary is a record of your feelings during a worship service. These feelings are difficult to remember after time has passed. A worship diary helps us recall those feelings and thoughts.

- **How should we write the worship diary?** Worship diaries are highly personal. The words we write reflect our innermost experiences. Others will read these diaries without knowing who wrote them. There will be times when you discover that other people do not share your feelings, or do not understand your feelings. These are the way things should be. There ought to be moments in our worship when we are absorbed by thoughts that are meaningful only to us. These are precisely the thoughts that we should write down in our diaries. There is a sample page from a worship diary included here. It is made up of different people's experiences. There are no right or wrong feelings here. There is only truthfulness and sincerity. Those are the qualities of a well-written diary.

- **What should we include in a worship diary?** Actually, **you can write whatever you are feeling after the service.** There are certain themes that people have found important to talk about when describing their worship experiences. You may find it helpful to think about these after the service to see if you have anything to say about them. It is perfectly all right if you do not have something to say anything about every theme, every Friday night. The themes are there to help you remember your experience.

- **Does the worship diary have to be in some form? You can write your thoughts any way that is comfortable for you.** There is no minimum length and no maximum length. There are no "correct" feelings, and no "incorrect" feelings. One thing you should consider is legibility. Other people have to read these thoughts. If you can type or print what you write, that is fine. Even block printing or careful writing, that makes every letter in the word legible will do.

- **When should we write worship diary? You can begin writing the diary before services by writing down how you feel just before leaving for the temple or while waiting for the services to begin.** Immediately after the services and the reception are finished, you should try to write how you feel again. If you are very tired, you might make some brief notes and finish the writing effort the next morning. If you keep the Sabbath by not writing, you should spend some minutes after the service thinking through everything you will write down Saturday evening. To be effective, the diary must contain details of the Friday night service that will quickly fade from memory if you do not write them down immediately.

- **Who reads the diaries?** The other members of the team and the researchers read what you write. They do not see your name and they do not see the paper you use.

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They see copies of what you wrote. The rabbi keeps the originals and sends them to the researcher, along with the final report. The researcher will also treat them confidentially. Nothing you write in the diaries will ever be attributed to you by name or by congregation. If you feel your handwriting is recognizable, you might consider retyping you diaries. Do not make personal references or use proper names in the diaries. Put the date of each service on the pages of the diary for that service. That will keep pages from getting mixed up. Do not put your name on the diaries. Instead, put the diaries in a large envelope with your name on the envelope. When all the diaries are completed, give the envelope to the rabbi.

- The following is a list of themes you can consider while writing your thoughts. Use these themes to stimulate you thinking. Do not feel that you need to have something to say about each one of them.

Prayer: Prayer is the principal activity of worship. Bringing congregants to the point where praying works for them is what worship services do best. Through prayer we attempt to fulfill our spiritual needs, to feel the presence of a community, and to experience the presence of the Deity. Prayer that does all of these things is hard to accomplish. It requires a lot of practice, a lot of thought and a lot of support. Think about your praying tonight. How did it make you feel? Were there some prayers, or some moments within prayers, that made you feel or think in an extraordinary way?

Music: Music supports our efforts to pray by giving us rhythms that are predictable, and melodies that mimic our emotions. Music helps us understand how we should feel at different points in the service. It gives a sense of structure to the different parts. By giving this same message to everyone at once, music helps us form a community that virtually "feels together." Were there times when you were thrilled by hearing or singing a particular song? Were there times when you felt the music working to shape you emotions?

Prayer book: The prayer book is the script that enables the congregation to pray together. In many ways communal worship is like a play, but in ways it is not like a play. Actors memorize their lines. They do not hold the script in their hands. In plays actors speak different lines. In worship, the congregation speaks the same words. These words are the prayers. By repeating them the same way each Friday night, the order of the service brings the random flow of personal and world events into an orderly pattern. It is the comfort of this pattern that we take with us from the service each week. The prayer book, therefore, is a major piece of the worship experience. Think about the words you spoke, either in Hebrew or in English. Were these the words you would speak from your heart? What was the experience like of saying those words tonight?

Movement: There is a great deal of moving around in the service, even though most people never leave the space around their seats. There is standing and sitting, bowing and the covering of the eyes. The tradition of Reform worship has placed less importance on moving the body during services than other Jewish traditions, but it is still there. Movement, like music, supports prayer. How we move helps us express how we feel. Sitting and concentrating, standing and swaying, respectfully bowing toward the Ark gets our bodies into the worship process. Did the movements come easily to you, or were you struggling to make them fit how you were feeling? How did the movements of others, either those around you or those on the altar, fit with how you were moving and feeling.

Time: Worship service has a rhythm to it. The rhythm changes at different times, depending on the mood of the moment. No two worship services have exactly the same rhythm. The rhythm that begins a service will sometimes speed up and sometimes slow down. Sometimes events in the community over the past week, an important visitor, or an impending holiday will influence the rhythm of the service. How do you describe the rhythm of the service tonight? Was the rhythm different at the beginning than it was in the middle or at the end? Did these rhythms fit your mood tonight?

Linkage: When we are praying, we can discover an order to our lives that we were not aware of before beginning to worship. Try to remember all of the times tonight when you thought about the events that had happened to you during week. You might want to make a list on another piece of paper to keep the details separate from the diary pages that everyone will read. What kinds of thoughts dominate the list: conflicts? dilemmas? yearnings? joys? accomplishments? While thinking about these happenings during prayer, did you come to any new understandings?

Study: The central part of the order of the weekly worship service is Torah study. This is an opportunity for intellectual reflection. A selection from the prophets and/or a commentary on the Torah portion by the rabbi, a congregant, or a visitor is usually added. Unlike the communal prayers that are addressed to the Deity, this part of the service is addressed to us as individuals and as a community. For that reason, everyone responds to the Torah reading and sermon as individuals based on their knowledge of Judaism. How did you respond to the Torah portion and sermon tonight? Did you find a connection between it and your life? Did it fit with the events in your life that occupied your thoughts?

Community: We worship as a congregation, not as individuals. The ritual of saying the prayers together, of experiencing the rhythm and the music together, of moving together in a shared space, of sharing the same emotions has an effect that is quite different from solitary prayer. You may know very little about the lives of the other congregants, about their families, their works, their joys and sorrows. Still, at the end of the service you know that for the last two hours or so you shared an extraordinary experience together. Did you feel close to the other congregants tonight? Try to explain what made this bond possible or difficult.

The Deity: It is difficult for Reform Jews with their tradition of rational theology to discuss the presence of God in worship. Since God is the master image to which prayers are addressed in worship the question, that presence must be discussed. Without some way of identifying this master image, prayer loses its focus. The master image can take many forms. Rabbi Lawrence Hoffman has written that it can represent an internal presence, like our conscience, or an utterly transcendent being beyond our knowledge entirely. For most of us, the master image is somewhere between these extremes, a vision of what the ideal friend and comforter might be like. These are just words, images, snapshots for an experience of the divine that we can never precisely capture in language. One thing is certain: when prayer is working, God is present. Was God present in your worship tonight?

Hebrew Tabernacle of Washington Heights

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DR. ROBERT L. LEHMAN, Rabbi
MICHAEL KRUK, Cantor

Religious School on Premises

JOAN B. TAUB, President
GUNTHER BAUMBLATT, Treasurer
GERTRUDE MAIER, Secretary

December 9, 1994

PRAYER BOOK REPORT TO CHICAGO

Our committee was honored to participate in the CCAR Liturgy Project. Rabbi and President originally chose 11 individuals, 3 of whom dropped out in the very earliest stages of participation. In sum, eight laity, in addition to Rabbi, Cantor and President, participated in all services, evaluated diaries, and joined in post-service discussions.

The age range of our committee was indicative of the spread of opinion and evaluation; everyone was eager to give his opinion, no one held back. All opinions were greeted with respect, even when disagreements surfaced. In general, the tenor of the remarks led in the direction of more tradition; for example: more Hebrew in the service, (this was a very important factor; it was voiced that Hebrew is what provides the continuity to Judaism through the ages), people to be called to the Torah (Aliyot) by their Hebrew names, the G.O.P. was the more favored prayer book because of its diversity and ability to include more Hebrew. On the other hand, the U.P.B. was referred to by the older members of the group with nostalgia, greeted as "an old friend" and for this reason our congregation still uses U.P.B. every other week, alternating with G.O.P. Music was found to be a major factor in our feelings about the Service. We expressed to the Cantor that we liked the "old" melodies, although this point does not have any reference to the liturgy itself, and, when new melodies were added, dissonance was definitely disliked. People liked to be "up to date", in line with the Reform Movement; such as using the names of the matriarchs as well as the patriarchs in the appropriate prayer. Further, some felt that the prayers were too "wordy", too much of an "editorial" and that personal "silent devotion" was often more meaningful than the set of words of the printed page. The Sanctuary itself was discussed in some detail; that is, too many objects were felt to detract from the simplicity which ought to personify our House of Worship. Gifts to the Temple, especially sacred objects, should be monitored more closely rather than accepted without question, bowing to the whims of the congregants or the political forces making their presence felt amid the Temple Hierarchy.

Aside from the ritualistic and liturgical discussions, one advantage of the meetings was the intermingling of some of the people who had worshipped side by side for some time but hardly knew each other's names. It was quite interesting to see the reactions of German-born vs. American-born, teen-ager vs past-70 participant, a husband/wife team, young married with children, single woman, regular Friday evening vs regular Saturday morning attendee. It was interesting to note that agreement or dissent on many issues crossed all categories. This was one issue which concerned all: the entire survey seemed focused on Friday evenings only; what of Saturday morning services? In our setting, Saturday morning is just as vital as the evening, perhaps more so because people are not afraid to go out during daytime hours but fear the city at night. Because our Synagogue has no parking lot, our people, in order to attend, must walk the lonely streets, and by

Hebrew Tabernacle of Washington Heights

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(212) 568-8304
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DR. ROBERT L. LEHMAN, Rabbi
MICHAEL KRUK, Cantor

Religious School on Premises

JOAN B. TAUB, President
GUNTHER BAUMBLATT, Treasurer
GERTRUDE MAIER, Secretary

10 P.M., this is not always a pleasant experience. Thus for our congregants, Shabbat morning is assuming an ever greater importance, with or without Bar/Bat Mitzvah.

Finally, all of us felt that we are certainly in the main-stream, if not ahead of it in many aspects. For example, the Aliyot on High Holydays of entire families, the place of women in leadership positions and that young people/couples are given an opportunity to share in our services as readers. On the other hand, we felt that our people do not participate adequately in such areas as responsive and congregational readings, are too rigid in their ideas as indicated by their "own/personal" seat in the Sanctuary and, also, are not readily open to change. These ideas and evaluations have been sources of real interest and concern to the clergy and we can see and appreciate to what extent such discussions can come to grips with the positive as well as negative aspects of the service we now lead. Discussions of the place of movement in the Service was particularly interesting, spontaneous movement was sorely lacking.

Some of this evaluation will be disseminated in our Temple Bulletin and we will ask for responses; it remains to be seen whether and to what extent our congregants will join us in the search for answers.

Respectfully submitted

JOAN B. TAUB
President

DR. ROBERT L. LEHMAN
Rabbi

531 West 217th Street
New York, New York 10034
December 3, 1994

Rabbi Robert L. Lehman
Hebrew Tabernacle Congregation
551 Fort Washington Avenue
New York, New York 10033

Dear Rabbi Lehman:

Being a member of the Liturgy Project Committee has been a most rewarding experience for me. I enjoyed discussing the nature and function of prayer and was fascinated by the variety of feelings and reactions that the Tabernacle services elicited from the members of the committee. It gave me the opportunity to get to know some members a little better and to interact with you on a more personal level.

I got the impression that you and Cantor Kruk discovered some concerns about our services and how they are conducted that you may not have been aware of. I trust that you were satisfied with the results of the project and that it has been as rewarding for you as I think it has been for us. I look forward to seeing the report of the nationwide study when you receive it.

Thank you for selecting me to be on this committee.

Sincerely yours,

Bernard R. Crystal

Bernard R. Crystal

Title: Lay Nur in Lit change, Renewal

Marriott
HOTELS · RESORTS · SUITES

Diary - need by other team memb - c 12
Then sent to researcher
(no name · no emp name)
look for feelings
Themes: Prayer, Music, PB, Movement, Life, Community, Ed, Sanctuary

Can not miss 2 services all agree on 1st 2 dates
Meet after a service
need 2 readers who do not compare notes at end of discussion
@ meet 1½ hrs tops; no more than 4 after initial

all NL 12/12

Reservations: 800-228-9290

9/30 - 11/11 — 3 weeks in a row

not a seminar or a lecture.

Sheraton Frankfurt
HOTEL
D 6000 FRANKFURT/MAIN 75, WEST GERMANY FLUGHAFEN FRANKFURT RHEIN-MAIN
TELEFON 069/6977-0 · TELEFAX: 069/69772209 · TELEX 4189294
ITT Sheraton
WORLDWIDE HOTELS, INNS, RESORTS & ALL-SUITES

high to services: community? bed/sleep

familiar → comfort; change ∩ seats!
ask people to sit together :. sense of unity?
mentioned 3x

meaning/relevance ∩ words of prayer

music re choir, C; helps is intrusive

specifics ① p. 158 "commands us"
rather: requires/beckons
② 171 chosen/unique people"
③ specifics re sermon topics

Sheraton Frankfurt
HOTEL
D 6000 FRANKFURT/MAIN 75, WEST GERMANY, FLUGHAFEN FRANKFURT RHEIN MAIN
TELEFON. 069/6977-0 · TELEFAX. 069/69772209 · TELEX. 4189294
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WORLDWIDE HOTELS, INNS, RESORTS & ALL-SUITES

Gd: feel closer inside?
in us all: a sense of conflict

Time to contemplate – not avail outside

true/false?

participation vs entertainment; engagement

leaving? choreography?

where should org go from here
how much to report to org?

④ Psych: people get used to the limitations
how does this fit into progs?
⑤ Silent Prayer at p. 35

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more trad
more usage of Rabbinics
focus on Ark vs central pulpit
differences re Music
Key Reading - not many do it
more guidance from rr ←

Things we do which we recommend
1) all say Kaddish
2) use basic rubrics to build tradition
some do be in Heb! (Kdushe) If so
certain things are mandate
3) transliteration = good method for learning
4) Objects of Art need to be accepted by group.

Hebrew Tabernacle Liturgy Study Group Discussion No. 3. Nov. 28,1994

What should prayer be about? Are social statements still necessary because of conditions in the world? Does the expression of prayer create action on the part of an individual? One may be born a Jew, but does one seek, or are there certain characteristics which makes one *a good Jew*?

Not all selections in the prayer book are prayers; some are statements for learning. A rabbi sets the example or leads the congregation in how to fulfill *mitzvot.* Can prayer be combined with doing?

The current prayers are successful and have stood the test of time; is radical change really necessary?

We revisited music and prayer. What is the balance between music and prayer? Does background music set the tone for the silent prayer and meditation or does it detract from it? Should there be more periods of silent prayer? Is synagogue music too sad?

An lively discussion of our synagogue surroundings focused on the lack of aesthetic unity in the sanctuary. Are the stained glass windows and the various other artworks a distraction for the worshiper? Have some art objects been improperly placed in relation to the sanctuary as a whole?

Is the synagogue and its services too reflective of a church service? One member felt that responsive reading is not in the Jewish tradition? Another disliked the repetitive responses in some of the *Gates of Prayer* readings This congregation is not enthusiastic about responsive readings.

More Hebrew should be used in the service.

Why are those given *aliyahs* not called by their Hebrew name? Shouldn't this option be offered?

Bernard R. Crystal, Recorder

LITURGY STUDY GROUP - NOVEMBER 28, 1994

WHAT SHOULD PRAYERS BE ABOUT - WHAT ARE WE LOOKING FOR ?
SOME HISTORY OF THE BEGINNINGS OF GOP - IN THE 30s, DISCUSSING SOCIAL JUSTICE AND EDITORIALS. NOW SHOULD WE JUST ASK GOD FOR THINGS (i.e. NO WAR) OR IS OUR PARTICIPATION WORTH MENTIONING (WHAT WE WILL DO OR SHOULD DO TO HELP) IF THE LATTER, DO PRAYERS BECOME DICTATORIAL AS IN"THOU SHALT"... DISTINCTION OF DOING/ PRAYERS. IN SILENT MEDITATION, CAN SAY"I PLEDGE MYSELF TO..."?

SILENT PRAYER -
IS IT SILENT IF THERE IS MUSIC IN THE BACKGROUND? WE TEND TO PLAY SOLEMN BACKGROUND MUSIC. SOME INTERPRET THIS MUSIC AS SAD AND FEEL IT IMPEDES ON THE TYPE OF REFLECTIVE PRAYING THEY DO. SHOULD THERE BE NO MUSIC, MORE UPLIFTING MUSIC ?
AGAIN, MUSIC BECAME A GREAT AREA OF DISCUSSION AND THE OVERALL SOLEMNITY OF OUR TUNES WAS NOTED
IN ORTHODOX SERVICES, DAVENING IS SEEN AS THE MUSICAL ACCOMPANIMENT TO SILENT DEVOTION

SURROUNDINGS -
TOO DISTRACTING ? WITH THE WINDOWS, MENORAHS, PLACQUES IN THE SANCTUARY, AND THE WAR SCENE AND BLUE HANGING ON THE PULPIT, IS THIS ALL BECOMING OVERKILL, OR PLAIN DISTRACTING ? IS BEING DISTRACTED GOOD AT TIMES?

CHURCH -
SOMEONE COMMENTED THAT IN THE DIARIES AND IN OUR DISCUSSIONS THERE SEEMED TO BE MORE COMPARISONS MADE TO SERVICES IN CHURCHES RATHER THAN SERVICES WE HAVE WITNESSED IN OTHER SYNAGOGUES.
WHAT MAKES THE DIFFERENCE BETWEEN A JEWISH PERSON'S CONNECTION TO GOD AND ANY MAN/WOMAN'S CONNECTION TO GOD ?

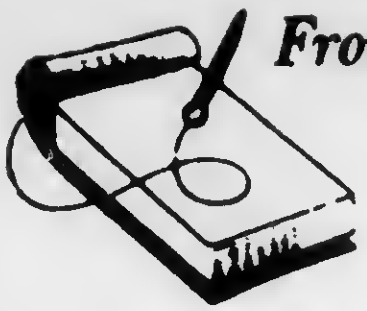
RABBI -
SEEN AS MAKING SERVICE CONTEMPORARY BY HIS SERMONS AND COMMENTARY ON PRAYERS, IF THERE IS SOME commentary.

OVERALL RECOMMENDATIONS -
MAINTAIN SOME TRADITIONS ie HEBREW LANGUAGE, HEBREW NAMES WHEN CALLED TO THE TORAH. WE SUGGEST INCLUDING THE NAMES OF THE MATRIARCHS IN PRAYERS. WE LIKE THE KEEPING OF A BASIC OUTLINE OF A SERVICE, SO THAT WHEREVER WE ARE PRAYING, WE CAN EXPECT CERTAIN PRAYERS TO BE THERE. WE LIKE THAT EVERYONE JOINS IN IN THE SAYING OF THE KADDISH, WE ENCOURAGE MORE TRANSLITERATION SO THAT WE CAN ALL BE MORE ACTIVE IN THE PRAYERS, AND WE LIKE SAYING THE ALEYNU IN HEBREW.

WE HOPE BY THE FACT THAT THERE ARE MORE WOMEN INVOLVED MORE ACTIVELY IN THE MOVEMENT, THAT OVERALL, THEIR INCLUSION IN PRAYERS

WILL CORRECT ITSELF, BUT WE QUESTIONS WHETHER THERE IS A PLACE OR NEED FOR THE INCLUSION OF INTERFAITH RELATIONSHIPS, BUT THIS DISCUSSION NEVER REALLY TOOK OFF.

SUBMITTED BY,
Sharon Lehman
recorder



From the desk of

R.L.L.

001 21
28
NY 6

79 Conf partic - 900 people
co-chairs
2 recorders sh o b carted Deadline 12/12
1 pr writing final report - 5/1 p.3 #9,10

dates pr 1-2-3 meetings
as soon as possible after 3rd Sabb.
(end within 4 wks of 3rd S.)

Diaries to be ready at 1st meet.
kept in order @ site
Trial report written no later than
1 week after last meeting.

Worship 3 obs in a row 4/29 - p.1
5/1 - p.2 #5
objectives: 5/1 p.1 #3
Diary - 5/1 #6 - diary before, after service
anonymous, service only
disseminate all copies before 1st meet
see 5/1 "Diaries" p.2
no personal ref to names p.2
use no name but date

OK to report on Study in Bulletin? Use names as members of Com?

RISC: Worship Diary procedures
pp 8, 9 & 10 Recorders

Draft re: PB report to Chicago.

Our committee ~~of~~ was honored to participate in the Liturgy project on behalf of CCAR. Rabbi & President originally chose 11 ~~participants~~ individuals, of which 3 dropped out in the very earliest stages of participation. In sum, eight laity in addition to Rabbi, Cantor and President participated in all services, evaluated diaries and joined in post-service discussions.

It must also be emphasized that materials sent to Rabbi & President did not always contain the same information; material sent to the rabbi had much more detail than that sent to the president; it appears that one mailing in its entirety was not sent to her. This caused some confusion but was overcome with ~~some~~ good will and a lot of understanding on the part of all.

The age range of our committee indicates the spread of opinion and evaluation; everyone was eager to give his opinion, no one held back, all opinions were greeted with respect even when disagreements surfaced. In general, the tenor of the remarks led in the direction of more tradition; for example: more Hebrew in the service, people to be called to the Torah (Aliyot) by their Hebrew names, the GOP was the more favored prayerbook because of its diversity and ability to include more Hebrew. On the other hand, the UPB was referred to by the older members of the group with nostalgia, greeted as "an old friend" and for this reason our congregation still uses UPB every other week, alternating with GOP. We also expressed to the Cantor that we liked the "old" melodies although this point does not have any reference to the liturgy itself. People liked to be ~~more~~ "up to date" as ~~indicated~~ reflected by the movement; such as using the names of the matriarchs as well as the patriarchs in the appropriate prayer. Further, some felt that the prayers were too "wordy", too much of an "editorial" and that "silent devotion" was often more meaningful than the set words of the printed page. The Sanctuary itself was discussed in some detail; that is, the furnishings and many objects were felt to detract from the simplicity which ought to personify our House of Worship. ~~and that~~ Gifts to the Temple, especially sacred objects, should be monitored rather

than glibly accepted bowing to the whims of the congregants or the political forces making their presence felt ~~among~~ amid the Temple hierarchy.

Aside from the ritualistic and liturgical discussions, one advantage of the meetings was the intermingling of some of the people who had worshipped side by side for some time but hardly knew each other's names. It was quite interesting to see the reactions of German born vs American born, teen ager vs a past-70 participant, a husband/wife team, young married with children, single woman, regular Friday evening vs regular Saturday morning attendee. This was one issue which concerned all: the entire survey seemed focused on Friday evenings only; what of Saturday morning services? In our setting, Saturday morning is just as vital as the evening perhaps even more so because people are not afraid to go out during daytime hours ~~whereas they~~ but fear the city at nighttime. We are not one of those congregations which has a parking lot attached to the Synagogue; our people, in order to attend, must walk the lonely streets and by 10 P.M. this is not always a pleasant experience. With our congregants, Shabbat morning is assuming an every greater importance, with or without Bat/Bar Mitzvah.

Finally, all of us felt that we are certainly in the main-stream, if not ahead of it. For example, the Aliyot on High Holydays of entire families, ~~is one such example,~~ the place of women in leadership positions ~~is another,~~ and that young people/couples are given an opportunity to share in our services as readers. On the other hand, we felt that our people do not participate adequately in such areas as responsive and congregational readings, are too set, rigid, in their ideas as indicated by their "own/personal" seat in the Sanctuary and, also, are not open to change. These ideas and evaluations have been sources of real interest and concern to the clergy and we can see and appreciate to what extent such discussions can come to grips with the positive as well as negative aspects of the service we now lead. Some of this evaluation will be disseminated in our Temple Bulletin and we will ask for responses; it remains to be seen whether and to what extent our congregants will ~~respond to~~ join in the search for answers.

11/4/94

This Shabbat evening I was so tired that the services were not as meaningful as usual.

I focussed my thoughts on the Kaddish prayer. It is one of the most invariant of Jewish prayers, even though it is written in a language that is no longer spoken. It is probably the most old-fashioned part of our service. We say it to honor our loved ones who have passed away, yet the prayer does not mention death. I am touched by the way our congregation stands together for Kaddish; mourners are not alone, the whole congregation stands with them. In a way, it is a model of why we organize synagogues.

clarity of song/words
sheet music gives place in PB
more Hebrew than reading
Jewish = inhibited & strict; dignity
ST = most enjoyable
we not reaching out to yth
This day few yth present?

XI/14/94

prayers are good & successful
silent = no music, no interference
try to make effect
Our music evokes sadness.
surroundings: many distractions re objects
too many, distract: windows, Menorahs,
T colors, color scheme, building - out of place
there is something wrong here!
the "feel" of Synag - of place vs K

Use "themes" more
no Sat. → Fri more important?
night is difficult

XI/19

Choir to be seen
Touched by music
Tiredness an excuse - a chore
prayer should relate to life not in distract
focus & pt of view from r. not prayer
people do not rd Resp Rd aloud
UPB = an old fr
don't want change
need for Hebrew; use of H names
want things to be more standard in
service - so feel at home
p. 229 - traditionalists included

XI/21/94

LITURGY GROUP DISCUSSION - NOVEMBER 21, 1994

- IS BEING TIRED PRIOR TO COMING TO SERVICES, A COP-OUT ? AN EXCUSE ?

IS COMING TO SYNAGOGUE A CHORE? WOULD THE SAME PEOPLE BE TIRED IF THEY WENT OUT ESLEWHERE ON FRIDAY NIGHTS, OR WOULD THEY BE LESS TIRED IF THEY CAME ON ANY OTHER NIGHT OF THE WEEK (to Temple) ?

YET,THOSE WHO EXPRESSED BEING TIRED, ALSO FELT RELAXED IN SYNAGOGUE AND BY THE MUSIC.

- THE IMPORTANCE OF THE MUSIC:

BEING TOUCHED BY THE MELODIES, FIND SELF HUMMING ALONG; PLEASANT MEMORIES OF THE PAST AND PAST SERVICES.

- IN FELLOWSHIP WITH CO-RELIGIONISTS

- FIND PRAYERS AND PRAYER RECITING TO BE ROTE, NOT AS MEANINGFUL AS THE MUSIC. CANTOR MAKES THE DIFFERENCE IN THE TONES OF THE MELODIES

- THE MENTION OF GOD - IN THE PRAYERS AND IN THE DIARIES WE WROTE

WHAT SHOULD PRAYER BE ABOUT ? POLITICAL STATEMENTS ? SOCIAL COMMENTARIES ? OR SHOULD THESE BE IN A SERVICE AT ALL - SHOULD THEY BE IN THE SERMON ?

- RESPONSIVE READING - DO PEOPLE JUST READ ALONG MECHANICALLY OR ARE THEY REALLY READING WITH UNDERSTANDING.

- UNION PRAYER BOOK - "OLD FRIEND"

CONGREGATION AS RELUCTANT TO CHANGE - IS THEIR RELUCTANCE, JUST HUMAN NATURE, OR MORE PREVALANT DUE TO EUROPEAN INFLUENCE AND THEIR EXPERIENCES WITH THE HOLOCAUST

- HEBREW LANGUAGE - IT'S IMPORTANCE/ ALL AGREED THAT WE NEED AND ENJOY ITS PRESENCE IN THE SERVICES.

SOME FEEL THAT WHEN MEMBERS ARE CALLED TO THE TORAH, THEIR NAMES SHOULD BE CALLED IN HEBREW AND IN ENGLISH, NOT JUST IN ENGLISH. DO PEOPLE KNOW THEIR HEBREW NAMES? DISCUSSION OF WHETHER CHILDREN OF THE CONGREGATION KNOW THEIR HEBREW NAMES OR THE HEBREW NAMES OF THEIR PARENTS; HOW DO WE NAME THE CHILD OF A NON-JEWISH PARENT ?

GATES OF PRAYER - WT OF THE BOOK DUE TO THE PAPER, AGE OF CONGREGANTS,ETC OR IS THE BOOK'S WT AN EUPHAMISM FOR OTHER ISSUES INVOLVED,ie RESISTANCE TO CHANGE .

- MOVEMENT- IS THERE FREEDOM TO DO WHAT YOU FEEL? ONLY MANDATE IS FOR MEN TO WEAR YAMULKAS. BUT, IF SOMEONE WERE TO WALK ON THE PULPIT, MANY CONGREGANTS AS WELL AS THE RABBI AND CANTOR WOULD FEEL ILL AT EASE

- SHOULD PRAYER BE GENDER FREE? INCLUSION OF MATRIARCHS ? ALL AGREED ON INCLUSION OF MATRIARCHS BUT LESS AGREEMENT WAS REACHED ON GENDER FREE PRAYERS.

-NEXT WEEK: DISCUSSION OF SYNAGOGUE SURROUNDINGS

STUDY FINALIZATION

ALL PRESENT, AGREED THAT THE RABBI COULD SUBMIT OUR NAMES AS STUDY PARTICIPANTS.

Sharon Lehman.

Liturgy group discussion
Hebrew Tabernacle Congregation
November 14, 1994

Importance of music-- feelings of its intrusiveness at times--
not always able to follow choir

Noone discussed responsive readings in their diaries
Lack of spontaneity
European influence/rigidity

Feeling rushed and tired prior to coming to services
The differences bet tradition / modernity was evident in
discussion

Emphasis on Friday nite in the Reform movement vs Sat a.m.
No differentiation for other days as there is for Sat.
Idea of space -- community vs space

Introspection prior to coming to services: too tired, too rushed

Wish for sense of belonging-- sense of tradition
Would have liked to have part of this project be the exp. of
seeing other congregations without all the things we bring to
our own service

Sharon Lehman, recorder

Hebrew Tabernacle Liturgy Study Group Discussion No. 1, Nov. 14, 1994

Music aroused a great deal of positive and negative comments. Why is the choir hidden? Can the musical background for the Silent Prayer be construed as imposing a musician's definition on those moments when one may desire to have complete silence for his/her meditation? Several prayers set to dissonant music were unanimously disliked. The cantor regularly introduces new music, but for Shabbat melodic music expressing the joy of the day was thought to be more appropriate.

There were no comments on the English responsive readings.

There were some reactions to movement, such as, standing and sitting in unison. This led to a related discussion of when to proceed with the repetition of the *Amidah* on the High Holy Days, while some worshipers have not yet completed the praying silently.

Young people sense a lack of being welcomed when they come to the synagogue; they don't experience a feeling of belonging

Gates of Prayer is more appealing to the committee than the *Union Prayer Book* since the new prayer book is a more accurate expression of their spiritual aspirations. Particular mention was made of the special themes and meditations.

The Rabbi raised the issue of why this is a survey of Friday evening services as opposed to Saturday morning? He asked this since there were no comments on how group members prepare for worship. Some committee members explained the difficulty of being tired at the end of the work week, of having to rush home on Friday evening to prepare the Shabbat meal for the family before rushing off to synagogue.

The contrast of the rather well attended service which was followed by an Oneg Shabbat with the other two services that were less well-attended was noted. There was an advantage seen in having a small number of congregants sit closer together to foster a sense of communal prayer. One discussant, however, recognized the need for sufficient "personal space" when praying.

What is the common ground we are looking for in participating in this study? It was proposed that this group might wish to worship at other synagogues to gain insight into other congregational practices.

Bernard R. Crystal, Recorder

Version: 5/13/94

choices: weak, letters, words, advanced, fluent

choices: active (2 per month or more), semi-active (more than 6 per year), infrequent (less than 6)

only those skills applicable to congregational activities - music, storytelling, leadership, torah reading, etc.

1. Please fill out the following table of team members

Name	Age	Educ. level	Hebrew lit.	Attendance at Services	# Yrs. Member	Special Skills
1. Michelle Colbert	15	10th grade	fluent	infrequent	7 (absent)	
Ella invited	77		pretty fluent	frequent	5-2	
Amy Wittner	32	M.S. + grad courses	letters some words	infrequent	8 years	youth-grp manager
Sharon Lehmda	33	MASters	letters + some words	semi-active	lifetime	"r president"
Bernard Crystal	57	Master.	advanced	active	20	
Susanna Glass	42	PhD	fluent	frequent	7	

Age and number of years of membership can be approximate. For education level, use diploma name: H.S. Dipl., A.S., B.A., B.S., M.A., M.S., Ph.D., J.D., M.D., etc.). For Hebrew literacy, use "weak", "letters", "words", "advanced", "fluent"). For frequency of attendance at services, use "active" (2 services per month or more), "semi-active" (less than active, but more than 6 services per year), or "infrequent" (less than 6 services per year). For special skills, use skills that are applicable to congregational activities only (music, storytelling, leadership, torah reading, etc.).

In addition to this information, please explain why you chose each member for the self-study team.

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Mr. Bernard R. Crystal
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Ms. Michelle Gilbert
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Mrs. Susan Glass
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Ms. Sharon Lehman
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Lay Involvement in Liturgical Change and Renewal
A Project of the Central Conference of American Rabbis
1224 Dempster
Evanston, IL 60202



First Class Mail

Liturgy Project
Materials for R. Pres.
Comments in manila envelopes.

Rabbi. & President
Hebrew Tabernacle
511 Fort Washington Ave.
New York, NY 10037

FIRST CLASS

AR 25598 8/2 NOTES – VARIOUS TOPICS UNDATED, 1951-1970, 1984-1988 ARCHIVES

Union of American
Hebrew Congregations

New Jersey-West Hudson Valley Council
ONE KALISA WAY, SUITE 104
PARAMUS, NJ 07652-3508

For Bob Lehman

Martin Riesenburger

Das Licht verlöschte nicht

Ein Zeugnis aus der Nacht des Faschismus

Predigten

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INHALT

Das Licht verlöschte nicht

Ein Zeugnis aus der Nacht des Faschismus . . . 7

Predigten

Frieden der ganzen Menschheit
Zum jüdischen Pessachfest 67

Wo du hingehst, da will auch ich hingehen
Festpredigt zum jüdischen Wochenfest 70

Um meiner Brüder und Freunde willen, lasset mich Frieden aussprechen über euch
Zum jüdischen Neujahrsfest 74

Bahnet, bahnet, räumet den Weg
Festpredigt zum jüdischen Versöhnungstag . . . 77

Die Laubhütte, das Bild des menschlichen Lebens
Predigt zum Laubhüttenfest 80

Lichte des Dankes
Zum Jüdischen Lichterfest 83

Zwei kleine Steine
Zum Sabbat des Trostes 87

Sie sollen dir tragen helfen 89

Gehe, steige hinab 93

Öffnet weit die Pforten 96

Ich will sein Antlitz versöhnen 99

Die große Botschaft 103

Warum?
Gedenkpredigt für die Opfer des Faschismus . . 105

Spring 1987

Handelsohn: Heb letters - Germ lang

Triangle Fire - p. 301ff. - 1911, - 1 Feb 1911.

poetry etc p. 305 ⇒ labor class / ke

organized but old J fear ⇒ "פֿון דארט זיינען

labor modern ⇒ fear of communism

11/13/87 3 x unproductive - p. 307 ⇒ new progressive

moral issues also a part of it p. 310

But being a "scab" ⇒ p 311, see p. 308

gen a lot to come - p. 313 - p "

and political faiths: E V Debs, Socialist.

He ran for Pres 1st time 1908 - Wilhelmsburg

Circle 1905-1908 from 5 to 10,000 members!

Why Then no victory? p. 312

a) Tam Hall: stole votes, double votes, etc

b) Soc ⇒ Brooklyn Bx, greenhorns LES side

c) OK to listen to radicals but Left: no vote

d) sang at rallies but not citiz.: no votes.

e) fear of too much Jewishness - p 314 [P 317-367

f) needed Tam influence for licenses for stores, etc

g) Socialism & sensitivities not same

11/27/87 By 1914, new type of Jew in Congress, after T R Prog 1912

P. 315

Lindenberg (2)

† elected 3 x; only Socialist o a Jew!
reaction to his bills - p 318
Socialist highpoints in NY - p. 320 [1873-1941] P 3'63
Am. politics: by 1880s = Irish o usually!
1894 "reform" Nagel hurt vs Sunday prohibitions in LES etc.: T usual time of trials
1900-1928 Jews ⇒ Rep except 1900, 1916!
∴ 1904 - Roosevelt Judge Ross. wrote bec he vs anti-S o progressive rhetoric! /x
Rep Comp (usually German Jews!) o This easily given every bec usually Dem!! 362
EE Jews ⇒ Socialists ⇒ Dems! = T.
Left = B 2 per vote = good sum!
typical day in - politicians: p. 364
In 1880 estim had 11,000 Jewish votes but changed
but notice 1905 figures - p. 367!
Jews & Irish - worked together: In =
preserve power / clan. J ⇒ jobs better.
1902 Fr. protection of J sensitivities
upon d of Fr - & then Fr d, 20,000 at fun
& most from LES & were Jewish. p. 375

7/11/13/87

rely Congressmen ∩ some states in early
Jrs were Sol Bloom • Em. Celler problems
in comprising • comprehension: p. 378
Issues ∩ conflict betw J • City Hall:
a) Sunday blue laws b) teachers • J help
c) Xmas obs in schools d) released time
= Ann or secular observ (Xmas = Xian
∩ Ann observ? ∴ sep Ch • State. Issue)
LaGuardia as Congressman in 1920; Zeb
was ⅓ Jt. ⅓ J • knew Yiddish ∴ WM.
Composition ∩ Brd ∩ Ed. Brd ∩ Health=
municipalized • no pol. planks - p. 382
with Lot entered higher levels ∩ city
gvt _ note 383 in years 1902-4,
1914-18 • 1933-45 — see p. 383.

11/27

Natl Dems → 1912 • W. Wilson •
Then Brandeis nomination(s). 384/
Al Smith in State Assembly 1903 →
gv help in 1918 = sense nuance as
Jews = "Irishmen Newsh" - p. 386
but association ended with accusa-
tion "surrounded himself with Jews" - p. 388

Al Smith succeeded by FDR ⇒ Lehman
Why Lehm. accepted by EE². lead ILGWU
in '26, $38,000 to reconfirm-strike.

4/10/87 p. 391
Finally Dem. Loyalty to FDR - see p. 393
& had they used Rein support as a
weapon, might have influenced FDR
attitude re Europ Jews — but we not
sophisticated enough in those early years! 394
Am. view of immigrants: rep: 396
Reformers: Episc priests, laity - 400
Lillian Wald & Eleanor R: 401
General response from Seligman in
Hotel - 1877 (p. 410) - to false "melting
pot" image, to schools to fight the
status quo & succeeding - p: 412 f
4/24/87 "Cultural pluralism" formulated 1915".
end Thus: Yiddish: protest/sweatshop writers
poets, fiction, newspapers, Theater & see
p. 479 for version of classics
Intellectual diff: EE: rabbinic/Theol
vs WE = logic, intellect & "detached" 498

Spring 1987

Chapt 3 intro - time + place ; hey = 70 CE
looking back!
Neusner: 70-132 = after writing. 132-35 = War *
135-250 = reformation (p. 89)
decisive shift: Temple → inward, worship
= service of God not sac. Thus: might
have been "losers" but not defeated
in spirit + went on (Holiness parallel?)
Chapt 3 + 4 bring us to age beyond 135!
v1 has Jesus expl/commentary! Atk
+ Ch Lord in time to have seen + destroyed
These prophets like before 2 "great wars" *
"reflect on" as vs "Thoughtlessness"
"dust" = to dust return = Gen 3:19
v2 vice-HP = takeover of HP = ill. etc.
pays in fact - see Hub p. 503 ff
same reg concept = Shakespeare H p. 647
see also Jer 29:7 + Gittin 10b, Ned 28a
plus ירושלים עיר גדולה היא
pray for all + share their grief - not for
yourself alone - see Stern p. 49
from dark past to exciting rth God - Ne p. 94

1st Torah quote = pedagogic technique
solitary = Lam 3:27 see N p. 97!
2 or 3 sitting = Matthew 18:20

11/9/85 see Stern p. 50 - to apply T values = key
v3 now speaks 3rd table; meal here
is spiritualized!! 1st eat alive —
vomit - Isa 28:8 vs Samaria
(extreme to other; T-diff p. 98
see also play on words - Stern p. 52
plant & bd here interwoven
"table" here altar = destroyed ?

v4 even if awake at night, use time for study
& not frivolous Thought; Deut 6; ?
empties ⇒ demons in night - N p. 100
liable for our life - see N p. 100!.
v5 accept discipline) ⇒)
worldly labor = ( ) ⇒ ?
yoke of T = attendance upon sages
if you throw off = reject Divine Origins
also: 2 yokes of Hwy sep: T & State
v.6 prooftext again - here ⇒ = cmp
in N (4:2) ⇒ is ⇒ ?

see also Sanh 1-6

5 = Aggadah = Gr.: 5 fingers grasp p. 55 Stem

Summary - N top p. 103

v7 (a) see Stem p. 56

(b) missing in Danby! No-diff name see Druck #44

words of T must go on uninterrupted

could here competition between Creation

& Revelation - N p. 104

See creation & planning - N p 105

Stem: T = life ∴ if interrupted → d

11/23/87 see Talmud commentary - p. 56

v8 Stem: Moshe: Be 1 day, I'll make you fr 2

N: in not adding, you lose

actually remove: how? More) o

hyperbole; v 7 & 8 belong as a unit

v9 key in N p. 107 "Learn" do not only know"

here sense of balance: wisdom & learning/obey

Problem with text = how sin if no wisdom?

see expl in Stem p. 59

how greater ~~deed~~ than wisdom? -(8)

JNES 1-84 p 60

v 10 "pleasure" = obstacle in J. love
but see N p. 108; transl by Stern p 61
"drink out J world" see St p. 61 note 129
v 11 ser points J view: hist, math, soc, intell
hist: rate rejected bec no more Temple - 1'??
social: shame: humiliate others
intell: don't teach T to provoke!
for summary - see N p. 110; (also 111)
see Stern - p. 63 = "stricken jaw" & drain
The blood from = entanglement
also: "as though shed blood" etc.
v 12 simple v but complex
see N explan - p. 112 & summary
by Stern - p. 65
v 13 begins saying by Alisha
that you can about needs protection N 115
note re "silence" — N 116 & Stern p. 66
14/9/87 also note re "abstinence" in Stern
v 14 to affirm sth & that we are —
see N p. 116 & Stern p. 68 especially
v 15 see middle line transl by Stern
re philo see N p. 117 but is this basic
idea?

3/23 ... at issue may be "balance" between what given to us as choices

v.16 God not a threat but a mutual trust Stern p.70

"collections" = judgements & fact is either bitter or sweet - Stern

v.17 knowledge enough, must also understand & see Things in broader context don't need more "learned fools" N p.118 need guidance to make "alive"; diff betw existence & living. N 119

v.18 see problem in N p. 120

"saviors" = prophets/deserts; St p. 74

summary of Chapt 3 = N p. 122

4/9/87 more poetically: Stern p. 75

Chapt 4:1 - all is opp of what it seems N 127

St: p. 199 - elder listens to y/th: 60s?

v2 get into The Hobbit! "mines" is reference - see St p 202

We are what we do

Note Stern - p. 203 - 2 selections

v3 everybody matters in some way!

"no one is nothing, no thing is useless" = St - 204

... shel i wearing ⁊ EXRabb 7:Y?
√4 note word "hope" ⁊/⁊07 = N 129
St: "lordly" ≠ humiliation! p. 205
4/27/87 re copy of York - St p. 206 top of N 130
√5 learning/doing - see St p. 207 =
must put into practice! esen intent =
im is basic cause for sin.
see Hrw ⁊⁊⁊⁊ ⁊⁊⁊ - p. 207 re
R. Zdk - making T argmt to gloss/7
(St - 209 - Vgrsion / Zadok story)
issue is not a great name! N 132
√6 almost a contradict to √5 ? This
probably more realistic
know T - "teach to right kind of pupil"
? rise/fall and not progress - St ~ 210
v.7 responsible stricken / being a judge
but can avoid task - Stern - p. 216
Stern: other comments on Judge
orathi: /'2' /'2'
v.8 see Stern - p. 218
v9 profiled also re age - Stern p. 220
see N p. 135 re riches & poverty →
END SPRING 1987

Ot Lind - Spring 1987

a) Report Mos Mendelssohn Heb → German
b) report Deut 22:1-12 - end Fall 1986

Deut 22 Social concern - v2 gentile expected to join
v3 - larger concern - loss freedom → involve
note vs v1 & Ex 23:4 = "pronoun"
v5 see i/l p. 1490
6 Catch vs f - save m or child
9) no mixing; see p 1491
15 if he marries only bec d) passion -
see situation in D 21:14 ; hate leads
11/3/87 to slander, as here in v.14; see also 2S 13:15
14 girls expected to be pure bec of lineage
but no such requirement d) men; also:
"this" woman : she was present when
accusation was made, in public!
15 see Heb text: בתולי ! vs בתולת (not בתולה)
"tokens" = blood stains
16 mother also present but father
answers the charges! Yeshi: woman not
allowed to sph in court then husb is present!

19 ✓ girls ∫ = d, money to find; note double (v.29)
the cost bec slander = very serious.
20 ⁊ later added ∫ ultimate punishm.
that she had to be warned - her conduct
by ⁊ ⁊ 'se ⇒ death
21 to discharge her ⁊ other, parents!
22 see Plaut m v. Hkn, ⁊ agin: had to be warned
23 betrothed = married bec ∃ intent
bec if not engaged, see v.28 ⁊ EX 22:15
"in town" ∴ she would have been heard
14/10/87 27 she is given benefit ∃ the doubt (Plaut, p. 1567)
Chap 23:1 See Plaut m v; p. 1495; close to
d/re bec relationship akin to rape!
2 eunuchs = those excluded from Kehil
Jud is maimings, etc but later see Isa 56:4f.
3 ⊐ 5 rrn primarily child ∃ prohibited
mixtures in Lev 18:20; in NE comment.
"stranger" bec ancestry is unknown!
even to 10th gen! see Dt 20:15 ⁊ 3:4 Jer
4 Ammon, Moab = males only bec ∃
Ruth; but not universal exclusions

5 reasons: 1) 2:29 Isrl sold br/w to Isr
M. alone hired Bal vs 2 (N22:5) but A
always cmel
7 = no alliances (bc II 5:10 bad exper
of bond with them)
8. Edom = desc of Esau (a); Egypt bec
oppression used by Ph not the people
11/17/87 of Isr in Jacob's time of famine.
9 who had converted to Isr, other
conq of other nations, accepted
earlier
[(a) but also time of Edom vs Isr: Ejek 25:12ff
Jer 49:17-22; Obadiah, etc Ps 137:7ff, etc]
10 keep in laws of cleanliness in Army camp
refers here to testing
11 can't fight & win if unclean
13 Sanitary facilities - outside camp
14 reason for this is V.15: Presence
of God = listened to via Ark
See also II p. 150 4: "fear" vs "ear"!
16 don't return bec fled bec of
cruel master but questions: a/

Q X master, from outside land to
Isr? J law = benign; Harm: kill
slave, those who harm his property
17 place he chooses = he was a free man
18 were saved p + while not allowed
were part of) culture, till Jesus (K 23:7)
20 - don't take his life away (v. 21
see Plaut p. 1501
only refers to money, speaking here
of) ישראל (foreigner) vs גר (resident stranger)
22 better not to make vows - it is
11/23/87 sacred + binding - Num 30:3 + Eccl 5:3-4
23 it is wrong not to vow
Plaut p. 894
25 refer to Lev 19:9; Q not to
tempt workers; not stealing;
Hunger not feed must be satisfied;
kindness, charity not to be abused.
Chapt 24:1 "uncleanness" - Sh = indecency/sex
vs Hillel: refers to anything
"ערוה" here = דבר = "writ to "Call M"
must place it in her hand: כריתות
v2 a symbolic act = to leave

v 4 Any item to present as gift from man to another - even if byr. wife not an object, a person — But David re-m Michal 2 S 3:14 but she taken from him, not divorced see Divorce - Hard p 1501f

v 5 exemption Dt 20:7ff applies to "new" wife :. not earlier wife no business = do supply army be at home

7 see Ex 21:16 - stealing a man Joseph put to death by selling :. today put to death by ransom

8 even a king must be isolated (Lev 13:14)

9 she got leprosy be slandered Miriam :. you be careful not to slander: Dt 15:9

11/3/87 Dt 12:14ff - isolated 7 days

10 // vest fam vv go together.) Sanctity of home

11 can't go in unless invited!

see also Ex 22:25f !!

13 her cold in desert :. needs (perhaps) basic garment; see Amos 2:8 -- don't take adv. social concern / justice!

14 ref to Lev 19:13; all categories includ.
15 "before sunsets": no excuses, note:
complaint to God! not human authority
16 ref Ezek 18:4,20, note also 2K 14:5f
but also ref Ex 20:5! see also ex-
tension in court cases - Plaut 1503 and.
17 easy to prey on defenseless, who have no
protector
18 key to entirety of concept = morality
+ "a molding of character"! share
19 to end: generosity to the needy to be
a constant, an oblig, a commitment

Tu/10/87 see Plaut p. 1504
Chapt 25:2 only in this position - (most humane?)
> judge must bear witness to his sentence
see Plaut, 1513
3 if 40 is max, is derived approp #=39
see also D 22:18 commentary
note before punish= YHWH after; "in
see Chapt 15:13
+ concern human extended to animals
see also Prov 12:10
5 key here = "no son"; Levir= L for bro'sm

"dwell together" = 1) same generation -
not as in Bk Ruth speech
9 "to pull off" = חלץ : 1 Sam 17:39; see
III/24/87 also Ruth 4:7; anc. custom re sbve=
transfer of property, as later: plow-sa
Plaut p. 1511, note 2; see Gen 38!!!
"spit in face" => Rabbi: on ground
11 where "private parts"? The enemy's -
but This not permissible
12 only such instance in Ot tod. is
meant re remembering one generation
as in ~~Nos 19ff~~ D19:21
13 see also Lev 19:35
14 In your porch / in your house!
see Prov 11:1. + D19:21
17 see Plaut p. 1507 + Ex ~~24~~ 17:16 espec.
warfare by A re sheffelen, defenseless
weary!
18 no fear of God: no religious emotions
19 Theme for Sh Judges: נסה
Chapter 26:2 presentation of first of ...

Thanksgiving with prayer to follow
sin/guilt Dt 8:8 ⇒ kinds
3. זבח ⇒ prayer = prayer +
repetition of hist. Theol: vv 5-10
5. refers to Jacob but led to Hosea
Hosea 12:13 but speculative.
Usually: Laban vs Jacob
9 מלח = contrast to Egypt + being a vassal
10 see Ward p. 15 13 re "bring"
2 basic aspects of prayer ① God of History
3/31/87 ② God as Source of Blessing
" note also Dt 16:9-17, 18:4; Mal 3 &"
→ Bibliorum 3
12 Original law was Dt 14:28f; vv to follow
often called מעשר = "Confession"
14 "dead" either ref as was in Eg, or not
used products to pay funeral expenses
or Cult to dead that they intercede but
had vs this: Dt 18:1, Ps 106:28
15 vessel of Ler 26:3/
17 אוצרות = treasure-see Dt 7:6

. . .

. before 1):5 at EX 19:5]

Chap 27:2 not quite correct historically

4/23/87 or in Josh 8:30ff - does this record

1) T? 2) see 4 steps: ① Law on 12 stones

② Altar erected ③ Covenant ratified ④ 12 doors

(but see Num 15:14)

ref to 12 stones = Josh 4:3?

plaster - to protect is weather

4 set up stones with Law, in books

1) Jordan to read them as journey?

5 no metal 1) weapon upon it

6 KJV fe = whole peaceful

7 call there - see EX 24:11, Gen 31:46

8 stones 1) v. 4, not those later stones

which were to be foundation 1) altar

9 - Today = consecrated ... → Je 15:19

12 only rep. ~~said~~ stood in OT, prefigures

desc 1) Leah & Rachel - Samaritan's

place 1) worship - but in blessings!!

13 Ebal, Gilgal & Benten - Dt 15:16

[mentioned alternatively? both

Kenites priests between 2 prophets]

15ff Shechem Decalogue - Plant 151f
Thou 11/12 sins = forbidden to do in secret
or in open, punished by court / Law.
[People would be sym. for this position!]
or Chapt 28 - see Plant p 1529!

4/28/87 see also Holiness Code (sexual ref) Lev
18:7-18. Kittel Decal EX 34:17-26

16 opp of 10c
18 stumbling block - Lev 19:14
22 refers to 1's sister? see 1517
24 slander: "in secret" = not from
God but may hide from man.
& end of "teaching" / T? for a
summary of Vss - SRH - Pl p. 1519
Chapt 28 many more curses; some gen
agricult. basis; see || Plant 1531 f.
Blessings vv 1-14; Curses 15ff to end
Note comparisons EX 23:20ff &
Lev 26:3ff - Plant 1529
6 clauses beg with "bl" v.3-6 + 6 clauses "c"
< v.16-19 are > taken from old Shechem
liturgy. See reaction to section in 2K 22:11
when Josiah tears clothing! END

59TH UAHC GENERAL ASSEMBLY

Chicago, IL — Oct. 29th - Nov. 3rd, 1987

(1)

Spring 1988

AVOT - History - part of אבות
Time = Ben Hachba
Study during Sesach to Sher.
" אבות לב אדם
reconstruct world ⇒ service spirit.

4:1 wise = Stern : p. 199
2 what is major/minor p. 202 we are what we do!
3 place of great men - p. 20x
4 Verse in question - 205, see NP 130
5 see a rbi - p. 209
11/1/88 6 obvious
7 Judge, judgement 216
8 " further ramifications p. 218
9 what of other wisdom? p. 222
10 myself of T p. 227. T = principle source of reward (end 1987!)
11 Eliezer - repentence & penitent to sacred & ground even in righteous - see St p. 228 - also p. 23x
Yochanan: political meaning here? St 228
Concept of community - in what final?
12 what you want for yourself / also applies to others.
why? Shame as in ראוי שיחול עליו
see Stern p. 233 re children & disciples & scholars vs king

איחוד ליהדות מתקדמת באמריקה

59TH UAHC GENERAL ASSEMBLY

Chicago, IL — Oct. 29th - Nov. 3rd, 1987

(2)

11/15/88 see sterm - St p. 234 ✓

4:13 Judah + see Np. 138 & St. 237
Simeon - really 4 crowns not note -
T not 1st place as we would expect - N 139
see also St p. 237 bottom with 2 crowns
already spoken for - 3rd is for all!
note saying by Stern p. 239
v14 - learning is social not private - see
N p. 140 especially last sentences!
see also Stern p 241
15a - see Np. 140 - logic not alw. available
if we don't have expl "in hand" give up?
see also Stern - top p 244
b see Np. 141 - who you are in relation -
11/29/88 step brothers! - Stern p. 244
16 - what is idea of "world to come"; what
does one do then, if anything? St 250
concept of preparation - see Np. 142, 144
17 - See Stern p. 252 & 253
18 - See St. 255 a row — itzhaki - 143
h - accept situation till situation change
avoid things at wrong time; do at right time
see also Stern p. 256 & apes: 256/, 259
19 - see N - p. 145
Stern - p. 263

11/14

Ridbal Thurs 4:21

איחוד ליהדות מתקדמת באמריקה

4:21 These are self-centered only but YHWH
Onecentrates on rel to others
note diff Fraud by Stem p. 271
22 - pluto concept re resurrection
cosmology
fear is not a refuge
like it or not; we have no choice
but we do - see N 148 end
& position attrib'd God, N 147
see also 3:1 (p. 93N)
where else find attributes listed?
① Eink ② Adam Olam ③ Hithit.
could these last phrases be a prayer?

Chapter 5
1/1/28 N p. 151ff - concept of deliverance
nothing at random
10 ⇒ 7 ⇒ 4 ⇒ 3 ⇒ 2 & see 3 fold
summary p. 153
note which 7s & which 10s N 151
how re 10s end, begin. are alike - 152 N
Thus sum of our listing in These 10!!
5:1 see footnote in Danby re 10 in Gen.
Note que 10 acts of speech
see exposition - Sk p. 294
5:2 10 generations = patience of God -
He gave them all a chance for food

איחוד ליהדות מתקדמת באמריקה

(4)

5:3 – which Jonah not delineated
4 – no basis for trusts at The Sea!
note Pss re trials by people re God!
author pets Jonah & God = a common topic.
4/11/88 5 – note St p. 298
6 – note expl St. p. 300
see expl of rainbow – p. 301 } no N
demons – p. 301 –
7 – note Heb for "cloud" = סוכה – St 302 3
8 – diff in transgressions re penalty from Heaven or man → social concern (n)
7th gr. : justice denied – see p. 305 St
9 – false words – see St p 306 re power of speech which distinguishes us
exile – Noahitic reference? 306 f
Festival = חג
4/25/88 "owed to the poor" = צדקה – St. 307 etc.
10 – note St p. ~~310~~ 308 & Ezek 16:49
no. 3 = גאון & no. 4 = גסות
see copy of N minus on St p 309
note equation of +/– & –/+ with neutral
11 – temp = we can change them : ours to note "slow to anger" as is never anger
bec This was expected realistically
12 – note diff re inherent qualities of individual & that can be acquired : neither stupidity

איחוד ליהדות מתקדמת באמריקה

(5)

work serious = from credit

13 - reasons for giving? Role in Temple. They all why are all 4 called "givers"? - St p. 312
see discussion re this in pam - St p 313

14 - relationship betw learning & doing.

15 - above v. linked to St p 315 re Those who "sit" note Commentary #3

7/9/88 end also, no judgement here - left to us?

16 - particular thing here is desire (physical but generally mean: material goods
note St p-316. From love to contention?

17 - Hosh = sees Truth in his way
Korah = offensive rebellion (see it & but see this does not mention - p 5

18 - The leader is responsible 4 people!
11/13/89 actions reflect his leadership. see N p165

19 - contrast between disciples - not main personalities.
note St re Coherence at bottom p. 319

20 - do what is expected of you - do it now!

21 - 3 main stages of life - see St. 322
7 ages in "As You Like It" - Act 2-7 "all
11/27/89 world's a stage": infant, school-boy, lover, soldier, maturity, old age, death/2nd childhood - sans teeth, eyes, taste, everything" - Eccles 3 - ↓ sensibility?

22 - don't need or take T superficially

איחוד ליהדות מתקדמת באמריקה

(6)

read text 101 x vs 100 !!
note also name √ (כ"ג - כ"ו - שת p. 324
this √ s next one in Aramaic !!
23 - intention is sufficient for reward
see שת p. 326

Summation: a) a chapt of Hs o Rights
b) chaos → order → patterns, social purpose
for life = N p. 169
c) 4 responses to age of pain & disposition שת 328
① apocalyptic ② Essene/withdrawal
③ X ④ Pharisee people = faith.
d) see social & rel problems - p. 175 N
4/13/87 in relation to span of time - N p 173!

Chapt 6 - not part of trip [illegible] in one
אין בתורה ברכות אלא - spirit / words /
teachers are the same -- introd by 11th Cent
v1 - R. Meir / see comment re admonish / flatter,
open / closed hands
מאן - "fr creation of the rabbis" - no
self-interest
lover of mankind - not ascetic cloistered
role description of "perfect" Hay p 106
v2 - אין כפרה = heavenly voice (usually
ascribed to time when prophecy ceased)
change not in dest but rewards

איחוד ליהדות מתקדמת באמריקה

(7)

same as with Ps 23 there / nde becomes
nfe - sword other examples → v.3
v.3 - "chapter" here a general term - not as we understand term today; Hp. 108 - chapt earlier by theme, person, etc. Our way → c 13 & cont
see quotation Nfest → "JPS" JC p. 109 - H
which are the 2 things? no answer - see
Zunday Route 6: naughty eyes in Spa learn
Picked by myself (can do without teacher!)
4/10/89 who is Achitophel?
v. 4 bread, salt → l'ZIN: "used upon"?
anfsithi = life? no other kind of living?
Torah: labor = same or diff professions?
v.5 be modest
doing is highest form of Judaism, learning under rulers applied.
tebel: things = only material goods, food, etc
but surely has words / spiritual nature, T.
Crown < T & God Name
Employer = God; pd them? word & offer-life?
v. 6 T - learning open to all shows Kingship
ship / priesthood are inherited :: limited
audible better than passive
attitudes → greater personal commitment
see #23 f, #34. 47 f bec of Esther
4/24/89 See Neusner p. 115

איחוד
ליהדות
מתקדמת
באמריקה

(8)

v.7 poss. allusion to vv to consider v.6
Life - Torah - here - world to come
health: emot - physical, spiritual, etc.
v.8 prop. texts to 7 qualifications - These ascribed to Judah - his sons
The 7 are: beauty, strength, riches, honor, wisdom, old age + children
But see difference in numbers of qualities betw Vilna Gaon - Pal Talmud - Hertz p. 116
See also contrast to v. 4 = complete explicitness
v.9 only personal experience related in all 6 chapts with possible exception of 1:17
see Hertz p. 119 - how do we know?
great city of Sages etc - Jerusalem? probably not Jerus but destroyed - ruled by Romans
learning at my cost - unlike today!
but: learning can't be bought!
further: philos of life - that remains?
but finally, all belong to God
v.10 issues of perception + importance - note discussion - changes - Hertz p. 118
Saints = p. 119?
v.11 - runs to entire earth = God's
note end re R. Hai p. 121

v/8/89

end Spring 1989

איחוד
ליהדות
מתקדמת
באמריקה

SUNDAY

(1)

...need reasons for Am/Isr tumultuous

(1) Manisale of arms
Isr involvements - not only "as a friend"
rather: for use of passive participation

(2) Pollard
Isr the money from US, Then used funds to
spy on Am
espionage stifled & perpetrators promoted!
(quite diff from what happened there)
∴ Israeli moral stature diminished

(3) White Hs Report - Isr acted in violation of
US anti-apartheid laws
re eco & military aid to SAf ∴ in
danger of eco/mlit-sanctions!
being probed by Congress

"Apartheid = 1st cousin of Nuremburg Laws!"
"We suffered silence of others in 30s,
how can we be silent now" Schindler
Isr again on "wrong" side of issue
∴ moral authority diminished.

April 5-7, 1987



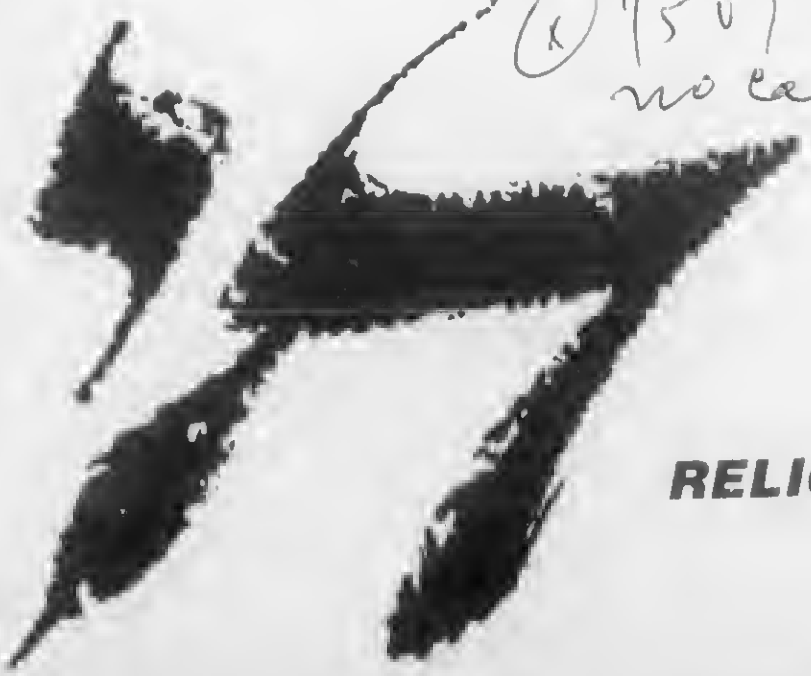
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David Sap

Am have fd image of Dr - Paul Newman in "OX"!
- not West Bank, Sabra + Shatila
pal too: Congress - pro Dr although we can
contacted in Jerusalem + how about there
pal not throughout country
∴ Americans like Dr + want to like Dr
be a Paul N or good lobbying effort
Dr can't afford to lose aid package - or else,
no future. Dr walks precarious line.
a) Holland - a stock of treachery by Dr vs US
b) Africa - moral curve of US = vs apartheid
- suddenly Dr finds itself on
wrong side! Enorm. repercussions:
black - J leaders in US attack + black
caucus lobbied so mild effects
Problem: then comes to "bottom line" hope we
don't have to make a choice betw starving child-
ren or Dr + they vote for children at
expense of Dr!

(R) 1/50 My proposal today = bl + Hisp
no candidate in 88 can win
without black vote



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(3)

Yotke

Kopel: Dr = Strategic ally to us :. all → OK

Klar: Strategic issues change!
Jackson

How is/can we use or Jews re Holland?

We are guilty of deception

We have been made to feel uncomfortable

Are we just like everybody else?

Hopefully not!

We occupy unique position in Amlic (see P)

but want more, need to see more

Eichhorn → Holland - we want E not P

Ben Gurion → Shamir " " BG " SL

Our duty not only to sing "ו ותשר"

Solarz: (1) Iran (2) Holland - it was worse than a crime; it was stupidity! Now trying to reverse damage; have now apologies, investigation all levels, Knesset probe, etc. Resignation of Sella - - [Everybody does it ≠ excuse!] (3) Sale to Saudi Arabia: substantial arms sales



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MONDAY (4)

C Rights — Mary Berry

Reserve post Gaines

Reagan era: feel comfortable in saying: no problem
289 Fed Judges + Appelate Ct Judges
out 1648 — appt by Reagan — so far — Bush —
except 5 are male, th, ems
& in next 2 yrs probably more than half.
Justice Dept does not enforce Law but,
rather, its view) Law.: constant appeals
during which time status quo persists.
C R Restoration Act + Ed, Housing etc equality

Role of Fed in Shaping Public Policy of Natl Values
Steinbrenner: we open door in winter but Kiam would
not do it; they: "segr" — at all times is
"free people". Spires: drugs ought to be
a sym with openness = Arabs = to poor
nutrition - but filling: Then ask: why x
The left: open door: Then ask: why x
what can be done about it, in rebel!
& ask this Authority to which we entrust

Kekin:
we probe genetic code, split atom and got
into space — all in 1 generation! Need
to believe Gd began + ended life but
no longer ber of technology
which we develop?
and Control

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"Fed budget is secular encyclical!"
In an age when we can do almost anything why don't we?
Catch Bishops' issues: (1) Nuclear (this too) (2) Equity
(3) Abortion (4) Central America
been highly visible - if not really effective.
Unifying theme: (1) Human Rights
(2) old tradition, not PR —

FEIN

If we accuse Rel of triviality, could ask it
to confront us when things go bad
Rel for answers but questions
not just what "could" does mean but what
it might mean; not God of 1st Cause
but too often of last resort, not
God of Heaven but of for hole.
Jews uncomf with God - perhaps after Hush
so we ought to be concerned with
godliness; agnostic still knows
God exists of him.
Are we morally advantaged as we claim?
If so, how far we willing to go to show
Lead is lesson of the past!
Is God for the Jew? that is a "god" as vs a g.
"interest"; how know the
diff betw using elbows vs
moral living

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diff betw stability & status quo.

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that is. 1st question (not "How?") by
"Where are you" - as valid then as now —
there is wisdom in 1st issues of time.
Answer: "I'm not till 70 & then —
at "end of time" - God will answer "I'm

Bumper:
Trump happen in This country when
the people speak.

Tuesd - Hashim on Farm Crisis
Bradley on Catastrophic Health Insg
Range that elderly ruined by poor health
Home Care: Transitional Care over long term
"cost effective"
Much more effective: Home or N. Home Care
Bradley: Home but little progress
has tried already for 4 years
AARP - lobby

Racism: Business Ethics here?
personal conviction to integrity = 1st
then: branch/reach out to other
areas of our concern

Judge Weinstein: "amiably corrupt" when
sentenced a judge for bribery
to our people: we ought to be decent
honorable - not
just meaning
with these terms.
money OK in politics but @ how
did we get it & what you going to do with it..

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Before
60,000 nuclear warheads now available * (5)
for suicidal persons + Cultural/civ.
& Paladitarian - regime dies!
$1 Trillion a yr on these weapons
[began advising/assisted by US to chemical warfare + greed]
why underdeveloped nation
why our infant mortality only 18th in med
why are other Countries' literacy better?
why such degrees of poverty, homeless-
less - after all, we not India!
how we pick our winners & losers!
falling behind in sc, math, chem etc
Educ - depressed area!
We need a Competent citizenry merely to survive
our task not just to lament past Holocaust but
to prevent future holocaust.

* Conservative estimate 9/11: 1-2 million orphans



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Introduction: Religions are alike:
1) all strive for greater being, better life
2) all teach ethics, moral life
3) all believe in One God
4) Key to Life is Love, Faith and Hope
5) all of us have a sense of the "Holy", that something which is greater than we and of which we stand in awe.

Talk given at "The Walnut Hills Baptist Church", Cincinnati, O., on Nov. 11, 1951. Topic: Christianity and Jewish Toasts. (General topic for series is: Christianity--As Old As Tomorrow.)

Religions are different:

1) where we live, eco; social, psychic factors
2) what we are taught as children
3) contact with other people
4) all believe that their religion, their interpretation is "true".
5) each religion has its own characteristics, its own way of worshiping, but the One God!
6) Judaism has its known characteristics and by virtue of these, it is Judaism.
7) Judaism is the oldest religion, all major religions today came from it.
8) Since you have similar background, must have some identical things in Ch. or, at least, must have a connection between ch. & J.

SABBATH: Jews added an ethical meaning to this day in its earliest age; made it into a day of rest form Man. Have here a Spice Box which shows us how pleasant the Sabbath is by its fragrance. Ch. observed Sabbath much like we do by its prayers and its sanctitiy for the day. Since Ch. grew up in Roman days and since Ch. wanted to be different, they changed day to Sunday. Ethical motive and background is the same in both Religions.

TORAH: This is the scroll where Jesus got all his ideas, it is the book which contains the laws and teachings of our religion. We know it as the Old Testament. It was there ideas which Jesus tried to enforce. Law was read on Mondays and Thursdays and Saturdays. In our present day Temples, have same sort of scrolls, only larger and all written by hand. It is considered a sacred text, its message is the bachground of our religion.

TORAH with RASHI AND TARGUM: Have a printed book of the Law here with an aramaic translation. Needed the Aramaic since this was vernacular language in the early days and Jesus spoke in this tongue. People no longer knew Hebrew, hence in language of the people. The Commentary was written in 11 th cent by man in France and it explains the difficult passages in the Bible, it is not a translation.

TALMUD: A biblical commentary was called the Mishnah and the commentary on the Mishna is the Gemora; the Mishnah and the Gemorah is the Talmud. It is the legal basis of Judaism, many of the laws are obsolete but it is still studied and practiced by many orthodox Jews. The volume at hand is on Marriage Contracts.

MARRIAGE CONTRACT: The format and the wording dates back to very ancient times and the formula is still in use. It is the same sort of a document which Mary and Joseph had to get from their Rabbi so that their Marriage would be invalid. In ancient times it was purely a religious ceremony.

PESACH: Tells of exodus from Egypt. Feast of the unleavened bread (Matzoh). Retell of the exodus at spring time etc meal which we call the Sedef. This later became a pilgrimage festival and every Jews was obligated to come to Jerusalem on one of the three pilgrimage festivals. It is because of this law that Jesus came to the city and the Last Supper he ate was the Seder meal which tells the story of the Exodus in Hebrew and English, with special emphasis on the children through songs and games.

SIGNAL: All important events, occurrences and announcements were heralded by the blowing of the horn. Its blast almost reminded the pilgrims of the people, its blast summoned Jesus to Jerusalem for it announced the time for the pilgrimage to begin. In our day, we blow it twice a year on Rosh Hashana and Yom Kippur. Difficult to play for there is no rhythm and no way of getting different notes except by the manipulation of the lips. Announce today the most holy days and events of the year.

CHANUKAH LIGHTS: How this festival at same time, approximately, as the Gentiles have Christmas we celebrate a moral victory: Temple rededicated oil burned for 8 days instead of the expected one day, it was considered a miracle, a victory over the Persians. Have 8 candles in it, light one more each day. Give presents and it is a family festival. It originated in 165 BC

<u>Orthodox</u> <u>in</u> <u>many</u> <u>ways</u>. Orth. is all in Hebrew, its ritual has not changed since the second century of our era. The Reform Book has many changes: mostly in English, has different ideas and emphasis i.e. social reform, messianic era, peace in the world and, yet, still has a good number of the old prayers and these taken from Old Testament. For contrast see pp. 45, 274, 22. ~~Kikx~~ Christians have taken over some prayers which spring from the Bible, i.e. <u>Sancti</u>.

A- Introduction:

I- Religions are alike

a) all strive for a greater being; better life

b) all teach ethics; moral life

c) all believers in one God

d) Key to life is Love, Faith and Hope

e) All of us have a sense of the "Holy" - that something before which we stand in awe.

Talk given at "St. Mark's Stowe Congregational Church; Cincinnati
March 30, 1951

II Religions differ

a) where we live; eco, social & psychic factors
b) what we are taught in early years
c) contact with other people
d) all believe theirs is the "true" religion.
e) all have their own characteristics.
f) Judaism has its own characteristics & by virtue of them it is Judaism.

B- Judaism

I- Its Characteristics

a) its history, tradition in writing + legend

b) the idea of the "people" v.s. that of the "individual"

c) Judaism is inclusive not exclusive

d) Holidays are not connected with deaths + birthdays but with events which concern the people.

e) Some of our holidays which show the attitude of Jewry - do not negate historical significance but emphasize moral lesson.

B-II - Purim

a) tells story of ~~murder~~ ancient Hitler

b) Haman is defeated but we put stress on the saving of our people not his death.

c) Classic example of persecutions, inquisitions & ghettos of the past — Jews have overcome them all

d) celebrate the festival as one of hope for people of Israel in all ages.

B - III - Pesach

a) tells of Exodus from Egypt to Palestine
b) make it into holiday of redemption; of freedom from slavery + oppression - for entire people.
c) Individual man is freed also; man is King
d) on this trip also received Law from Sinai
   1) contains the story of the Jews
   2) laws + commandments which are to regulate our lives
   3) we are a people of the book.

c - conclusion

I - Important concepts of Judaism

a) tradition -- group concepts

b) ethical interpretation of our holidays

c) our outlook is Universal - all inclusive

d) Thora

c - II - Aims of Judaism in line with the concepts mentioned

a) Religion is not obsolete ie. 10 C's; Thou shalt love thy neighbor as thyself, etc

b) can live together + work together: universal brotherhood advocated by the prophets

c) work toward "respect" not "tolerance".

d) believe in brotherhood of Man under the Fatherhood of God.

story of Hillel:

"Do unto others as you would have them do unto you" - the rest is commentary: this is J!!

ISRAEL 1970: CARTRIDGE # 1

Persian, 19th cent: all "prophets" incl unity of all rel, world peace, univ. edu, men+women = inherent being elevated; simplicity, help us // mank.

1 Bahai Dome, Haifa

2 Bahai Gardens

3 View on Haifa from Bahai

4 Carmel, Residential area

5 Lower town, Haifa

6 Shulamit Hotel

7 Acre: Aqueduct

8 remnant: harbor walls

9 market scene

10 Mosque

11 Mosque, close up

12 General view of harbour

13 S'fad, general view

14 S'fad, street scene

15 S'fad, Sephardic Synagogue

16 Sephardic Ark

17 Sephardic Torah scroll

18 Ashkenazie Ark

19 Syrian Hts: Roman niches

20 Syrian army symbol on captured tank

21 Syrian tanks

22 Bridge

23 new Bridge over Jordan

24 Druze Woman - left Tsl 11th cent. yrly pilgrim to tomb of Yethro

25 Sinai: Israeli Tank

26 Egyptian army

27 Egyptian helicopter

28 Guards at Suez

29 Suez

30 Sharm El Sheick

31 Beit Shearim, 2nd cent: Ampitheater

32 Stone Arch

33 Catacombs

34 Stone door

35 Staircase

36 Necropolis

ISRAEL 1970: CARTRIDGE # 2

1 Beth Shearim: Sarcophagus Lion

2 Chisel design

3 Meggidoh: General View -2000 BCE; Deb dcf Sisera; Josiah defeat; Val Armageddon, Rev 16:16 = Megidoh?

4 Model

5 Solomon's Stables

6 Altar, Canaanite

7 Steps

8 Water Tunnel

9 Caperneaum: General View of Syn

10 Stone and Ark

11 Carved Symbols

12 Fig Tree

13 Grapes

14 Olive Press

15 Cesarea: Harbor view

16 Aqueduct

17 ~~xxxix~~ port view

18 ancient way, road

19 ancient wall

20 ampitheater

21 approach to Altar

22 approach & statues

23 Statues

24 Roman Temple

25 Byzantine Temple

26 Crusader Church

27 Ashkelon: Hotel

28 View of Ruins

29 Granite Pillars

30 Corinthian Design

31 Roman Goddess

32 Ashkelon: Goddess of Victory

HA'ARETZ MUSEUM: TEL AVIV

33 Roman glass vessel

34 13th century Mosque vessel Rothschild collection

35 Jewish, 4th century

36 blank space

ISRAEL 1970: CARTRIDGE # 3.

1 Massada: slopes
2 eastern section
3 D ad S a
4 Store Houses
5 Northern Palace
6 Pillars, Northern Palace
7 Swimming Pool
8 Bath House
9 Columbarium- columba: dove in L :: dovecote-recesses
10 Synagogue
11 Byzantine Church
12 Hurl Stones
13 Jerusalem: general view
14 old city view
15 old city view
16 Sanhedrin
17 Merchant
18 Tomb: Absolom
19 Tomb: Zecharaiah
20 Tomb: Kings
21 Western Wall
22 Wall: Bob
23 Chagall Wall, Kenesset
24 Eban
25 Ben Gurion
26 Golda Meir
27 Golda Meir
28 Damascus Gate
29 Old City Restaurant
30 Israel Museum: Morrocco, Chanukoh Lamp
31 Spice Box, Germany
32 Museum: Torah Crown, Italy
33 Museum: Hebrew MSS, Italy
34 Megilloh, Germany
35 Kesuvoh, Iran
36 Bridal Costume, Morrocco

ISRAEL 1970 -- CARTRIDGE # 4

Museum: Bridal Costume, Yemen
Leggings, Yemen
Forehead ornament
headgear, Yemen
ear rings, Morrocco

Jerusalem: JFK
JFK
War Memorial 1967
Shrine of Book
Lower Hall
Habb. Comm.
Land Lease, Bar Kochba
Woolen Spread
Isa Scroll
Yad Vashem
Entrance
Eternal Light

Haddasah Hospital: Reuben
each window c. 11' high 8' wide Simon
R: 1st h.; sharyth. power Levi
washable of water!
Dan Nass.; Ps.; Rent. Judah
Zebullun
Issachar
Dan
Gad
Asher
Naphtali
Joseph
Benjamin

Jericho: Caliph Hisham's Palace (7th CE), columns
sculpture, railing

Hisham's Palace: sculpture in stone
Mosque
Bathhouse
Mosaic in Bathhouse
blank space

ISRAEL 1970 -- CARTRIDGE # 5

EILATH

1 Colored Sand formations

2 Mountain R$_a$nge

3 Camels

4 Pipelines through Negev

5 Solomon's Mines

6 Solomon's Pillars

7 Underwater coral & fish

8 "

9 "

10 "

11 "

12 "

13 blank space

14 Lindsay at H.T., 1969; taken by David Funt

15 "

16 "

1$ "

1) a) Kyoto

1) YUZEN DYEWORK
2) KIYOMIZU Pottery
3) NISHIJIN WEAVERS
4) Obarama girls - fuel sellers
5) Maiko girls, } apprentice to
6) Maiko girls, } Geisha girls
7) " "
8) Miyako dance } Spring dance IV/1 - V/15
9) " " }
10) Kamogawa " Cherry Bl IV/15 - V/20
11) Kimono
12) "
13) "
14) "
15) "
16) "
17) "
18) "
19) "
20) "

x 1 = Raiden Temple, Kyoto Pond
2 = Mt Fuji
3 = Cherry Blos - Kyoto
4 = women
5 = Imp. Palace - Tokyo
x 6 = Buddha Kamakura - 1253
7 = Toshogu Sh - Nikko, 17th cent
8 = Kinkakuji Temple - Kyoto
9 = Sarusawa Pond in Nara
10 = Kintai Bridge
11 = Himeji Castle
12 = 1
13 = 2
14 = 3
15 = 4
16 = # 5
17 = # 6
18 = # 7
19 = # 8
20 = # 9
21 = # 10

22 - Kimono
23 - Kimono
24 - Kimono
25 - Kimono
26 - Kimono
27 - Raisen-in Temple, Kyoto - brief garden 1509
28 - Rock Garden - unusual, no tree or green in it
29 - Villa conv. to Bly Temple
30 - Golden Bar - Kinkaku-ji Temple Garden
31 - Saiho-ji Temple Garden - 12 diff kinds of moss

32 }
33 }
34 } Kimono
35 }
36 }

(1)

(1) View of H
(2) Iolani Palace
(3) " Throne Room
(4) King Kamehameha
(5) Kawaiahao Church
(16) Fern Grotto
(7) Wailua R.
(8) Waimea Canyon
(9) Kalalau Valley
(10) Menehune Fishpond
(11) Red Ginger
(12) Bird Paradise
(13) Golden Shower
(14) Torch Ginger
(15) Cattleya

Sanju Sangendo Temple - Kyoto
(16) Main Hall
(17) Front Garden
(18) 1001 Images
(19) "
(20) Principal Image
(21) Fu-Jin
(22) Rai-Jin
(23) Karura-Wo
(24) Basso-Jennin
(25) Nisha-Kongo

(26) Tosho-gu Shrine - Nikko
(26) Niwo-Mon Gate
(22) Niwo-Dera (The)
(28) Washuboshin
(29) Yomei-mon Gate
(30) Close-up " Gate
(31) Karo - revolving lantern
(32) Kara-mon Gate
(33) inner shrine
(34) 5 story Pagoda
(35) Koka-mon of Rai-yu-in.
(36) Garden of Katsura Imp. Villa

(1) Nikko
(1) Bridge
(2) Kroha Slope
(3) 3 Monkeys
(11) Kami Kura + Yomei-mon
(5) Sleeping Cat
(6) Daiyu-in
(7) Chuzenji Lake
(18) Kegon Waterfall
(9) Mt. Nantai
(10) Warrior Procession

Gardens
11 - 3 diff levels
12 - warrior - rocks Nijo Castle
13 - Oiha - Imp. K

(11) Thailand
(11) Wat Aroon
(12) Golden B.
(13) Royal Barge
(14) House
(15) Dancer
(16) Dancer
(16) Rice +
(18) Floating Market
(19) "
(20) "
(21) "

(22) Natl Parque - K.L
(23) R R Station Ruby
(24) 275 Steps
(25) Agriculture

Mahabalipuram + Kanchipuram
(26) Old light house - M
(27) Shore Pagoda - M
(28) Raha - 5 houses
(29) " " Close up
(30) Bull in rear
(31) Bas relief
(32) " "
(33) Temple Cart

(A)

CARTRIDGE # 1 A.

KYOTO

1 Garden at Temple & Pond

2 Mt. Fuji

3 cherry blossoms, K.

4 Imperial Palace, Tokyo

5 women - class vs Kimonowomen

6 Kamakura; blt in 1253

7 Toshogu Shrine, Nikko; 17th cent

8 Kinkakuji Temple, K.

9 Sarasawa Pond, Nara

10 Kintai Bridge

11 Himeji Castle

12 Yuzen Dyeworks

13 Kiyomizo Pottery

14 Nishijin Weavers

15 Ohgarama girls, fuel sellers - vs Kimonoclass

16 Maiko girls, apprentice to

17 " " Geisha girls

18 " "

19 Miyako dance; Spring dance

20 " " April - May

21 Kamogawa " ; Cherry Blossoms

22 Kimono

23 "

24 "

25 "

26 "

27 Daisen - in Temple; K. built garden in 1509

28 Rock Garden; unusual bec. no green or water in it

29 Villa converted to Bh. Temple

30 Kinkaku-ji Temple Garden; K., Golden Pavillion

31 Saiho-ji Temple Garden; 12 kinds of moss.

32 Kimono

33 "

34 "

35 "

36 "

CARTRIDGE # 2

NIKKO

1 Bridge

2 Irota Shrine — Kegon Falls

3 Three Monkeys

4 Kamikura & Yomei - mon

5 Sleeping Cat

6 Daiyu- in

7 Chuzensi Lake

8 Kegon Waterfall

9 Mt. Nantai

10 Warrior Procession

11 Garden; 3 diff. levels

12 warrior garden; all rocks; Nijo Castle

13 Oika Garden; Imperial Castle, Kyoto

THAILAND

14 Wat Aroon

15 Golden Bhudda

16 Royal Barge

17 House

18 Dancer

19 Dancer

20 Priest

21 Floating Market

22 Floating Market

23 Floating Market

24 F loating Market

KUALA LUMPUR: MALAYSIA

25 National Mosque

26 Railroad Station

27 Batu Caves; 275 Steps

28 Agrigulture

INDIA.

(MAHABALIPURAM: seaport; KANCHIPURAM: old captl)

29 Old Light Houses, Mahabalipuram

30 Shore Pagoda, Mahabali

31 Five Houses, Kanchipuram (cap of Madras State)

32 Five Houses, close up

33 Bull figure in rear of house

34 Bas relief; cave carvings from top to bottom; not

35 Bas relief; done as usual: from bottom to top

36 Temple cart, south India custom

CARTRIDGE # 3.

BOMBAY

1 Gateway K. Dorg. 9 Nov 1911; blt 1914-1924

2 Museum

3 Hanging Gardens

4 Dhobi Ghat

5 Dhobi Ghat

6 Kanheiſr Caves

7 Elephanta Caves

8 Ajanta Caves

JAIPUR camels, peacocks

9 City Gate

10 Wind Facade

11 Ruins, Old Amber 11-18 cent; lake no H2O

12 Amber Village

13 Elephant to Amber

14 Entrance, Amber Palace 16-17 cent; 60 yrs to blt.

15 Palace Door Mogul influence

16 Palace Wall

17 Palace Window

18 Palace Ceiling

19 Palace Ceiling

FATEPHUR SIKRI

20 General View 1569-1585 was capital

21 Panchi Mahal

22 Tomb

23 Buland Gate 1601- highest in India

AGRA

24 Little Taj 1622-28- real name Tomb of Itmad-UD-DAULA- man of reliance: minister

25 Taj by Day 1631-1648 built 20,000 people
sld 1630

26 Taj, rear view JAMUNAR.

27 Taj, sun-set

28 Inlay poses 2x; set in crypt
double dome, echo 15 seconds

29 Inlay

30 Taj, Moonlight 243'6" high

31 Inlay

AGRA FORT

32 General View 1565-1573

33 Judgement Court

34 King's Palace
built by same men as F.S.
is 1½ miles in circumf.

CARTRIDGE # 4

BENARES

1 River Scene

2 River Scene

3 River Scene

DELHI

4 Iron Pillar, Victory Tower - Ashoka Pillar of Iron from 3rd cent. 1990 yrs from (N.D. built 1930 by British; then Calc. Cap.; O.N.D here 3 million pop)

5 Runjis

6 Ruins

7 Humayins Tomb & Gate 1565 - served as model for T.M.

8 H,,mayuns Tomb

9 Jama Massid Mosque largest in India built 1656

10 Jama Massid Mosque

11 Observatory

12 Delhi Fort built 1648; JAMNA R. in back +3 walls

13 Fort & Mosque

14 Peacock Throne and Fort

15 Raj Ghat Ghandi

KASHMIR

16 Dal Lake, Srinegar

17 House Boat

18 Loni, boat

19 Mt. Scene, Kashmir

20 Mt. Scene, K.

21 Horseback Gulmarg 9000 ft

22 Horseback

23 Loni, stream Pahalgam

24 Loni, stream 7000 ft.

25 Pastoral Scenes, K Pahalgam

26 Pastoral Scenes, K

27 Pastoral Scenes, K

28 Pastoral Scenes, K

29 Pastoral Scenes, K

30 Pastoral Scenes, K

3k Pastoral Scenes, K

32 Country Scenes, K.

33 Country Scenes, K.

34 City Market, India

35 City Market, India

36 City Washing, India

~~35~~

CARTRIDGE # 5.

INDIA

1 Bamboo Construction

2 Snake Charmer

3 Syreet Haircut

4 Pottery Maker

5 Group Picture

6 Woman, Cow Dung

7 Woman

8 Woman

9 Woman, Kashmir

10 Woman, Native Costume

ISFAHAN

11 Mosques

12 Mosques

13 Mosques

14 Mosques

15 Mosques

16 Mosques

17 Isfahan Bazaar

18 Isfahan Window

REY

19 Carpet W_a shing

20 Carpet W shing

21 Carpet Drying

22 Carpet Drying

23 Carpet Drying

PERSIPOLIS

24 Teheran: Senate Building

25 P. General View

26 P. General View

27 Cuneiform Tablets

28 100 Columns, General View

29 100 Columns, General View

30 1 Column, Close up

31 Column & Porch of Xerxes

32 Porch of Xerxes

33 Central Edifice, Darius

34 Palace of Darius

35 Entrance to Palace

36 Portion of Staircase

CARTRIDGE # 6

PERSIPOLIS

1 Medes & Persians

2 Bull's Head

3 King & Beast

4 King & Umbrella Bearer

5 King & Umbrella Bearer

SHIRAZ

6 Flower Circle

7 Clock Flower

8 Bank Mill

9 Tomb Hefiz

10 Tomb Sadi

11 Shah Cheragh Dome

12 Juma Mosque

REIMS

13 Nef (Nave) de transept

14 Nef de bas-cotes

15 La Nef

16 Antel du Rosaire

17 Rosace de la facade

18 Rosace de la facade

19 Unicorn

20 Tree of Jesse

21 Birth of Virgin

22 Annunciation

23 Nativity

24 Death of Virgin

CHARTRES

25 three stained glass windows, West

26 Rose of the West

27 Rose of the South

28 Rose of the North

29 Rose of the North, Solomon detail

30 Lady of the Windows

SPAIN

31 Majorca, General View

32 Windmill

33 Beach

3) Bombay

1) Gateway
2) Museum
3) Hanging Gardens
4) Dhobi Ghat 5- D.G. Agra 2
Kanheri Caves
6) Elephanta "
7) Ajanta "

JAIPUR
9) City Gate
10) Wind Facade
11) Ruins. Old Amber
12) Amber Village
13) Elephant to A.
14) Entrance - A. Palace
15) Palace Door
16) " Wall
17) " Window
18) " Ceiling
19) " Ceiling

Fatehpur Sikri
20) General View
21) Panchi Mahal
22) Tomb
23) Buland Darwaza

Agra Fort
24) Gen. View
25) Judgement Ct
26) King Palace

Agra
27) Little Taj
28) Taj - dark ~~rear-view~~
29) " ~~sun-set~~
30) Taj - sun-set
31) Tomb - Gulley
32) Gulley
33) Gulley
34) Taj - moonlight

Benares
1) Riksha scene
2) " "
3) " "

Delhi
1) Iron Pillar - Victory Tower
5) "
6) "
7) Humayuns Tomb & Lake
8) Humayuns Tomb
9) Jama Masjid Mosq
10) " " "
11) Observatory
12) Delhi Fort
13) Fort - Mosque
14) Mosque Throne - Fort
15) Raj Ghat Ghandi

Kashmir
16) Dal Lake - Srin
17) House Boat - Srin
18) Gulmarg
19) "
20) "
21) Pastoral Scene - Kash
22) Country scenes
23) country scene
24) City Market
25) City Market
26) City ~~Market~~ Washing
27) Bamboo Construction
28) Snake charmer
29) Haircut
30) Pottery maker
31) Group picture
32) Woman - cowdung
33) " carrying
34) " "
35) " Kashmir

18 Lori - boat
19 Pastscene K
20 Past scene K
21 Horse back
22 "
23) Lori Stream
24) " "
25) Pastoral Scenes
26) K
27)
36) Woman - Native Costume
28)
29) Past Scenes
30) Gulmarg K.
31)
32
33
34
35
36

5 India

1 Bombay
2 Snake
3 Haircut
4 Pottery
5 Group
6 Woman-cow
7 "
8 "
9 " - K
10 Native costume

Isfahan

11 Mosques
12 "
13 "
14 "
15 "
16 "
17 Of Bazaar
18 " window

Iraq

19 Carpet weaver
20 " "
21 carpet dying
22 " "

Persepolis

23 - Tehran - Snake Bldg
24 P - general view
25 P - " "
26 Cuneiform Tablets
27 100 Columns, fair view
28 2 Columns Close-up " "
29 1 Column - close-up
30 Column + Porch of Xerxes
31 Porch of Xerxes Edifice D.
32 Central Palace D
33 ~~Entrance to~~ Palace D
34 entrance to Palace
35
36 Port of Staircase

6

1 Reades + P
2 Bull Head
3 King + Beast
4 King + Umbrella
5 " " "

Shiraz

6 Flower circle
7 Cloth flowers
8 Dark Rilli
9 Tomb Hafiz
10 " Sadi
11 Shah Cheragh Dome
12 Dome Mosque

Reims Nave

13 Nef de transept
14 " " des-Cotes
15 La Nef
16 Autel du Rosaire
17 Rosace de la facade
18 Rosace de la facade
19 Unicorn
20 Tree of Jesse
21 Birth of Virgin
22 Annunciation
23 Nativity — 24 Death of V
Chartres
24 3 stem of-West
25 Rose of West
26 " " South
27 " " North
28 " " Solomon
29 Lady of Windows
30

Spain

31 Rojnca - gen view
32 Windmill
33 Beach

CARTRIDGE # 1.

HAWAII:

L View of Honolulu

2 Iolani Palace

3 Iolani throne room

4 King Kamehameha

5 Kawaiahao Church

6 Kuaui: Fern Grotto

7 # Wailua River

8 " Waimea Canyon

9 " Kalalau Valley

10 " Menehune Fish Pond

11 Red Ginger

12 Bird of Paradise

13 Golden Shower

14 Torch Ginger

15 Cattleya

JAPAN:

16 Sanju Sanjendo Temple, KYOTO: Main Hall

17 Front Gardens

18 1001 images } not perfection

19 1001 images }

20 Principle Image

21 Hu - Jin

22 Rei-Jin

23 Karura - Wo

24 Basso - Sennin

25 Misha - Konjo

26 NIKKO: Tosho-Gu Shrine

27 Niwo - Mon Gate

28 the Niwo - Dava

29 Washbasin - wrinth + hands

29 Yomei - mon Gate

30 Close up of Yomei - mon Gate

31 Koro & revolving lanterns - drawings

32 Kara-mon Gate

33 inner shrine

34 5 storied Pagoda - 5 elements of earth

35 Koka-mon of Dai - yu- in

36 Garden of Katsura Imperial Villa; Kyoto

3 elements: rock - solid Pts
water - sea
green - vegetation, growth.

AR 25598 8/3 POVERTY 1965 ARCHIVES

THE HERBERT R. ABELES MEMORIAL ADDRESS



poverty in affluence

BY MICHAEL HARRINGTON

Delivered at the 33rd General Assembly ■ Council of Jewish Federations and Welfare Funds
November 14, 1964 ■ St. Louis, Missouri



Michael Harrington

Michael Harrington is the author of "The Other America," a book which helped alert the nation to the problem of the invisible millions whose income is below the poverty level. He has been serving as a consultant to Sargent Shriver in the Government's War Against Poverty. He is a consultant to the Fund for the Republic and the Center for the Study of Democratic Institutions, and is chairman of the board of the League for Industrial Democracy.

THERE ARE a number of reasons why I think it particularly appropriate for me to speak to you this evening. One of them is to see so many of my own personal friends in the audience. Another is that this is the city where I was born. A third is that I left this city and became a New Yorker and a participant in the labor, socialist and reform movements and those experiences are almost the equivalent to a Bar Mitzvah. And the final reason, and the really profound reason, is that it is of course the distinctive contribution of American Jewry to have given this nation a sense and passion for social justice.

That contribution is going on to this day. It is perhaps tragically but magnificently symbolized by the fact that in Mississippi this summer Andrew Goodman and Michael Schwerner died with James Chaney. In terms of that tradition, and that contribution, I think it is profoundly fitting to speak to this audience tonight on the subject of poverty in the United States—to speak about this new cause, this new challenge to our passion for social justice.

The Poverty Program—a First Major Step

Let me at the very outset say that I believe we have made a tremendous step forward in this country. And if I think it is necessary to speak about the poverty program that we now have as only the beginning of a beginning, let me make it clear at the outset that I am enthusiastic about that beginning. We have done the first and most important thing in beginning to get at the problem of poverty. We have recognized it.

In that sense John F. Kennedy, Lyndon B. Johnson and the American political leadership, which brought us to this new consciousness, have done something extraordinarily important for this country. In terms of that enthusiasm, however,

I think we have to face up to how profound and extraordinary the problem is, and we cannot satisfy ourselves simply with having made a recognition and a start. We have to talk frankly and honestly about what comes next. That is what I want to do this evening.

Let me try to do this in three different ways. First of all, I should like to state the dimensions of some of these problems in terms of the law that we have just passed, the Economic Opportunity Act of 1964. Secondly, I want to go beyond that law specifically, to suggest some other immediate and not so immediate things which we must do if we are serious about our new national commitment to abolish poverty. And finally, I shall attempt to look far beyond the present problem of poverty by suggesting that in dealing with the poor here and now, we are not simply engaged in noblesse oblige and in charity towards poor people. Rather, we are embarked upon a project which will affect our entire society and perhaps create in this country truly a great society.

Action on Many Fronts

At the outset it should be understood that the War Against Poverty is not simply the Economic Opportunity Act of 1964 and Sargent Shriver's Office of Economic Opportunity. Part of the War on Poverty is the Manpower Development and Training Act. Part of the War on Poverty is Medicare. Part of the War on Poverty is the Appalachian Program which still has to be passed. But I think it is around this Act which we have just made into law that we can begin to understand some of the real and tremendous problems that we face.

So first of all take the Act and Title I of the Act, which propose that the United States Government go out and train young people—train them in literacy, train them in skills—and try to bring a significant number of them back into our economy.

Now let me tell you how profound this particular problem is. Last year the Department of Labor released the results of a study of the rejectees from Selective Service. One out of every two young Americans who goes before the Draft Board fails

his examination. Of those who fail, one out of two—that is one out of every four Americans who goes before the Draft Board—fails to pass the Selective Service examination because he is not educated enough to be a private in the Army of the United States. When we have a situation where a quarter of the young men who go before that Draft Board are not educated enough to be privates in the Army, we know they have no economic future in this sophisticated economy of ours. We know this because our economy is more sophisticated than the Army.

10 Million Uneducated Youth

Or take another figure. In this decade of the 1960's there will be twenty-six million new young workers in the United States of America. Of these almost one-third, 7.6 million, will not have a high school education; 10 per cent will not have a grade school education. And we know that this is happening at a time when, as the Senate Sub-Committee on Manpower and Employment told us, a young man requires 14 years of education to really have a hope of a decent economic future.

Therefore, I am suggesting to you in terms of Title I, and the proposition that we train these young people, that poverty in the United States today has a glowing, tremendous future. It promises to grow unless we act decisively. It will grow primarily at the expense of young people, and it is conceivable, unless we do much more than we are doing, that poverty in the United States could increase from one-fifth of the population to nearly one-third of the population; and that the increase would be accounted for by these young people.

Government to Educate 40,000

So we have this program, and as a start we're going to train, in the camps themselves, only about 40,000 of these young people. That's not many. There are millions who need help. We're going to take these 40,000 young people and we're going to raise them all the way up to an eighth grade level of education. That means, of course, much more than teaching them how to read and write and count. We are going to do that.

But we've also discovered that we have to teach some of these young, native born Americans how to speak English.

Under the operation of the Manpower Development and Training Act, for example, we discovered one of the main reasons that young people could not take advantage of federal programs was that they literally could not speak their native tongue well enough to be understood by a personnel man. Or they could not fill out a personnel form because they didn't know how to read and write. In some cases, they couldn't even follow directions to find a place of employment because they didn't know numbers. Yes, we're going to raise these young people all the way up to an eighth grade education. We'll teach them to speak English.

Economy Rejects Untrained Youth

But what then? Where in this economy is there a job for these young people? If we let things go as they are now in the labor market, don't we face the danger that we may take young people out of the slums, motivate them, get them enthusiastic, work with them, train them and then put them right back into the slums with no more hope than when they started. In a sense, wouldn't it be better to leave them there in the first place, rather than cruelly to raise up their hopes and then disappoint them?

Let me give you an idea of how profound the problem of finding employment for these young people is going to be. On October 15th of this year, the *Wall Street Journal* had as its lead article a description of the way jobs grew in the economy last year. What I am about to describe to you is the description of a literal revolution in the way this country lives.

More Jobs for Teachers than Factory Hands

Last year, the *Wall Street Journal* reported, the largest increase in jobs in the United States of America took place in public payroll employment. Not in the federal government as some people seemed to think in the recent campaign, but in state, county and municipal employment. To put the radical

character of the employment problem to you most simply: last year there were more new jobs for school teachers than for factory hands.

This means that many of the traditional assumptions of American economic thought no longer apply. We once thought that the way people would be taken up in the society, the way people would fight their way up out of poverty, was to go into the unskilled and semi-skilled factory jobs and learn in the process and rise with the process. But we now have an economy which, through automation and cybernation, is destroying precisely those jobs.

We have, if you will, a new poor. The old poor—the old immigrant waves—the Jews, the Irish, the Italians, the Poles, and many other national groupings came to an expanding economy which needed muscle power jobs. The new poor—the people pushed off the land, the exiles from Appalachia, the Negroes, the rejects of the 1930's—face an economy in which the traditional jobs which were the way out of poverty are no longer there. So, unless we go beyond where we have begun, unless we understand that we must consciously create jobs, we're never really going to get to the underlying problem.

A Basic Economic Approach

Therefore I would suggest to you that a Bill that has been introduced in the Senate by Senator Joseph S. Clark is extremely important in carrying the War Against Poverty a step beyond this point. What Senator Clark has done is this: he has gone back to 1945 and, in essence, taken the Full Employment Bill of 1945 and reintroduced it 19 years later in the Congress of the United States. As you may or may not remember, the Full Employment Bill was cut to bits by a conservative wave in 1946 and was reduced to the pious statement of intent which is the Employment Act of 1946.

Under the Clark proposal, this country would commit itself to the proposition that it will politically and willfully create a gross national product which will keep unemployment below three per cent. Each year, Senator Clark suggests, the

President of the United States will send to Congress a national budget. He will estimate for the coming year the total national production from all sectors, public and private. He will then estimate, on the basis of the production he sees in the year ahead, the level of unemployment that will pertain. If the level of unemployment is over three per cent, the President will be legally required to send to the Congress, along with his report, programs designed to stimulate the gross national product so that it can reach a level where unemployment will drop below three per cent.

I believe that this kind of an approach is basic in the War Against Poverty because we must recognize that we are going to have to create jobs for these young people. I think another thing has to be understood: the new training camps that we've got are going to be much more difficult to run than the old CCC camps. When you had the CCC Camps, you also had a depression which affected everyone. At that time, you were taking people from almost every stratum of the society and putting them in a camp which was, so to speak, socially integrated by the very nature of the problem. Now we are developing camps which will be composed only of poor people, of people from the bottom of society. This means that we now have a tremendous job first in training these young people, and once we have trained them, in finding work for them to do.

Community Action and Politics

The second major aspect of the Economic Opportunity Act that I want to talk about is Title II. And here I think there is a relevance for people in this audience. Under Title II the Federal Government is going to finance Community Action programs against poverty in the cities and rural areas across this nation. There is not very much money to do the job, and there is an additional important area of concern in which I think you can—or should be—directly involved. Let's face it. The grass roots in America are pretty bad. The problem is that we have had so much experience with federal programs which are excellent in intent, but which, once they get machined at the local level by the powers that be, have little to do with that original intent.

Let me cite two examples for you. One is the Area Redevelopment Act which was an excellent Act in concept and in many of its effects. But under it, in some Southern areas, you would have a county which would qualify for federal money by virtue of the large number of poor Negroes in the county. You would then have a committee established to get the federal money and to spend federal money. And, lo and behold, there would not be a single Negro on that committee.

One of the tremendous problems in the Community Action program is to get the community actually involved in it. Above all, the most difficult problem is to get the poor involved in it so that the War Against Poverty is not a war on the poor. So that we do not social-engineer the poor to death. So we do not move them around a checker board as if they were pieces of wood. This is going to take something more than politics as usual.

Housing—15 Years Behind Goal

Let me give you a second example of how the grass roots political structure can corrupt the federal intent. In 1949, the Congress passed a housing intent law. It was sponsored by the most famous and respected conservative of his generation, Senator Robert Taft. In 1949 Robert Taft said that we in this country—in the next four years—must build 810,000 new units of low cost housing. If all goes well, we will just about reach Senator Taft's 1953 target in 1968. That is to say, we are on the road to being 15 years behind the target set by a conservative Republican leader.

We know what happened to at least some of the funds that got involved in housing programs. We know that in the period since 1949 we have probably done more in this country to subsidize the housing for the middle class and the rich than we have done for the poor. This is an example of what Charles Abrams has brilliantly called socialism for the rich and free enterprise for the poor.

There is a danger that this can happen to the War Against Poverty if there is not real participation of voluntary groups at a local level, of citizens' groups, of people who understand

that politics as usual are not enough. The Community Action program can simply become another source of funds to be spent in the usual way, another source of patronage, another source of jobs. But not really much for the poor.

There is another reason why voluntary organizations are so important. We've been having some difficulties in New York for example, with the program called Mobilization for Youth. I don't want to go into the whole situation because it is a complicated business. But I want to raise one question which the Mobilization for Youth situation sets up. Is it possible for governments to finance the self organization of the poor? Isn't it true that when you have a governmental program to organize the poor on their own behalf that, if it is successful, the first thing those people are going to do is hold a rent strike? The second thing they're going to do is send a committee to their local Congressman, and the third thing they're going to do is to picket the Mayor. Can you expect, given the political structure of this country, governmental funds being used to overthrow governments? Is the government going to finance a revolution or even a reform? Particularly when that reform might be directed against the local government. I think the answer is no, in general. And therefore I think that in the Anti-Poverty War, and particularly in the Community Action part of it, there is a crying need for non-governmental agencies and individuals to involve themselves—because they need not have these restrictions.

A Moral Responsibility

I think it's also important not simply to think of the War Against Poverty in terms of something being done by executive fiat in Washington, but to think of it in terms of individual, moral responsibility. Let me give you a case in point.

In Los Angeles there is a Protestant denomination, and I've forgotten the name of the denomination, which conducted a simple experiment. They went out among suburban and wealthy members of that denomination and asked for volunteers. They then screened the volunteers and after they were screened, the volunteers all agreed to join a slum church of

their own denomination for one year. They agreed that at least once a week they would go to that church and they also agreed that they would try to participate in the life of that church. Now that's the kind of thing that does not require a nickel of federal money. There are also other programs, imaginative programs, which young students have started—where college students have gone into slums to help tutor young people who might become drop-outs.

Broad Role Seen for Volunteers

What I'm saying to a group of people from voluntary agencies is that your role is extremely important: 1) in making the Community Action program of the government not politics as usual, but something imaginative, 2) in breaking down the walls of segregation which we have built around, not simply Negroes, but poor people in general, and 3) in taking the War Against Poverty, not simply as a political proposition which it most certainly is, but as an individual moral responsibility.

As a first point then, I suggest to you that the job training aspect of the War Against Poverty reveals to us that we are in danger of increasing the number of poor among the youth, that it is not enough simply to bring them up to an eighth grade level of education. We have to commit ourselves now, if we are serious about these young people; we have to commit ourselves to creating jobs for them—consciously, politically—as Senator Clark has suggested. Secondly, there is a tremendous need for people of good will and voluntary organizations to participate in this effort, to turn it into a real Community Action program, both on the governmental and non-governmental levels.

Beyond the 1964 Act

Let us now turn to some of the steps that go beyond the Economic Opportunity Act of 1964, steps which I think are required in this War Against Poverty.

First there are a series of absolutely unimaginative steps

that can be taken. They require very little social imagination. All they require is money.

An Investment in Human Beings

Let me say in introducing this point that it's important to understand that the War Against Poverty is not a hand-out. It's not charity. In dollar and cents terms, it's an investment in this country, an investment in human beings. Let me therefore put aside all of the ethical, religious and brotherhood considerations for warring on poverty and give you the cash-and-carry arguments.

Viewed in these terms, we can say: Poor people cost the society money. According to Milton Friedman, Barry Goldwater's economic advisor—and therefore not suspect of radical thought in the least—we now spend 33 billion tax dollars a year for the custodial care of the poor.

According to Robert Wagner, the City of New York now spends about one-third of its budget on the special problems of the poor because poor people get sick more often than anyone else, they have more fires than anyone else, they have more crime problems, more juvenile delinquency than anybody else—and these things cost us money.

Poverty Costs Nation $50 Billion a Year

I would guess that nationally, if you took all the money we spend maintaining poverty on federal, state and local levels, it might turn out that poverty is almost as expensive to this society as the Department of Defense. That is to say, poverty now costs us perhaps $50 billion a year, or more. Therefore one way of thinking about the War Against Poverty is as an investment which, so to speak, will pay off not only in human happiness but in the productivity and economic health of the society as a whole.

This means, in my opinion, that we are going to have to spend billions of dollars to abolish poverty. I say this because you cannot send out $800,000,000 to do a job of abolishing $50 billion a year of misery.

With that preface, let me specify some things where no social imagination but simply money can make a tremendous contribution to the War Against Poverty.

We have now said that in the United States of America a family income of less than $3,000 a year equals poverty. But the Federal Minimum Wage in this society permits a worker who is covered by Minimum Wage to earn $2,500 a year. We have a federal definition of poverty as $3,000 and federal permission in covered employment to hire a worker for $2,500 a year. If we raise the Minimum Wage so that it at least puts a man one dollar above the poverty line, we would have done something very important.

Expand Minimum Wage Law Coverage

Secondly, if we extend Minimum Wage to the poorest workers, we would do something tremendously important. Today we have covered under Minimum Wage in the United States every worker who makes $30 a day. But we have forgotten to cover a lot of workers who make $30 a week. I'm talking about laundry workers, hospital workers, migrant farm workers, and the like.

Perhaps it's speaking out of turn since I know that many of you are involved in hospitals, but it seems to me that one of the problems in the War Against Poverty is quite often charitable institutions. We have many charitable institutions in the United States which, while helping the poor, impoverish some of the people they employ. I believe that one of the things that we can do to create decent job conditions in the United States is to raise the status of hospital workers both in terms of income and allow them the privilege of being covered by collective bargaining if they want to be. This is not an unimportant step. It is a step that might even be taken by a voluntary agency on its own without any pushing from the government.

Thirdly, it seems to me that another unimaginative, money-based solution to some of the problems of poverty can be assured if we improve the American Social Security System so that it will provide a decent income for older people. One-

quarter of the poor people in the United States are over 65 years of age. One out of every two persons over 65 years of age in the United States is poor. Why don't we take our social insurance principles seriously? Why don't we double social security benefits? We could double the benefits in part by doubling the tax basis upon which they are computed. We could do this easily because the social security tax tends to be a very regressive tax.

More than that, in social security, the law says a man becomes old at 65. But the economy often says a man becomes old and obsolete at 55 or even 50 or 45. Why don't we build into social security, escalators both in terms of the benefits paid and in terms of the age at which it operates? Why don't we say social security starts, not when the law says a man is aged but when the economy does.

Raise Real Income

In saying all of this, I should remind you that I am proposing nothing more radical than to raise social security benefits and coverage in the United States all the way up to their relative value in the economy in the 1930's when the Bill was passed. In terms of the relative position of the social security benefits, we have been going backwards instead of forwards. And we're obviously not going to abolish poverty under those circumstances.

So here then are a few unimaginative ideas for the abolition of poverty that require nothing more profound than the expenditure of some billions of dollars. An expenditure, however, which I hasten to point out again is not a hand-out but an investment in people that can pay off in the long run.

Let me move now to a few more imaginative ideas in the War Against Poverty. We know and understand a great deal now about high school drop-outs. We know that the high school drop-out starts to be a drop-out at the age of three or four. We know that slum children quite often come to their school two years educationally retarded on their first day in school. They go into an inadequate classroom where there are too many

students and often a substitute teacher. Middle class youngsters in public schools obviously have better teachers than the poor children in public school. It should be the other way around to compensate. In any event, we know that poor kids go to school two years retarded the day they start—and they obviously don't get the personal care they need. As a result, at the end of the first three grades of school, many of these children have not learned how to read, write and count, and therefore at the age of nine (at the end of third grade) they start faking it and waiting for the blessed day in which the law will allow them to leave the school.

Broaden Commitment to Education

Now, it seems to me, to overcome this cycle we require a vast investment in education, and most specifically, in preschool education of the type that is now being pioneered in New York and Chicago and a few other cities. I think this kind of approach of going in and finding the slum child at three and four and beginning the educational process there is extremely important.

Here's another somewhat more imaginative idea. We are about, I hope, to pass the Medicare Bill. But we should not congratulate ourselves and think that we have solved the medical problem of the aging by Medicare. We've got to remember what that Bill is. That Bill is not money for doctors or drugs. That Bill is a limited amount of money for some hospital care and that's all. We have not yet proposed to cover the aging in the United States with real medical care.

Medicare—Less than 1949 Proposals

It seems clear to me, since one of the most disastrous results of poverty is in the sphere of health, that we're going to have to go beyond Medicare. May I remind you that Medicare itself is a retreat from Harry Truman's 1949 proposal of a regional health system in this country. As a start, in going beyond Medicare, we can go all the way back to a good idea we had in 1949 and threw away—the Truman health proposal.

Beyond this, and very basic to the problem of creating jobs for young people is recognition that the public sector of the economy is going to have to grow. I say this not out of ideological prejudice and dogmatism—although I have those reasons too—but rather because of the way the economy is developing now.

According to the Senate Sub-Committee on Employment and Manpower, between 1957 and 1963, as I told you before, the greatest growth in jobs was in state, county and municipal employment. The second greatest growth in jobs was in private personal services, such as hospitals, colleges, hostelries and the like. The increase in private manufacturing jobs was as near to zero or minus zero as you could get. We can no longer assume that the private manufacturing sector of our society is going to provide jobs for people.

Using Our Underused Human Resources

But, it seems to me, this may prove to be an advantage if we learn the wisdom that Gunnar Myrdal has offered us Americans. In a sense, our slums offer an enormous advantage to us, for they provide us with something marvelous to do while abolishing poverty. Can there be a serious War Against Poverty; can one remotely conceive the abolition of poverty as long as there are slums? The answer is, of course not! Therefore, would it not be possible to take these tremendous unused and underused human resources which are American poverty and apply them to fulfilling the tremendous unmet needs of the American society?

If we want a solution for Harlem might we not think of the concept; let us hire the people of Harlem to tear Harlem down. Or if we want a strategy in the War Against Poverty, might that strategy not be more generally: let us hire the poor to abolish poverty; let us hire them imaginatively.

Let me give you an example of what I mean. At a bus depot in Chicago, Traveler's Aid has hired some Appalachian women to work on the desk. These Appalachian women do not have degrees in social work, psychology, education or anything

else. Quite a few of them, I'm sure, have no more than three or four years of education. But they have a unique qualification for that desk in the bus depot. They are from Appalachia and they have a certain ability to communicate and establish a rapport with other Appalachians who are a great part of the problem in that bus depot. Traveler's Aid has therefore hired four women without education, but with a natural skill, if you will, to participate in helping the people who come in from Appalachia.

Creating New Sub-Professional Jobs

Let me give you another example of how that principle might work. We could have teachers' aides in our schools. We could hire women whose only qualification is a certain warmth and affection for children. Hire them to help the teacher by blowing the kids noses and taking them to the bathroom and putting snowsuits on and taking them off and doing whatever is necessary to liberate the teacher for teaching. We could certainly pay these women for a very real service. We have already hired auxiliary policewomen to stand outside of schools and help children across the street. Why can't we have auxiliary jobs, sub-professional jobs, on almost every level of the society? If we make a commitment for pre-school education, if we make a commitment for nurseries, if we make a real commitment for education, can we not hire poor people to participate in the War on Poverty and pay them for doing something that is valuable to the society?

So I would suggest to you that there are some unimaginative, simple, dollar-sign ways to abolish poverty. And some of these are to raise minimum wages above the poverty level and extend its coverage to every worker in the country. To grant to workers in charitable institutions a decent wage and a right to trade union organization and collective bargaining. To increase social security benefits and to establish escalators both in terms of the age when social security operates and the amount of the benefits themselves.

More imaginatively, I suggest that we need new concepts of education such as the pre-school education idea, and new

concepts of public health. I suggest we cannot be satisfied with Medicare, we must go far beyond it. Beyond that I think we have to realize that the very way the economy is developing means that jobs will be increasing in the public sector not out of ideology but out of the workings of our technology. We also have to realize that an old assumption doesn't work—that factories cannot handle the problems of unemployment and the underemployment.

I believe, therefore, that we're going to have to make a commitment to slum clearance, to building schools and hospitals, and by making that commitment, we can help many poor people become productive and paid workers in our society.

And finally, in terms of some ideas that go beyond the Economic Opportunity Act of 1964, I believe we have to think imaginatively about literally inventing new jobs.

As a third major point, let me try to take the issue of poverty and see it in the far distance, because it seems to me that we better understand something at the outset, that in dealing with poverty we are not simply being nice to poor people. We are not simply being ethical. Poor people are the first and most obvious victims of our technological ingenuity. They are the ones who are suffering from the closing down of opportunity due to automation. They are the ones who are suffering from the stagnation of entire regions as in Appalachia. They are the first victims of this technology—but they will not be the only ones.

Technology Must Be Controlled

I am suggesting that if, in terms of the problem of poverty, we democratically and imaginatively learn how to control technology with regard to these 35 million poor people today, tomorrow we may save the rest of our society from a great deal of misery. Technology is not going to stop at the boundaries of poverty. It shows every capacity to affect engineers, middle level executives and all kinds of people who are not now poor. And we'd better learn to control it here and now if we expect to control it in the future.

In terms of this problem, I think there is an enormous

paradox involved . . . the paradox that the fulfillment of man's ancient dream of abundance could produce a terrible situation. I cite two obvious contributing factors. As one consequence of enormous technological growth, our annual "productivity per man hour" is growing at almost four per cent each year. Less than five per cent of the people can feed the entire rest of the nation and leave some over to store up. The result? One consequence of this technology, and this productivity, and this abundance can be unemployment and poverty—and an increase in unemployment and poverty.

Emergence of a New Type of Poor

In his book, *1984,* George Orwell had a terrible description of the people whom he called the "Proles." If you remember, Orwell's *1984* was not like Huxley's *Brave New World.* In Huxley's *Brave New World* there was no poverty. (Which should show that the abolition of poverty is not in and of itself enough—that we want something more than that.) But Orwell's *1984* went beyond that: the Proles were, in a sense, a new kind of poor who had lost all hope. Who no longer made revolution. Who no longer made reforms. Who were people whom Big Brother could leave alone because Big Brother feared nothing from these people. They were crushed and defeated. And one of the terrible things we know about many of the people in America today is that they are so deeply and darkly pessimistic.

I think it is possible that we are now seeing the emergence in the United States of an Orwellian Prole class. Or as Gunnar Myrdal has called it, an "under class" of poor people, uneducated or not educated enough to face the society, of people who are despairing and who are right in despairing because they have no real opportunity. I think we could develop into a society of engineers, highly skilled on the one side, and janitors and the unemployed and the poor on the other side—with practically nothing in between. Obviously, this would be disastrous not simply for individuals, but for the entire fabric of American democracy and the American society. I think if we are to understand how to avoid this terrible possibility we are

going to have to invent new forms of work in the United States.

Let me give an example. I think that we should now begin to regard going to school as work. We've done this a few times. And one of the times we've done it gives me a certain hope that the idea is not quite as bizaare as it might seem to some of you on first hearing. In the middle of the 1930's the assistant to a Texas Congressman left Washington to become the administrator of the National Youth Administration in Texas. That man's name was, of course, Lyndon B. Johnson. And Lyndon B. Johnson 20 or so years ago paid young people for going to school. It seems to me that, if it made sense for Lyndon B. Johnson to pay students in 1930 for going to school in Texas, now that he's got a better job he could pay the youth in this country for going to school in his larger constituency.

A GI Bill for the Poor

Let me give you another example of how paying young people to go to school, regarding school going as work, is not again just a hand-out but an investment. I think that probably the most imaginative social program in this country since World War II was the GI Bill of Rights. Under the GI Bill of Rights, we paid people for going to school, and I'll lay dollars to doughnuts that there are people here who were paid for going to school. Now, we were smart enough to have a GI Bill of Rights because some men went out and got shot at. But could we not now be imaginative enough to have a GI Bill of Rights in the War Against Poverty for the veterans of poverty? And the veterans of poverty include every poor child in the United States.

We know that tomorrow morning at 9:00 o'clock we could reduce the rate of school drop-outs by one-eighth simply by paying money, because one-eighth of the school drop-outs are young people who want to stay in school . . . whose parents have to push them out into the labor market for the lousy $40 or $50 that they can bring back to the family to help their brothers and sisters. By the simple payment of money we could make a substantial reduction in the problem of high school drop-outs.

Furthermore, it seems to me that this society has to realize that going to school is productive work. Let me give you an example of the cost of not doing this. We are developing in the United States today a second educational system. It is an educational system designed to do for poor young people at sixteen, seventeen and eighteen, what was not done for them at six, seven and eight. Sargent Shriver is going to be running schools, under the Office of Economic Opportunity. Celebrezze is running schools under Health, Education and Welfare. McNamara is running schools for the Department of Defense. Willard Wirtz is running schools for the Department of Labor.

Need for Two Kinds of Education

This palliative approach exists because we have discovered that we have literally tens and hundreds of thousands—and even millions—of young people who come out of our educational system utterly unprepared for the world in which they are going to live. They are, to say the least, unable to make a living. Although I think we have to have these second educational system programs to help people now, could we not in addition take a preventive approach to the problem? Could we make our massive investment not only in the second educational system—so long as that is required by the existing circumstances—but also invest to obtain an educational yield in the future. We could, in brief, design an educational system by investing in children and young people, by paying them to go to school. This would ultimately dispense with the need for a second educational system.

Aristotle on Automation

I think I can illustrate this concept of going beyond the War on Poverty by quoting from Aristotle's *Politics* on a subject relevant to automation. Aristotle was making a defense of slavery. He believed that slavery was a natural necessity. But the profound man that he was, he also realized that there was one circumstance which would annul the natural law of slavery and he said: "If inanimate objects could by intelligent anticipation do things, if the statues of Daedalus were to come

to life, then there would not need to be masters or slaves or even managers and subordinates." And the statues of Daedalus of which Aristotle spoke were the legendary statues of the cunning craftsman of which it was said, that once sculpted, they danced of their own motion.

I suggest to you that the United States of America is now in the process of fulfilling the Aristotelian fantasy. I suggest to you that the statues of Daedalus have begun to dance in our midst. I suggest to you that this opens up the possibility of misery and impoverishment and it opens up the Aristotelian possibility of an end to all relations of slavery and subordination.

Building a Just Society

And let me conclude on this point. This may seem far out and I suppose it is, but I think some kind of a vision, perhaps even a Utopia, has to infuse the approximations that we make here and now. In the old Athens of Aristotle the Greek citizen, the man who was truly a man concerned himself only with humane occupations. The occupations of philosophy and the arts and sports and things specific to man. And there were human slaves who performed all of the dirty work. Is it now possible that we could seize this War on Poverty as the first installment in answering the challenges of our technology?

Is it possible to adopt as our distant goal, as our dream, the idea of a new Athens in which automation and technology—rather than impoverishing people—will allow us to abolish all routine and repetitive tasks in the entire society, to treat things which we now regard as leisure and privilege as productive work, and allow us to build in the United States some kind of a new Athens? It seems to me that if we are going to take both the War on Poverty and the call to build a great society—if we're going to take these two ideas seriously, it is some such kind of a vision of really creating a profoundly just society which inspires us. Therefore in reaching out to touch the poor, we are just not touching 35 million miserable people, we are touching on the possibility of building a new kind of society in this land and in the world.

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National Conference on Poverty

Judaism in Pursuit of Economic Justice

March 2 and 3, 1965
The Mayflower Hotel
Washington, D. C.

CONDUCTED BY

Religious Action Center

UNION OF AMERICAN HEBREW CONGREGATIONS

The Religious Action Center, housed in the Emily R. and Kivie Kaplan Building, is under the auspices of the Commission on Social Action of Reform Judaism, a joint instrumentality of the Central Conference of American Rabbis and the Union of American Hebrew Congregations with its affiliates — National Federation of Temple Sisterhoods, National Federation of Temple Brotherhoods, National Federation of Temple Youth.

TUESDAY, MARCH 2

9:00 A.M. REGISTRATION

10:00 A.M. OPENING PLENARY SESSION

INVOCATION — Rabbi Ely E. Pilchik, *B'nai Jeshurun, South Orange, N.J.*

INTRODUCTORY REMARKS — Irving J. Fain, Chairman, *Commission on Social Action of Reform Judaism*

Poverty in Perspective — Dr. Oscar Ornati, *Professor of Economics, New School for Social Research*

Jewish Tradition and Poverty — Rabbi Richard G. Hirsch, *Director, Religious Action Center*

12:30 P.M. LUNCHEON

INVOCATION — Rabbi Murray Blackman, *Rockdale Temple, Cincinnati*

CHAIRMAN — Mrs. Henry Monsky, *Past President, National Federation of Temple Sisterhoods*

Current and Projected Programs of the Jewish Community
Philip Bernstein, *Executive Director, Council of Jewish Federations and Welfare Funds*

2:30 P.M. WORKSHOPS — Problems and Remedies

1. Unemployment: Racial, Economic, and Technological Factors

CHAIRMAN — L. H. Grunebaum, *White Plains Jewish Community Center*

SPEAKER — Ben Seligman, *Director of Research, Retail Clerks Int'l.*

RESOURCE PERSON — Sterling Tucker, *Executive Director, Washington Urban League*

RECORDER — Rabbi Stephen Schafer, *Congregation Keneseth Israel, Allentown, Pennsylvania*

2. Church-State Implications of Legislation

CHAIRMAN — Marvin Braiterman, *Temple Emanuel, Baltimore*

SPEAKER — Donald Baker, *General Counsel, Office of Economic Opportunity*

RESOURCE PERSON — Rabbi Balfour Brickner, *Associate Director, Commission on Social Action of Reform Judaism*

RECORDER — Alexander Ross, *Chairman, Committee on Social Action, New York Federation of Reform Synagogues*

3. Welfare Programs — The Young, the Old, the Sick

CHAIRMAN — Mrs. Bernard Kreshtool, *Wilmington, Del., Board of Directors, National Federation of Temple Sisterhoods*

SPEAKER — Dr. Ellen Winston, *U.S. Commissioner of Welfare, Department of Health, Education, and Welfare*

RESOURCE PERSON — Maurice Bernstein, *Director, Community Planning CJFWF*

RECORDER — Philip Lehman, *Chancellor, Jewish Chautauqua Society, National Federation of Temple Brotherhoods*

4. Education and Vocational Training

CHAIRMAN — Frank Bronstein, *Chairman, Committee on Social Action, New England Council, UAHC*

SPEAKER — Dr. Samuel Halperin, *Director, Office of Legislation, U.S. Office of Education*

RESOURCE PERSON — Roland Baxt, *Executive Director, Federation Employment and Guidance Service, New York*

RECORDER — Mrs. Arthur J. Hass, *Detroit, Mich., President District #11, National Federation of Temple Sisterhoods*

6:30 P.M. DINNER

INVOCATION — Rabbi Edward Klein, *Stephen Wise Free Synagogue, New York*

CHAIRMAN — Arthur J. Goldberg, *Associate Justice, U.S. Supreme Court*

REMARKS — Rabbi Maurice N. Eisendrath, *President, Union of American Hebrew Congregations*

ADDRESS — R. Sargent Shriver, *Director, Office of Economic Opportunity*

WEDNESDAY, MARCH 3

10:00 A.M. PLENARY SESSION — Eliminating the Basic Causes of Poverty

CHAIRMAN Kivie Kaplan, *Temple Israel, Boston*

The Challenge and New Responses — Leon Keyserling, *Former Chairman, Council of Economic Advisors*

Education and Welfare — Wilbur J. Cohen, *Assistant Secretary, Department of Health, Education, and Welfare*

12:30 P.M. LUNCHEON

INVOCATION Rabbi Theodore H. Gordon, *Main Line Reform Temple, Phila.*

CHAIRMAN Howard Metzenbaum, *Fairmount Temple, Cleveland*

A Summary of Action and Study Programs for Synagogues and Jewish Communities — Arnold Aronson, *Director of Program Planning and Evaluation of the NCRAC*

Albert Vorspan, *Director, Commission on Social Action of Reform Judaism*

ADDRESS Francis R. Keppel, *Commissioner, U.S. Office of Education*

BENEDICTION Rabbi Roland B. Gittelsohn, *Temple Israel, Boston*

3:00 P.M. ADJOURNMENT

Privately scheduled meetings with Senators and Representatives

6:30 P.M. DINNER AND MEETING OF COMMISSION ON SOCIAL ACTION OF REFORM JUDAISM

"There shall be no poor among you."
DEUTERONOMY 15:4

The National Conference on Poverty—Judaism in Pursuit of Economic Justice—is devoted to fulfilling the dictates of Jewish ethics. Rabbis, Synagogue and Jewish community leaders will explore the problems of poverty in the midst of affluence. The Conference will formulate a program of study and action for synagogues and Jewish communities.



POVERTY

by Sargent Shriver
Director of the U.S. Office of Economic Opportunity

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COVER: Unemployed workers in Brazil waiting in line for food distribution; by Nancy Palmer.



VYTAS VALAITIS-PIX



NANCY FLOWERS/NANCY PALMER

POVERTY

The United States in the 1960's was the richest and most powerful nation in the world. Thanks to ample natural resources and a highly developed technology, most of its citizens lived lives of comfort and affluence unimaginable a century before. It was also a nation with a record of generosity to other nations. It had lent and given billions of dollars to western Europe and to newly born and have-not countries all around the globe.

Yet in the midst of unprecedented American prosperity there existed—although often invisible to visitors from foreign lands—the paradox of poverty. It was estimated that 35 million persons, or one fifth of the population, existed in conditions of want, or near want. Of these, 11 million were children. Although statisticians disagreed on definitions of poverty, there was ample evidence that 6 million families were attempting to feed, shelter, and educate their youngsters on grossly inadequate incomes.

Older Americans remembered the Great Depression of the 1930's when, in President Franklin D. Roosevelt's words, one third of the nation was "ill-housed, ill-clad, ill-nourished." There was nothing invisible about poverty then. There were long lines outside employment offices. There were apple sellers in Wall Street. It was during this period that the government introduced federal programs for health and welfare, social insurance, and unemployment compensation.

The tremendous industrial effort that began with World War II expanded production to peaks previously unknown. And, despite minor recessions, production continued to expand. By the mid-1960's, for example, there were estimated to be 71 million automobiles in the United States.

But in its 1964 annual report to the President, the Council of Economic Advisers said:

"There will always be some Americans who are better off than others. . . . In the United States today we can see on the horizon a society of abundance, free of much of the misery and degradation that have been the old fate of man. Steadily rising productivity, together with an improving network of private and social insurance and assistance, has been eroding mass poverty in America. But the process is far too slow. It is high time to redouble and to concentrate our efforts to eliminate poverty."

Shortly after the report was issued, President Lyndon B. Johnson called for an "all-out war on poverty." In August, 1964, Congress passed legislation setting up the Office of Economic Opportunity—with the authority of the White House behind it—to direct and coordinate the efforts of many government and private agencies toward this end. On Oct. 8, 1964, Congress provided the money, $800 million, to start the attack.

It was a bold and imaginative program that commanded worldwide attention. Sponsors of the legislation knew that it would not end poverty overnight. But it was a beginning.

Sargent Shriver, the chief architect and administrator of the federal government's war on poverty, discusses the paradox of persisting want in the midst of affluence. Another view of these problems may be found in the article ABUNDANCE *by economist Stuart Chase.*



DANIEL J. RANSOHOFF

THE MEANING OF POVERTY

From Biblical to modern times the great majority of people were poor. They were poor, however, in *things* rather than in *food*. Except in times of regional crop failures or plague or disastrous wars, there was generally enough food to go around. But even the few who enjoyed great riches—the barons, the great landowners, the aristocracy—might be considered "poor" by today's standards. None of them enjoyed free education through college, expert medical care, or the chance for worldwide travel. None of them knew such conveniences as central heating, hot running water, electricity, or the automobile—all of which are now available to families with modest incomes throughout the United States.

Origins. Poverty as a social problem first came to be recognized in Europe and the United States during the Industrial Revolution at the end of the 1700's. A slow, stately agricultural economy gave way to the hustle and bustle of factories. Soot and smoke blackened the skies. Working people abandoned the spaciousness of farms for the day wages and distempers of factories and slums. The Industrial Revolution transformed the Western world, created great private fortunes, and permitted giant steps in man's material progress. But it accomplished all this at a considerable price in human misery.

Under feudalism, in theory at least, the landowner had been responsible for the welfare of his tenants. Often rural landowners had little more education than their inferiors and shared with them a crudity of manners and a love of blood sports. Henry Fielding's novel *Tom Jones*, written in the 1700's, gives an excellent, rollicking picture of the rough justice and paternalism of the rural squire.

The landowner's sense of personal responsibility for his workers did not carry over to the factory owner in England, the coal operator in Wales, or, later, the steel magnate in the United States. Their behavior was consistent with the laissez-faire theory of economics as expounded by Adam Smith.

This may seem paradoxical, for in his time Adam Smith was a reformer, a fact that many people now overlook. He wanted to take away the special privileges that had been granted to favored subjects by British kings. When such privileges and restraints are abolished, he wrote, "the obvious and simple system of natural liberty establishes itself of its own accord."

The system he believed in was based on the "free market." It was a market of self-interest and competition. The factory owner would buy as cheaply as he could and sell as profitably as he could. Adam Smith believed in a free market for labor as well as for materials. He wrote that competition also existed for labor: if the factory owner would not pay enough, workingmen would move on for higher wages.

But the supply of cheap labor seemed endless. The population expanded at an unprecedented rate during the Industrial Revolution. Workers migrated to the cities from farms that would no longer feed their large families.

For the most part, these transplanted country people were ignorant and untutored. Whatever country skills they possessed no longer availed them in the slums in which they settled. Whole families worked 14 hours a day in dark, airless mills. They did not move on for higher wages because they were too many to command higher wages. Jobs were scarcer than people.

Both in England and in the United States, there was concern for these transplanted people. But it was moral concern rather than concern for their material needs. In their villages, they had been subject to the spiritual authority of a church. In the cities, many of them were without anchor or direction. Drunkenness and depravity became more common in the streets as distilled liquors became cheaper. Scenes of such debauchery were dramatically documented by William Hogarth, the English artist.

Educated people were slow to connect the sins of the slum poor with the misery of their lot. Richard Cobden, for example, was a reformer and a friend of the laboring classes. Yet, as Stuart Chase pointed out, as late as 1847 Cobden voted in Parliament against the 10-hour working day because he believed workers needed "the discipline of the factory."

Caste-conscious society seemed to be afflicted with double vision when it looked at poverty. On the one hand, poverty was regarded as a spiritually elevating condition. Jesus Christ had said: "Sell all

thou hast and follow me." St. Francis of Assisi and the founders of many Christian orders took vows of poverty so that they might be concerned with things of the spirit rather than with worldly things. On the other hand, poverty was regarded as something disgraceful. In some way, it was thought, the poor man must be responsible himself for the wretchedness of his condition. This ambiguity still survives in some archaic minds.

George Bernard Shaw attacked the callousness of the governing classes in the introduction to his play *Major Barbara* in 1905. He wrote:

"We tolerate poverty as if it were either a wholesome tonic for lazy people or else a virtue to be embraced as St. Francis embraced it. If a man is indolent, let him be poor. If he is addicted to the fine arts or to pure science instead of to trade and finance, let him be poor. If he chooses to spend his urban eighteen shillings a week or his agricultural thirteen shillings a week on beer and his family instead of saving it up for his old age, let him be poor. Let nothing be done for 'the underserving': Let him be poor. . . .

"Now what does this Let Him Be Poor mean? It means let him be weak. Let him be ignorant. Let him become a nucleus of disease. Let him be a standing exhibition and example of ugliness and dirt. Let him have rickety children. . . . Let his habitations turn our cities into poisonous congeries of slums. . . . Let the undeserving become still less deserving."

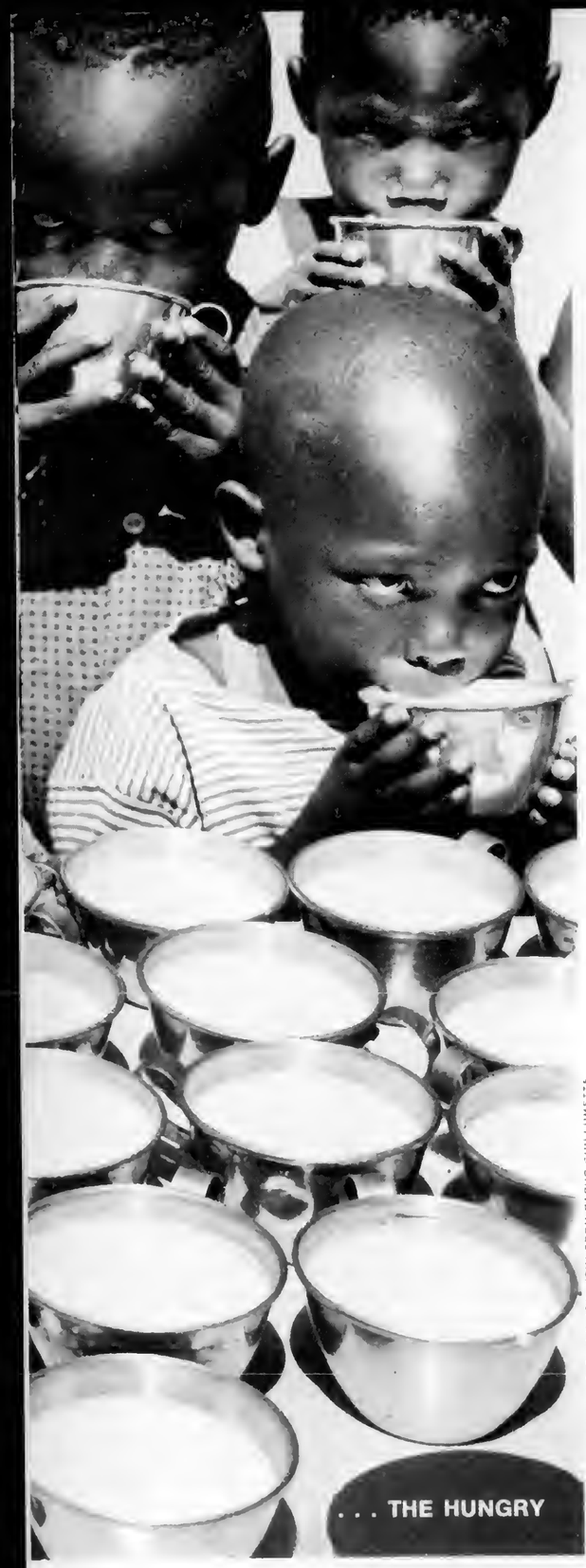
Kinds of Poverty. Economists differ in their definition and classification of poverty. In his book *The Affluent Society*, John Kenneth Galbraith described three types of poverty in the United States: generalized poverty, island poverty, and case poverty. Other economists, viewing the problem in worldwide terms, have spoken of *collective* poverty, *cyclical* poverty, and *individual* poverty.

(1) *Collective poverty* exists in nations or regions where economic resources do not meet the needs of the population. India, where millions live on a diet just above starvation level, is a prime example. China, which turned to communist leaders in vain hope of relief, is another. The peasants of some South American countries have existed on an almost permanent level of privation. Ignorance and exploitation have contributed to their poor condition.

(2) *Cyclical poverty* is widespread but periodic. In an industrial economy, it is usually caused by lack of purchasing power. A memorable example is the Great Depression of the 1930's, with its mass unemployment. In an agricultural economy, it usually occurs with failure of crops. Pearl Buck in her novel *The Good Earth* presented a moving account of hordes of starving peasants migrating from a land stricken by famine.

(3) *Individual poverty* is harder to define. It can be loosely classified as poverty that is not caused by general economic trends.

Every culture has wrestled with the problem of individual poverty. There have always been widows and orphans, the sick and the aged, the dull, the incapable, and the intemperate. In the past, their care usually fell upon the local community, the church, or private charity. Almost forgotten today is the almshouse or poor farm where towns and countries sheltered their paupers. To many of the needy, it represented the last step down in personal defeat.



CHAD, AFRICA—MARC AND EVELYNE BERNHEIM FROM RAPHO GUILLUMETTE

. . . THE HUNGRY

Central governments began to assume at least some responsibility for the relief of the poor in the late 1800's. This movement began in Germany under the authoritarian Chancellor Otto von Bismarck. Systems of social insurance were formulated. The poor began to be treated more like people and less like convicts. This, however, did not solve the problem of individual poverty in the midst of general prosperity.

In the United States and elsewhere, a strong back and a willingness to work cheap were once ample qualifications for employment. Manual laborers dug the ditches and constructed the transcontinental railroads. They picked cotton and fired the steel furnaces. But now the automation of industry and the mechanization of agriculture have made employment scarcer for the unskilled and the poorly educated.

PROBLEMS OF POVERTY

Between the depression years of the 1930's and the war on poverty of the 1960's, there was relatively little investigation into the causes of poverty in the United States. Because of a lack of information, a number of misconceptions about this complex problem became widespread. Some persons denied the problem on the ground that even those at the bottom of an affluent society were better off than members of most other societies, past or present. Others acknowledged the problem but dismissed it as one that would automatically disappear as national wealth increased. A few called for drastic revisions in the economy to achieve a redistribution of wealth. Still others continued to see poverty as a sign of lack of initiative by the poor.

Problems of Wealth Distribution. How much real purchasing power does an average family have? In terms of dollars, the average family income in the United States in 1963 was $6,249. But did this amount represent more or less purchasing power than that of families in other major nations?

Although such comparisons are difficult, one study did shed some light on the subject. Economists calculated the cost at retail prices of an adequate meal for a family of four in several countries. Then they translated the cost into the number of hours an industrial employee in each of the countries would have to work to pay for it. In the United States he had to work one hour, in Denmark an hour and a half, in West Germany and Great Britain two hours, and in Italy five hours.

Such comparisons, of course, could not be made in the Orient, the Middle East, and other underdeveloped areas. There a day's work often provided the peasant with only enough sustenance to prevent hunger pains.

There were also inadequate data for comparison with communist nations. A walk from democratic West Berlin to communist East Berlin, however, seemed to many tourists to take them from urban prosperity to urban desolation. Unquestionably the Soviet Union had become a great military and nuclear power by the mid-20th century. But its extraordinary effort was obtained through the harsh regimentation of the Russian people by a monolithic government. Only limited facilities were put to producing consumer goods.

Do the rich get a larger share of the total income in the United States than in other countries? Many Europeans believe they do, perhaps remembering sensational stories about the luxurious living of American multimillionaires. But this is not true, according to data collected by Professor Simon Kuznets of Harvard University, an authority on income distribution. Income distribution is about the same in the United States as it is in Denmark, Sweden, and Britain. And it is much more nearly equal in the United States than in most other countries for which such information is available.

Why then is there poverty in the United States? It seems clear that the nation has enormous wealth in terms of real purchasing power, and that its wealth is comparatively evenly divided. But poverty still does exist. It exists because the prosperity that raised the living standards of most of the people has not reached the really poor.

Who Are the Poor? Opinions vary about the income necessary to maintain an "adequate standard of living" for an urban family of four. In 1959, Professor Robert Lampman of the University of Wisconsin put it at $2,500. A few years later, this amount was probably no longer adequate. But in 1962 there were 5.4 million families with income *below* $2,000. More than a million children were being reared in large families, with six or more children each, on less than $2,000 a year. For this group, hairsplitting about the statistics of poverty was unnecessary. These Americans were poor, and there could be no doubt in anyone's mind about it.

The poor also included many who lived alone or, without family ties, in boarding houses and drab hotels. The Council of Economic Advisers reported that 5 million of these "unrelated individuals" had incomes below $1,500. Of these, 3 million had incomes below $1,000.

In the main, the unrelated individuals were aged or aging people who subsisted on small pensions, small savings, or public relief. In their working years, some had not been eligible for Social Security. Others had always worked for low pay. They received none of the benefits of the increasing strength of labor unions because they worked in nonunionized fields. And many were employed in service industries, where the federal minimum wage law did not apply.

Problems of the Poor. "Poverty breeds poverty," in the words of the Council of Economic Advisers' report. "A poor individual or family has a high probability of staying poor. Low incomes carry with them high risks of illness; limitations on mobility; and limited access to education, information, and training. Poor parents cannot give their children the opportunities for better health and education needed to improve their lot. Lack of motivation, hope, and incentive is a more subtle but no less powerful barrier than lack of financial means. Thus the cruel legacy of poverty is passed from parents to children."

A sample study of recipients of aid to families with dependent children showed that more than 40 percent of the parents had been reared in families receiving public assistance. And other statistics showed that 61 percent of poor families were headed by persons who had completed no more than elementary school. By contrast, less than 7 percent of poor families were headed by persons with some college education.

The rise in juvenile delinquency has justifiably excited newspaper editorial writers. But few of them associate the rise with the scarcity of jobs available to teenagers. In 1964 national unemployment had been reduced to 5 percent. But among



JORDAN, ASIA—W H O

. . . THE SICK

youngsters between the ages of 16 and 21 who were not in school, the unemployment rate was 15 percent. Among Negro teenage boys and girls, the rate was 25 percent.

This was the kind of discouraging evidence uncovered when the national problem of poverty was examined in the middle 1960's.

THE WAR ON POVERTY

Both President John F. Kennedy and President Lyndon B. Johnson undertook a varied attack on the problem of poverty. Three major parts of their attack focused on tax reduction, civil rights, and the poverty program.

With a growing population, the United States would need an accelerated growth of national production to maintain high employment. To effect this growth, President Kennedy recommended a tax reduction. After President Kennedy's death in November, 1963, President Johnson carried on the administration's legislative program. The tax reduction bill was passed by Congress in the spring of 1964.

Civil rights legislation also had a direct bearing on the problem of poverty. It was clear that the poor included a disproportionate number of Negroes and other nonwhite minorities, largely because of discrimination practiced against them. The 1964 Civil Rights Act, designed to correct some of these injustices, was passed in June, 1964.

President Johnson initiated his own bill to augment the fight against poverty. Called the Economic Opportunity Act, it was passed by Congress in August, 1964. Approximately $800 million was appropriated in October, 1964, to finance its first year's operation.

Civil Rights. The 1964 Civil Rights Act had both social and economic aims. In effect, it was a moderate law. It provided Negroes and others with legal means of achieving the rights already guaranteed them by the Constitution of the United States.

It had been amply demonstrated that discrimination against Negroes, Indians, and Latin Americans, including Puerto Ricans, reduced their employment opportunities. But discrimination did more than that. It instilled in minority groups a hopelessness that inhibited ambition and limited educational advance. Almost half of nonwhite Americans were poor. Infant mortality was twice as high for them as for whites. Maternal deaths were four times as frequent.

In addition to being a moral issue, discrimination is costly to the economy. Both labor unions and industry have been guilty of discriminating because of race and color. By doing so, they robbed society of the potential talents of about one ninth of the population.

The Poverty Program. President Johnson's poverty program had the following objectives: (1) improving regional economies in cooperation with states; (2) rehabilitating urban and rural communities; (3) expanding educational and job opportunities for youth; (4) promoting adult education and training; and (5) providing community help for the growing numbers of aged poor.

In the past, there was a conviction that economic growth alone would take care of the problem of poverty. But in 1964 the Council of Economic Advisers thought otherwise. "We cannot leave the further wearing away of poverty," the council said in its report, "solely to the general progress of the economy. A faster reduction of poverty will require that the lower fifth of our families be able to earn a larger share of national output."

The administrators of the Office of Economic Opportunity, set up by the 1964 Economic Opportunity Act, gave immediate attention to the young. It seemed to them that without adequate education the sons and daughters of the poor would never break through economic barriers. Out of this conviction, the Job Corps was established. The Job Corps sought to remove youngsters from both city and rural slum environments, give them useful labor in Job Corps Centers, and provide basic education in reading, writing, and arithmetic.

Work-training and work-study programs were also provided. The work-training program sought to give both jobs and job-training to young men and women in their home towns. The work-study program gave children of poor families a chance to work their way through college.

The Economic Opportunity Act emphasized local initiative in the struggle against poverty. It encouraged local leaders to produce blueprints for action in their own cities and communities. When the local programs were approved by the Office of Economic Opportunity, the federal government assumed 90 percent of the cost for a period of two years.

These local projects included educational programs, such as preschool programs, remedial reading, and special classes for school dropouts. There were also job-training projects for youth and adults. Other projects included health clinics, guidance and counseling for poor families, and programs for the aged.

Under the Economic Opportunity Act, loans of $2,500 could be extended to rural families to help them toward self-sufficiency. Loans up to $25,000 were made available to help small businessmen. For migrant workers, there were programs for housing, sanitation, education, and child care. To help unemployed fathers get off relief rolls, work experience programs were provided for them. And a unique organization, which was called Vista Volunteers (Volunteers in Service to America), was created. This organization encouraged Americans to volunteer their full-time services in the war against penury and want.

The ultimate aim of the government's drive against poverty was once described in these words: "to provide the young with the opportunity to learn, the able bodied with the opportunity to work, the poor with the opportunity to live in decency and dignity."

President Lyndon Johnson spoke firmly of the future in his message on poverty to Congress on March 16, 1964:

". . . this program is much more than a beginning. Rather it is a commitment. It is a total commitment by this President, and this Congress and this nation, to pursue victory over the most ancient of mankind's enemies.

"On many historic occasions the President has requested from Congress the authority to move against forces which were endangering the well-being of our country.

"This is such an occasion.

"On similar occasions in the past we have often been called upon to wage war against foreign enemies which threatened our freedom. Today we are asked to declare war on a domestic enemy which threatens the strength of our nation and the welfare of our people. If we now move forward against this enemy—if we can bring to the challenges of peace the same determination and strength which has brought us victory in war—then this day and this Congress will have won a secure and honorable place in the history of the nation, and the enduring gratitude of generations of Americans yet to come."

"Our Objective: Total Victory"

". . . I have called for a national war on poverty. Our objective: total victory.

"There are millions of Americans—one fifth of our people—who have not shared in the abundance which has been granted to most of us, and to whom the gates of opportunity have been closed.

"What does this poverty mean to those who endure it?

"It means a daily struggle to secure the necessities for even a meager existence. It means that the abundance, the comforts, the opportunities they see all around them are beyond their grasp.

"Worst of all, it means hopelessness for the young."

From President Lyndon B. Johnson's Message on Poverty to Congress, March 16, 1964.

HISTORY OF POVERTY IN THE UNITED STATES

The United States has had several unique advantages in satisfying the material needs of its citizens. For a hundred years, its rich western frontier offered the promise of another chance to those who felt limited by local conditions either within the United States or elsewhere. Policies of open immigration brought to the United States the talents of all the world's peoples. American technological ingenuity created undreamed of prosperity.

But each of these advantages has brought accompanying problems. The frontier inspired a tradition of individualism that sometimes made the needed social action difficult to achieve. Immigration raised problems of discrimination against minorities. And prosperity has often blinded Americans to the plight of their poor. Until recently, legislation on behalf of the poor has seldom been advanced in the United States except in times of economic crisis.

Early Economic Growth. The rise of industrialism caused far less social dislocation in the United States than it had caused in Europe. One reason was that the American population consisted largely of immigrants and pioneers.

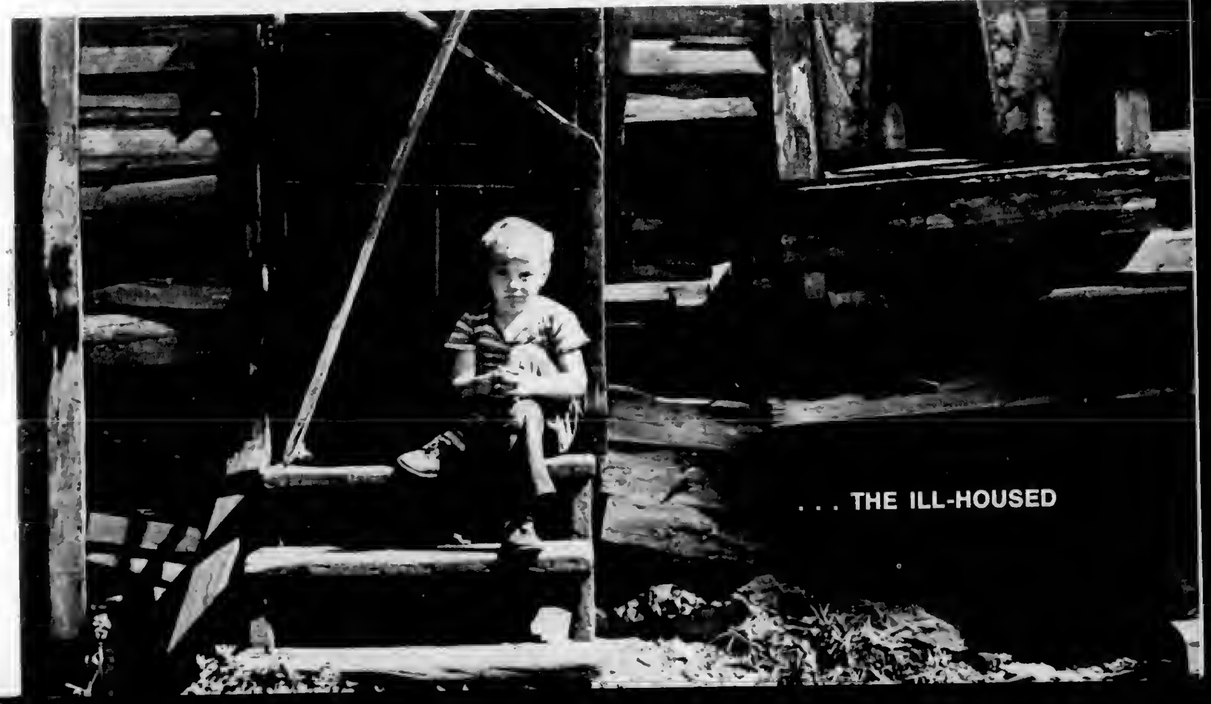
In the beginning, the American republic welcomed immigration from the Old World. It was not only a matter of democratic principle—there was also a vast empty continent to populate.

The prospect of free land in western United States was a magnet to the adventurous. It produced a vigorous citizenry, that seemed always on the move. Many Americans retained their independence even though they were poor. Instead of accepting the regimentation of the mill and the furnace, they chose the gamble and the freedom of the western frontier.

With its seemingly limitless frontier, the United States remained a land of labor scarcity for more than a hundred years. The growth of heavy industry in the 1800's created an increasing demand for labor that could not be satisfied by local markets.

The national policy of unrestricted immigration lasted until the end of World War I. More than 8 million persons emigrated across the Atlantic in the decade from 1901 to 1910 alone. The floods of new recruits from foreign countries were willing

DANIEL J. RANSOHOFF



. . . THE ILL-HOUSED

to accept the hard work and long hours of factory life. At first, many of these immigrants were docile and immune to labor union organization. Even if wages were low, the immigrant was still better off financially than he had been in southern or eastern Europe.

Meanwhile, ingenious American artisans and mechanics were introducing important technological innovations. Self-taught engineers harnessed brooks and rivers for waterpower to run mills. Eli Whitney invented the cotton gin, which made a rich plantation empire of the American South. Whitney also introduced the practice of making interchangeable parts for machinery, which in itself revolutionized technology. Later, Henry Ford developed this idea still further. He introduced the assembly line in his automobile factories and thus became the father of modern mass production.

The Great Depression. In his book *The Future as History,* Robert Heilbroner wrote: "In the folklore of our country we still look back to 1929 not only as a year of great business prosperity but as a year of widespread and fundamental wellbeing. But when we examine the economy of 1929 critically, we find that the facade of business prosperity concealed an inner structure of widespread economic frailty."

The crash of the stock market in 1929 and the depression of the 1930's occasioned a profound disillusionment in the United States. Many Americans felt a confusion and a sense of despair such as never had been known before.

The United States was no longer a land of labor scarcity. Moreover, the people lost faith in the country's financial leadership. One after another, banks failed and what were supposed to be solid corporate structures fell apart. Unemployment reached a peak of 15 million.

President Franklin D. Roosevelt suggested a wide pattern of legislation to bolster the economy and relieve the distressed. Congress passed the Social Security Act in 1935. The same year, the Wagner Act was enacted to protect the rights of labor. The Securities and Exchange Commission was created to police unbridled speculation in the stock market. Federal programs of public works were inaugurated and federal spending was increased to create jobs for the idle.

World War II and After. Full recovery from the depression did not come until World War II, when American industry went into high gear producing war materiel. Technological miracles were achieved to enable the Allied armed services to win a conflict in two hemispheres.

During the war years, there was a tremendous growth in family incomes. High wages were earned as factories worked around the clock, but prices were government-controlled. Because few consumer goods were available, much of the money went into savings. Measured in dollars of constant purchasing power, or what economists call "real income," average yearly take-home pay of families rose by about $800 in the five years from 1941 to 1946—an increase of about $160 a year.

Although mass unemployment at the end of the war had been widely predicted, industry remained in high gear. As price controls were removed, industry returned to a peacetime economy and began meeting the huge backlog of demand for consumer goods.

There were recessions in the postwar period. But, in the words of Herman P. Miller of the U.S. Census Bureau, who contributed much to the study of poverty in his analyses of statistical data, these recessions were "minor economic ripples compared with the national depressions each previous generation of Americans experienced." By 1960 real family income per year had risen by $1,000 over family income in 1946.

The Present and the Future. Professional economists have their own measurement of national well-being. They call it Gross National Product—the total value of all goods and services produced in a year. The Gross National Product measurement is admittedly inexact, but it does satisfactorily reflect currents and trends in the economy. Valued in 1963 prices the Gross National Product in 1929 was $214 billion. In 1933 it had fallen to $150 billion. In 1964 it rose to an unprecedented $600 billion. And there was every indication that it would continue to rise still higher.

There could be no doubt that this tremendously increased national income was distributed widely. As late as 1947 almost a third of the nation's population had incomes below a $3,000-a-year family annual level in terms of today's purchasing power. In 1962 less than one fifth of the population had incomes below that level. Plainly a considerable section of the people had climbed the economic ladder from penury to good living.

But there was an American consensus that *no one* should starve in a land of plenty. It was widely believed that federal aid should be given to the needy within the United States just as it had been given to those in foreign countries. Direct relief for the poor had obviously been necessary during the depression of the 1930's, and for many it was still necessary. To those who studied the problem, however, it seemed clear that alleviation of distress was not enough. Greater emphasis had to be placed on prevention, rehabilitation, and economic opportunity if an ugly and disheartening progression —poverty breeding poverty—was to be ended.

Sargent Shriver,
Director, U.S. Office of Economic Opportunity

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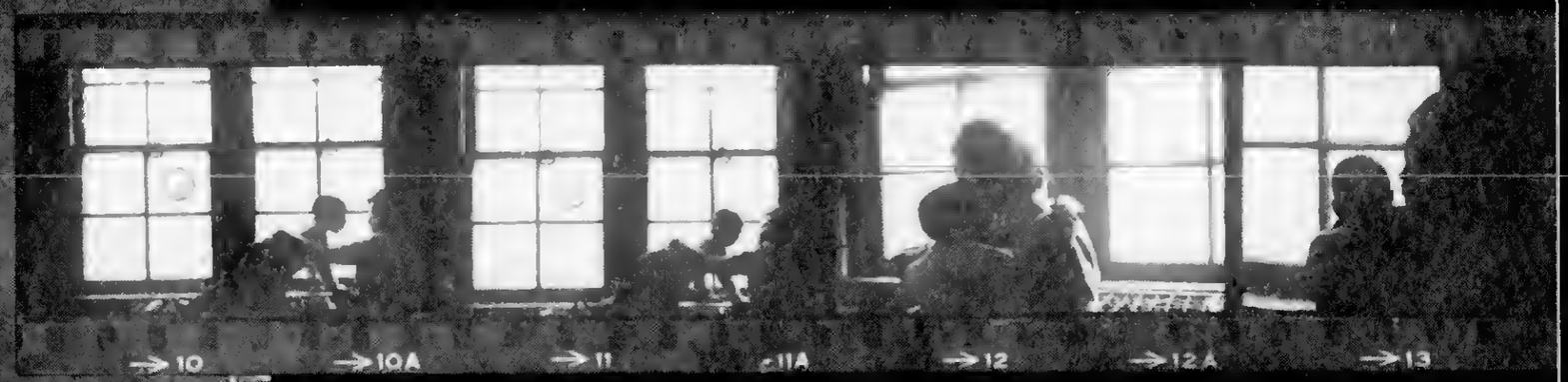
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an invitation to serve



VISTA

VOLUNTEERS IN SERVICE TO AMERICA

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a new corps of volunteers

VISTA (Volunteers in Service to America) is a new corps of full-time Volunteers who will live and work with the poor in the front line of the War on Poverty. Serving in the pockets of despair where the grim cycle of poverty is trapping new generations, they will work side-by-side with the poor in crowded tenements, on the sidewalks of slums, in decaying mill and mine towns, in unpainted shacks on worn-out farms, in migrant worker camps, and on Indian reservations.



a gulf to bridge

VISTA Volunteers will bridge the widening gulf between the haves and the have-nots in America. The poor cannot reach across this gulf. Poverty is a prison. In many practical ways the poor are trapped by lack of money, lack of education, lack of skills and lack of experience in a world where all these things count for much. But the most galling of all poverty's shackles is the bitter foreknowledge of defeat and rejection which kills the desire to try. VISTA will bring new hope along with help.

VISTA makes the War on Poverty local and personal. Volunteers trained by VISTA carry the assistance and opportunities offered the poor into their neighborhoods and into their homes.

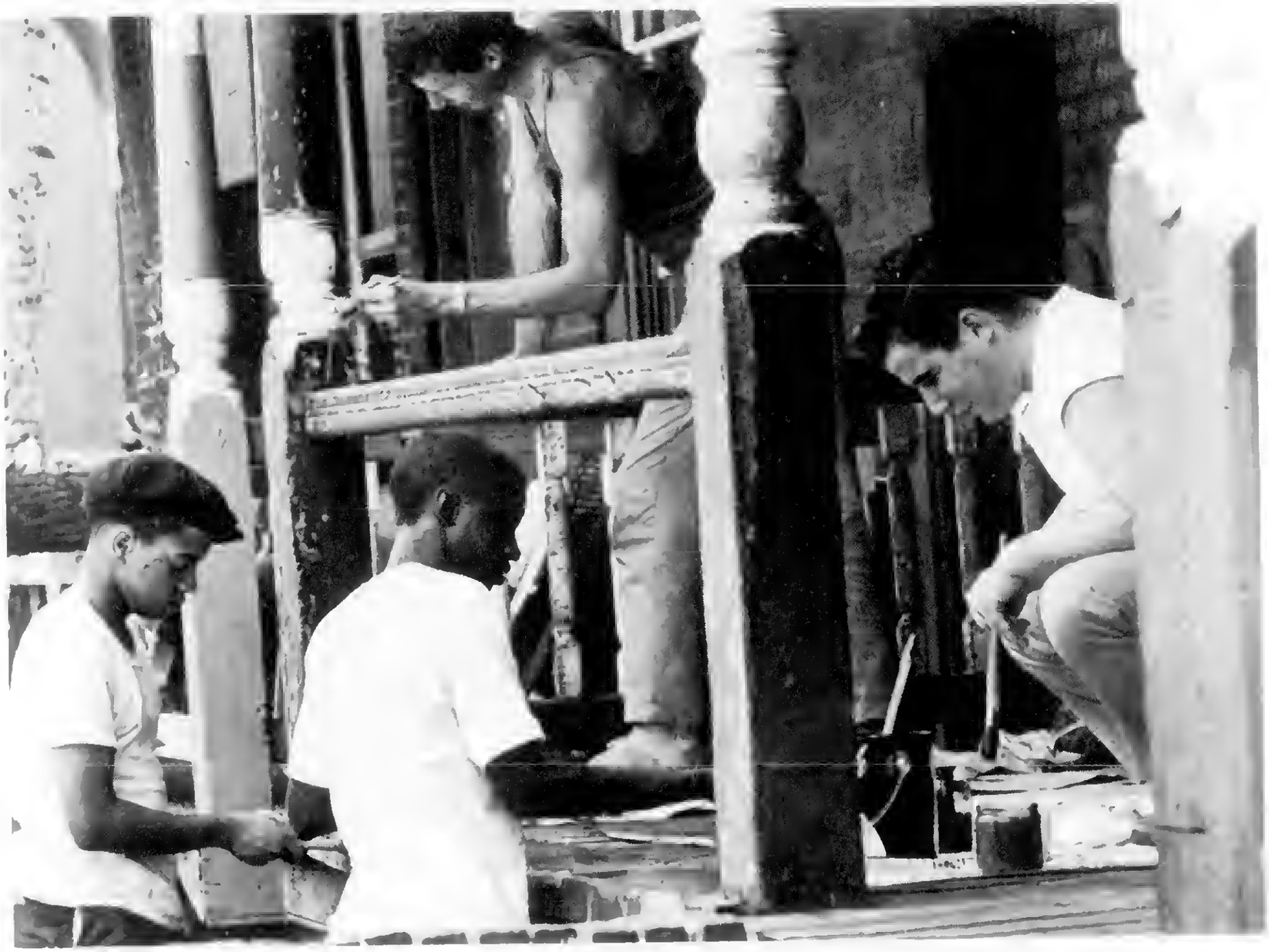


helping local efforts

VISTA Volunteers may be requested by local agencies, public or private, that are serving the poor directly. They are asked only to show that their programs attack poverty at its roots, and that the Volunteers, in their special position as friends and advocates of the poor, will be able to make a substantial contribution.

Volunteers are sent to deepen and extend efforts to assist the poor. They are expected to find new paths and new methods and to involve the poor themselves in the shaping of programs designed to aid them.





the volunteer

VISTA is open to almost every man and woman who can give a year of service.* There are no minimum educational requirements and no tests are given prospective Volunteers. Education and experience are weighed together in accepting applicants.

The major considerations in selecting VISTA Volunteers are: Matching the skills of the applicant with the job to be done; and determining if the applicant has shown the qualities of character and personality which equip him to stay with a job which is difficult, often uncomfortable and may be thankless.

The quality that will, in the end, determine who are the effective Volunteers is the quiet resolution of the person who knows there is work to be done and knows he can do it. One who needs neither urging nor praise, who can recognize and accept his own successes and failures and can learn from both. For such a person VISTA offers unlimited opportunities for achievement and satisfaction.

Applicants may express preference for the kind of work they would like to do and where they wish to

serve. Volunteers will serve in the 50 states and District of Columbia, the Pacific Islands Trust Territory, the Virgin Islands and Puerto Rico. Typical assignments are: Organizing communities to undertake projects; bringing the poor into programs that help them; tutoring or teaching the fundamentals of literacy; teaching skills to the mentally retarded and aiding in their rehabilitation; teaching homemaking and health practices. The list grows with each new request for Volunteers.

An applicant may decline an invitation to join a VISTA program and still be eligible to receive an invitation to another project.

*See page 6 for requirements





training for the job

In four to six weeks of training Volunteers are prepared for their assignments. They are shown poverty and its effects, told what has been successful in combating it and how their skills and their desire to help can be put to work in their assignment. They are permitted to test their own abilities (and the firmness of their commitment) in on-the-job training assignments closely parallel to their eventual job in the field. The purpose of training is not to give the Volunteers new skills, but to adapt the skills they have to the job and conditions they will find in the field.

Training is conducted for VISTA by institutions which can offer actual field experience in poverty-stricken areas. Training is supervised by people who have done the work and can evaluate its effect and meaning. A VISTA training program usually is a joint effort of a training or educational institution and one or more organizations working with the poor.

The training period is short, intensive and demanding, but time and resources for self-evaluation are included so that the Volunteers may again make the decision

to commit themselves to the job ahead. For the commitment to service must endure long after initial enthusiasm has lost its power to sustain.

The Volunteers are expected to continue to learn after they are in their assignments. There may be in-service training sessions and seminars in the field. But mainly they will learn from their daily contact with the poor. They will learn about the life of the poor by being a part of it.



enough to live on

The living allowance of a VISTA Volunteer is not much—enough to get by in the community where he serves. Volunteers are paid a bare subsistence allowance, medical care is provided, and $50 for every month of service is set aside by VISTA to be paid the Volunteer at the end of his assignment.

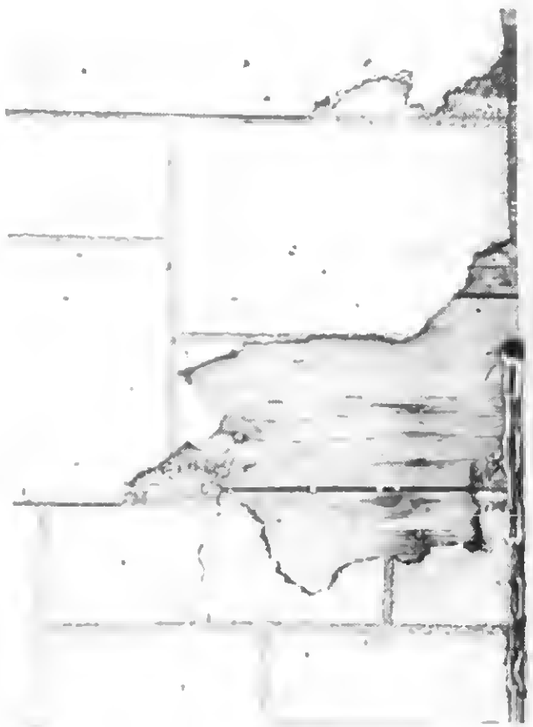
The normal term of service is one year. If at the end of the year a Volunteer wishes to stay on in his assignment and the agency to which he is assigned wishes him to remain, a one-year extension may be granted.



a start

VISTA opens up many opportunities for those who serve. For the young, recently out of high school or college, it offers a challenging responsibility which may launch a career of service. Many VISTA Volunteers will go on to careers as social workers, teachers, public health workers or administrators in the agencies of social service. For some it will be the beginning of a professional or academic career in sociology, social psychology, economics, law or medicine.

For the older Volunteers, many of whom will have come out of retirement to serve, VISTA offers an opportunity to make a new contribution to a new generation of Americans. The experiences of a long and satisfying career can provide both inspiration and guidance to people whose horizons are narrow and bleak.







the opportunity to serve

For all Volunteers, VISTA offers the priceless opportunity to be fully committed in the most civilized effort of our times. The War on Poverty confirms the fundamental obligation of a nation to its people. VISTA affirms the compassion of one man for another.

At a White House meeting December 12, 1964, President Johnson told the first twenty VISTA Volunteers:
"Your pay will be low, and the conditions of your labor will often be difficult.

"But you will have the satisfaction of leading a great national effort, and you will have the ultimate reward which comes to those who serve their nation and who serve their fellow man."

how to become a **VISTA** *volunteer*

Necessary Qualifications

1. Age—VISTA Volunteers must be over 18.
2. Marital status—Married applicants must apply together, and both husband and wife must qualify.
3. Dependents—Applicants with dependents under 18 are not eligible.
4. Citizenship—U. S. citizens and permanent residents of the U. S. are eligible.

How to Apply

A—Use the application form sent with this booklet, or;

B—Write to VISTA, Washington, D. C. 20506



for further information

The dilemma of poverty in America and the plight of the poor have been investigated and reported by several outstanding authors. The following books and articles are recommended for those who wish to inform themselves further.

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VISTA
VOLUNTEERS IN SERVICE TO AMERICA
WASHINGTON, D. C.

PROGRESS VERSUS POVERTY

REPORT #1

JEWISH COMMUNITY ACTIVITY
IN THE
WAR AGAINST POVERTY

February 26, 1965

This is the first of a series of reports on efforts of Jewish communities in the War on Poverty.

For background information regarding the specific provisions of the programs made possible by the Economic Opportunity Act of 1964, see the attached:

(1) The Act - Public Law 88-452
(2) Quick Facts About the War on Poverty
(3) The War on Poverty -- A Hometown Fight

The current dramatized concern with poverty must be considered in the context of all that has gone before, as well as current developments.

Federations, and the health and welfare agencies they support, have long been concerned with serving the victims of poverty. Hospitals under Jewish auspices traditionally have provided services to all segments of the community on a non-sectarian basis -- paralleling the practices of such institutions under other auspices. Over the years, Jewish vocational service agencies have led the way in developing counseling, occupational training and employment services on a non-sectarian basis. Similarly, our community centers have made their facilities available to individuals and groups on an open intake basis. To a lesser extent, Jewish family agencies have offered services to the general community, particularly in those instances where they have sponsored mental hygiene clinics and assumed some responsibility in working with juvenile delinquents.

COUNCIL OF JEWISH FEDERATIONS AND WELFARE FUNDS, INC.
729 SEVENTH AVENUE, NEW YORK, NEW YORK 10019

Federations in their own communities and nationally, through the Council of Jewish Federations and Welfare Funds, also have been cognizant of the close relationship between the work of the voluntary agencies and all that government is doing in public welfare to provide some degree of income maintenance -- as well as health and personal welfare services which go beyond financial assistance.

The CJFWF Board of Directors, on the recommendation of its Public Welfare Committee, considered and adopted a Position Statement on the Economic Opportunity Act of 1964. This Statement, developed by the National Social Welfare Assembly, endorsed the principles embodied in the Act and called for "a total and comprehensive mobilization of Federal-state-local and public-voluntary effort." It stated:

> "Affirmative public policy must be reflected in measures which range from improvement in the operation of our economic system of production and distribution, equality of opportunity for persons of all races and creeds, to those specific measures which could bring tangible services and opportunities to impoverished people."

On November 15, 1964, the CJFWF General Assembly in St. Louis adopted the following Resolution in support of the Economic Opportunity Act:

> "We commend the President and the Congress for enactment of the Economic Opportunity Act of 1964.
>
> "In order to realize this opportunity, it will be necessary for the federal government, the states, municipalities, and voluntary agencies to join in vigorous action to establish and administer effectively the job corps, the work training and work study programs, the community action programs, the provisions to deal with rural poverty and to strengthen family life through employment to establish the Volunteers in the Service of America (VISTA), the Economic Opportunity Council and the National Advisory Council.
>
> "It is of vital importance that Jewish welfare organizations participate and provide leadership in the formulation of the specific programs, national, regional, and local, in determination of priorities,

in assuring that the programs will be administered by agencies competent to carry them out effectively, and by undertaking the programs they can conduct best for the benefit of the entire community, with the funds made available by the Act.

"We recognize that the Economic Opportunity Act is but one of a number of measures that have been enacted to deal with poverty. These measures should be implemented fully, with the necessary appropriations and administrative actions.

"Beyond these laws, a broader program must still be enacted in order to make a major impact on the prevention and elimination of poverty. We urge voluntary agencies to give the full benefit of their experience and knowledge to assist the President, the Congress, and state and local authorities to formulate, undertake, and implement such additional measures."

THE UNIQUENESS OF THE ECONOMIC OPPORTUNITY ACT OF 1964

This effort to abolish poverty has built into it at least six promising features:

(1) The Purpose of the Act:

Perhaps the most significant feature in the Economic Opportunity Act is the commitment expressed in its purpose clause, to wit:

"The United States can achieve its full economic and social potential as a nation only if every individual has the opportunity to contribute to the full extent of his capabilities and to participate in the workings of our society. It is, therefore, the policy of the United States to eliminate the paradox of poverty in the midst of plenty in this Nation by opening to everyone the opportunity for education and training, the opportunity for work, and the opportunity to live in decency and

> dignity. It is the purpose of this Act to strengthen, supplement, and coordinate efforts in furtherance of that policy". (Our emphasis)

The commitment to provide everyone in the United States with "the opportunity for education and training, the opportunity to work, and the opportunity to live in decency and dignity" is, in one sense, an extension of "the welfare clause" in the Constitution. It is completely consistent with our Judaic heritage, "There shall be no poor among you" (Deuteronomy 15:4).

The essence of our concern is expressed in the twin concepts of Tzedakah (righteousness, justice, social justice) and Gemilut Hasadim (deeds of loving kindness); also in Maimonides' definition of the degrees of Tzedakah -- the highest of which is assistance that enables a person to achieve self-support, to be free of the need for charity.

Harry L. Hopkins, in 1936, stated: "From our inventory we have emerged as a nation, with the conviction that there is no need for any American to be destitute, to be illiterate, to be reduced by the bondage of these things into either political or economic impotence . . . There is reason to think that the present system is capable of giving to all its workers those things which are now the expectations of a comparative few: a warm, decent place to live in; a liberal diet; suitable clothes; travel, vacations, automobiles, radios (living now, he would have added television sets), and college educations for those who want them". (Spending to Save: The Complete Story of Relief, New York: Norton, pp. 179-85).

The Act is generally recognized as a first and perhaps necessarily limited step in this war.

Aspirations created cannot indefinitely be frustrated. There is greater recognition now than there was in 1936 that our affluent society need not and cannot, in good conscience, long tolerate poverty.

The purpose clause obviously requires that the benefits of the Act be made available to everyone, without discrimination. Explicitly, the Civil Rights Act of 1964 (Title VI) bars the use of any Federal funds in any program or project which discriminates "on the ground of race, color, or national origin."

(2) The Community Action Program Concept:

There are great possibilities inherent in the Community Action Program (Title II, Part A., Section 202) "which mobilizes and utilizes resources, public or private, of any urban and rural . . . geographical area" in the attack on poverty.

Progress depends on the extent to which these community planning and administering bodies are truly broadly representative -- as is the intention -- and actually fulfill their assignments.

(3) The Participation of "The Poor" in the Program:

The Act, and the conditions governing Federal grants, call for the maximum participation of the poor themselves in developing Community Action Programs. (Title II, Part A, Sec. 202)

(4) The "Volunteers in Service to America" (VISTA) Program:

The Act creates the VISTA program as the domestic parallel to the Peace Corps. It provides opportunities for individuals to join the War on Poverty, to give personal service as volunteers. They will work, full-time, with migrant laborers, on Indian reservations, in urban and rural community action programs, in slum areas, hospitals, schools, and institutions for mentally ill and mentally retarded. (Title VI, Part A, Sec. 603)

(5) The Facts on Poverty -- A Base for Action:

The Act requires the Director of the Office of Economic Opportunity to consider the incidence of poverty within each community seeking aid. Communities with Community Action Programs are building "profiles of poverty". Systematically, they are bringing together all the facts regarding its nature: the number and characteristics of "low-income families, particularly those with children; the extent of persistent unemployment and under-employment, the number and proportion of persons receiving cash or other assistance on a needs basis from public agencies or private organizations; the number of immigrant or transient low-income families; school drop-out rates, military service rejection rates, and other evidence of low educational attainment; the incidence of disease, disability and infant mortality; housing conditions; adequacy of community facilities and services; and the incidence of crime and juvenile delinquency." (Title II, Part A, Sec. 205c)

Thus, the facts will, if they are not already, be known. The target group will be specifically identified. There will be no ambiguity about the problem to be solved.

(6) The Measurement of Progress -- And What Needs To Be Done:

Built into the administration of the Act are instruments for evaluation of progress -- to indicate which programs show promise of realizing its aims and the extent to which poverty is being reduced. With the target clear, a score-card may reflect what has been accomplished -- what needs to be done -- and how it can be done. Towards this end, the Act establishes two bodies: (a) an Economic Opportunity Council to coordinate the anti-poverty efforts of all segments of the Federal Government and (b) a National Advisory Council, including the Director of the Office of Economic Opportunity and fourteen members appointed by the President. This Council will review the operations of the Office and make recommendations for further progress. (Title VI, Part A, Secs. 604, 605)

GRANTS ALREADY MADE FOR WAR ON POVERTY PROJECTS

The Office of Economic Opportunity has moved quickly to make grants available to the early starters. The total amount alloted as of the last announcement on January 17, 1965 was $221 million (from the $784.2 million appropriation for the fiscal year ending June 30, 1965) to 370 different projects now being undertaken in fifty states. On February 20, Sargent Shriver, OEO Director, announced that 700 communities have developed projects.

These grants include "seed money" to states and their localities for the development of projects and for specific activities including the following:

Job Corps programs;
Neighborhood Youth Corps -- a year-round program;
Work experience programs -- to train men and women on relief; work-training programs for others as well;
Work-study programs to enable needy students to finance their education;

VISTA (Volunteers in Service to America) programs to tackle the problems of poverty in slum areas;
VISTA programs on Indian reservations;
Remedial instruction in reading, writing and arithmetic;
Adult basic education;
Recreation programs after school hours;
Rural family loans;
Health programs;
Counseling services;
Legal services;
Research on work attitudes and performance of needy young people - a grant to the Graduate School of Social Work of New York University;
Community action programs in cities and rural areas;
Neighborhood Youth Corps - a nationwide program to provide a summer job program for 50,000 high school students - a grant of $20 million has been made;
Pre-school education, health and welfare aid to reach 100,000 children in 300 rural and urban pockets of poverty across the country in an eight weeks summer program to prepare them for school this fall. $17 million has been granted to this program, known as Project Head Start.
Job Corps Centers for counseling, education and job training for women 16 to 21 years old; first three in St. Petersburg, Fla., Cleveland and Los Angeles. Women in Community Service, Inc. (WICS) an inter-faith, interracial group for recruiting and screening applicants for the Women's Job Corps has been established by the National Council of Jewish Women, National Council of Catholic Women, United Church Women, and the National Council of Negro Women to assist the Office of Economic Opportunity.

JEWISH AND COMMUNITY-WIDE ACTIVITY

In an effort to secure the facts regarding the ways in which Jewish Federations and their agencies are participating in the war

against poverty, a questionnaire was circulated. This, then, is a summary of the replies received.

Although the Act was passed on August 20, 1964, seventy-eight Federations reported that they were involved in community-wide activity to develop programs and projects. The nature of this activity varies from city to city. Some communities began a study to design projects before the actual passage of the Act, while others have waited for a greater clarification regarding procedures.

The primary nature of organized Jewish community participation has been through the membership held by Federations and their agencies in the community welfare councils (Councils of Social Agencies, Health and Welfare Councils, etc.).

In seventy of the seventy-eight reporting communities, the welfare council is actively involved in planning for anti-poverty programs. In many communities, the welfare council was the group which stimulated the creation of a Community Action Program and the development of the organization required to administer it.

In the majority of the communities, city and county governmental bodies have appointed the overall community action committees to mobilize and utilize public and private resources broadly representative of the community, including the new and important feature of participation of the poor themselves. In some communities, Jewish Federations and their agencies are represented directly in these community action organizations. In others, they serve only through their membership in community welfare councils.

PROGRESS REPORTS TO CONTINUE

The listing which follows is, for the most part, limited to the reports sent to us. The preliminary planning and active programs, in which there is some involvement of Jewish Federations and other Jewish agencies, are at the beginning stage. Undoubtedly more programs are under way than we know about; others will develop. Also, more Jewish community leaders will be active participants in planning, policy-making and administration.

Future "Progress Vs. Poverty" Bulletins will report the details of projects and leadership activity. Towards this end, we urge you to send such reports to the CJFWF Public Welfare Committee -- so that others may benefit from knowledge of new plans, procedures for developing them, new projects and the facts about them.

* * * * * * *

For more details regarding the Economic Opportunity Act of 1964 and the CJFWF position, see the following documents previously sent to Federation executives and Public Welfare Committee members:

(1) Position Statement on H.R. 10443 -- Economic Opportunity Act of 1964 -- adopted by the National Social Welfare Assembly, April 10, 1964 and approved by the CJFWF Board of Directors, June 14, 1964.

(2) Public Welfare Notes and Quotes -- September 25, 1964 -- summarizing the provisions of the Economic Opportunity Act signed by the President on August 20, 1964 and now known as Public Law 88-452.

(3) Notes on the Poverty Program -- a memorandum dated September 28, 1964 prepared by the United Community Funds and Councils of America, 345 East 46th Street, New York, N. Y.

(4) Resolution on Public Welfare adopted by the General Assembly in St. Louis, November 15, 1964.

If you are interested in how other religious groups view the opportunities made available through Federal, State, and Local projects in the war against poverty, send for these guides:

One-Fifth of the Nation: Fact and Action Guide to Poverty in the Midst of Plenty in the U.S.A. by Elma L. Greenwood, published for the Department of the Church and Economic Life, Division of Christian Life and Work by the Department of Publication Services, National Council of the Churches of Christ in the U.S.A., 475 Riverside Drive, New York, N. Y. (10027). Price -- 50 cents

The War on Poverty: A Handbook published by the National Catholic Coordinating Committee on Economic Opportunity, 1312 Massachusetts Avenue, N. W., Washington, D. C. (20005), September 28, 1964. Price -- $1.00.

Each of these documents contains questions and answers on the Economic Opportunity Act and a useful reading list.

JEWISH LEADERSHIP IN PLANNING

Reports received, thus far, include the following indications of activity by Jewish community lay and professional leaders:

In communities with over 40,000 Jewish population:

Baltimore: The Associated Jewish Charities, together with the other central community organizations, provided the "seed money" for initiating a community action program. The President and Executive Director of the AJC are participating in the over-all planning.

Boston: The Executive Director serves as a member of a special committee of the United Community Services in developing proposals.

Chicago: Leaders serve on committees of the Welfare Council developing programs for the Chicago Committee on Urban Community.

Cleveland: Jewish Community Federation is one of the agencies participating in the plans developed by the Council for Economic Opportunities in Greater Cleveland.

Detroit: Leaders are active in United Community Services which relate to the city's "Total Action Against Poverty" program.

Los Angeles: Lay and professional leaders of the Jewish Federation-Council serve in the community action umbrella organization.

Miami: The Federation executive is Chairman of the Technical Advisory Committee for the newly created Economic Opportunity Program, Inc. The Federation is represented on EOP, Inc.

Newark: The Jewish Community Council executive and lay leaders are on the Board of the new CAP, called the United Community Corporation. The Community Relations Committee executive helped secure representation of the chief beneficiary groups.

New York: The Federation of Jewish Philanthropies has representatives serving on the Mayor's Council Against Poverty.

Philadelphia: The Federation executive is Chairman of the Professional Committee concerned with applications under Title II, the Community Action Program.

San Francisco: The Jewish Welfare Federation is represented on the Mayor's Committee on Youth. The executive of the Community Relations Committee is a leader in the Mayor's Council on Economic Opportunity.

15,000-40,000 Jewish Population:

Bergen County N. J.: The Jewish Welfare Council executive is Chairman of the Long-Range Planning Committee of the Health and Welfare Council.

Buffalo: One of the Vice-Presidents of the United Jewish Federation is Chairman of the Community Welfare Council Committee in the anti-poverty program. The Federation executive is also active in the planning.

Cincinnati: The Associated Jewish Agencies executive serves on the Community Action Commission. The immediate past president of the AJA is Vice-Chairman of this Commission. Other leaders also are members.

Denver: The Allied Jewish Community Council executive serves on the Mayor's Citizens Committee.

Hartford: The Federation executive and lay leaders are active through the Welfare Council.

Houston: The Jewish Community Council staff and lay leaders are active through the Welfare Council.

Kansas City: The Jewish Federation and Council executive has offered to assist the city Welfare Director, who serves as coordinator of anti-poverty activities.

Paterson:	The Jewish Community Council executive took the initiative, with the Community Chest, in calling social agencies together to discuss the possibilities for participation.
Rochester:	The Jewish Community Council executive is Chairman of the Finance Committee of Action for a Better Community, Inc. (ABC).

5,000-15,000 Jewish Population

Bridgeport:	The United Jewish Council executive and leaders are active in Action for Bridgeport Community Development (ABCD).
Columbus, Ohio:	The United Jewish Fund and Council representative is Chairman of the Constitutional Committee and is handling all legal matters for the community action organization.
Elizabeth:	The executive and lay leaders serve on the community action body known as Strengthen the Community to Overcome Poverty in Elizabeth (SCOPE).
Indianapolis:	The Federation executive and leaders serve on Conference Group on Poverty.
Long Beach, Calif.:	The Jewish Community Federation executive is a member of the community committee called together by the Community Welfare Council to begin an anti-poverty program.
Louisville:	The Conference of Jewish Organizations executive and leaders participate on the Youth Commission and are involved in consultation with the Mayor's Commission on Human Relations.
Lynn, Mass.:	The Jewish Community Council executive is a member of the Citizens Committee.
Memphis:	The Jewish Service Agency executive is active as a member of the Board of the welfare council.

New Brunswick:	The Jewish Federation executive helped plan a meeting of the Board of Freeholders and took leadership in urging the creation of a public corporation to administer the program.
New Orleans:	The Jewish Welfare Federation executive serves on major committees and the Treasurer of Federation is Chairman of Total Community Action, Inc.
Northwest Indiana (Gary):	The Federation executive and lay leaders are active in the county and city organization.
Phoenix:	The Jewish Community Council executive, executives of social agencies and Jewish lay leaders, are active in the work of operation LEAP (Leadership and Education for the Advancement of Phoenix).
Portland, Oregon:	The Jewish Welfare Federation executive serves as a member of the Community Welfare Council Advisory Committee and is in consultation to Portland State College Economic Opportunity Committee.
San Antonio:	The Chairman of Federation's Jewish Family and Children's Service Department serves on the Economic Opportunity Development Corporation.
San Diego:	The United Jewish Federation is active in programs being organized by the welfare council.
St. Paul:	The United Jewish Fund and Council leaders serve on the Mayor's Citizens Committee.
Scranton:	The Jewish Council is represented on the Civic Committee.
Springfield, Mass..	The Jewish Community Council is active through the welfare council.
Trenton:	The Jewish Federation's past president serves on the Board of United Progress, Inc.
Tucson:	The Jewish Community Council's past president serves as President of the Youth Board. The Council executive

serves on the Board of the Economic Opportunities Committee and on the Youth Board.

Wilmington: The Jewish Federation executive is involved in consultation and serves on a broad committee being established.

Worcester: The Jewish Federation executive and several lay leaders serve as members of the Anti-Poverty Committee of the Planning Council of Community Services.

Youngstown: The Jewish Federation executive met with the Mayor to urge action.

Under 5,000 Jewish Population

Charleston, S.C.: The Jewish Welfare Fund involved in consultation with the United Community Services to set up CAP.

Chattanooga: The Jewish Welfare Fund secretary is on the Board of the Mayor's Committee.

Corpus Christi: The Jewish Community Council executive and leaders serve on the Community Action Committee.

Elmira: The Jewish Community Council executive has participated in the developing CAP and made recommendations.

El Paso: The Jewish Community Council executive has offered services to the newly developing committee.

Erie: The Jewish Community Welfare Council Social Service Committee has offered services to the Mayor.

Flint: The Jewish Community Council executive is active through the Welfare Council.

Knoxville: The Jewish Welfare Fund executive serves on the Community Action Committee.

Madison:	The Jewish Welfare Council leaders serve on the planning committee.
Manchester:	The Jewish Community Center leaders are actively involved.
Newburgh:	The United Jewish Charities executive serves as Temporary Chairman of the Community Action organization and the Neighborhood Youth Corps. Met with Senator Kennedy and other State officials to discuss program plans for community services.
Oklahoma City:	The Jewish Community Council executive participated in an orientation session of the Welfare Council to begin planning.
Perth Amboy:	The Jewish Community Council executive and leaders serve on an Advisory Committee.
Port Chester:	The Jewish Community Council executive serves on the Youth Board Board of Directors. Center Board members are spearheading a Committee's work.
Salt Lake City:	The Jewish Welfare Fund executive serves on a study committee and Agency Executives' Committee developing plans.
Savannah:	The Jewish Council executive serves on the Social Planning Steering Committee involved in the United Community Service in an advisory role to CAP.
Schenectady:	The Jewish Center staff participates in the Mayor's Committee on Youth.
Shreveport:	The Federation executive serves on the Board and the Federation President is Vice-President of the Community Council which has an advisory role in developing the CAP program.
Tulsa:	The Jewish Community Council executive is active in urging leadership of the Council of Social Agencies.

Utica: The Jewish Community Council executive discussed the program with the Mayor and with the Chairman of the Social Action Committee of Temple Beth-El. Also working through the Council's Community Relations Committee.

Waterbury: The Jewish Federation executive serves as director of the anti-poverty forces appointed by the Mayor. The Jewish Federation is one of the groups taking the initiative in getting action started.

West Palm Beach: The Jewish Federation executive is Vice-President of the Planning Council attempting to stimulate action.

SOME PROJECT PROPOSALS FROM JEWISH FEDERATIONS AND AGENCIES

The following are some samples of projects being considered or already submitted by Jewish agencies to local Community Action Program organizations. The list reflects only those reported to us and is therefore to be considered merely suggestive of activities.

Some of these projects, now specifically designed to serve the poor, are further development of currently existing services for all segments of the community. Some are new ideas.

Over 40,000 Jewish Population

Baltimore: The Jewish Family Service Board of Directors has initiated discussion of the nature of the agency participation.

Boston: Combined Jewish Philanthropies is exploring with United Community Services the possibility of developing proposals in the field of camping.

Cleveland: Jewish Vocational Services is involved in developing a job training program.

Jewish Family Service Association is involved in the development of community homemaker services.

Mt. Sinai Hospital is involved in health maintenance programs.

Federation is supportive of these activities and active in programs to reduce discrimination in employment and housing.

Detroit: Federation is exploring with United Community Services the kinds of projects in which Jewish agencies may participate.

Miami: The Jewish Vocational Service has submitted to the Miami Economic Opportunity Program, Inc. a co-operative demonstration proposal entitled: "Project

Return". Its basic objective is to provide job training and retraining as well as vocational upgrading service to both in and out-patients of the South Florida State Hospital. The JVS coordinates and administers this program, involving the cooperation of the State Division of Vocational Rehabilitation, the Phoenix Club of the Mental Health Society of Greater Miami, the South Florida State Hospital and the Florida State Employment Service. The program is planned for an 18-month period and can be renewed for an additional 18 months.

New York:

The Federation, through its Functional Committees, is exploring with the Jewish health and welfare agencies possibilities for projects through which they may participate in the City's Program Against Poverty. A special committee of the Functional Committee on Family and Children Service, including representatives of the Functional Committee on Aged, is coordinating this activity under the chairmanship of the Executive Director of the Federation Employment and Guidance Service.

The FEGS itself has prepared a proposal for expansion of its facilities and staff for increasing its service to the aged poor. The Office of Aging of the U. S. Department of Health, Education and Welfare has recommended the current FEGS program for vocational services to older people as a model for programs to be developed and financed through the Office of Economic Opportunity.

The Albert Einstein College of Medicine of Yeshiva University, through its Department of Psychiatry and Lincoln Hospital Mental Health Services, has received a grant of $289,000 to develop a network of comprehensive community mental health services for the 350,000 residents of the South Bronx, a very economically deprived area. The program contemplates the establishment of four Neighborhood Centers. These Storefront Centers will be staffed mainly by non-professionals or Mental Health Aides recruited from among the deprived low-income residents of the

community itself, who will be directly supervised by professionals. They will operate as "information referral and psycho-social first-aid stations -- but not viewed solely in these terms. The Neighborhood Service Center, it is suggested, may provide a base around which one may study, demonstrate and begin to resolve some of the theoretical, technical and administrative issues embodied in the task of developing an effective network of urban comprehensive mental health services."

The Home and Hospital of the Daughters of Jacob has offered its facilities to train potential candidates for aides and orderlies.

Philadelphia: The Centers are exploring possibilities for developing Neighborhood Youth Corps Programs with particular reference to the use of the camping programs associated with the Federation.

Pittsburgh: The Jewish Family and Children's Service has been asked and has agreed to conduct a Community Action Program in a "poverty pocket" area of 15,000 persons. This requires the establishment of an office in this area to provide Intensive Service, Neighborhood Service and Continued Service Units.

The Intensive Service Unit will reach out to serve families and to bring groups of the better integrated families together to discuss family and community matters. Through this group, the worker assigned will locate poorly integrated families and work with them until proper referral is made to the continued service worker. Personnel for this Intensive Service Unit would not be required to have professional service training, although some training would be desirable. Recruitment would be heavily oriented in the direction of young people interested in the Peace Corps type of activity.

The Neighborhood Service Unit is oriented toward the total neighborhood. Professionally trained workers will supervise the Intensive Service workers, act as a

liaison with neighborhood organizations in CAP, and handle counselling and the immediate problems of families or individuals in the neighborhoods not covered by the Intensive Service worker. Perhaps, one Neighborhood Service worker will be available to supervise every four Intensive Service workers, plus at least one Neighborhood Service worker for every 10,000 people in the area not covered by the Intensive Service Unit.

The Continued Service Unit will pick up on the poorly organized families on the basis of referrals made by Intensive Service workers. This will be the means by which these families will be provided immediate service.

A budget for this activity to be supported through the Pittsburgh Community Action Program calls for the expenditure of $73,892 in 1965 taking into consideration the gradual employment of the necessary staff.

15,000-40,000 Jewish Population:

Denver: Jewish Family Service will probably obtain funds for a project to be administered in its Utility Workshop.

Hartford: The Community Relations Committee of the Jewish Federation has begun a program to stabilize a changing Jewish neighborhood and is offering professional and technical assistance.

The Jewish Community Center is participating in a projected work training program.

The Jewish Social Service is involved in a projected program for unwed mothers.

New Haven: Consideration is being given to developing a home care service program for older people.

Jewish Community Center provides facilities for remedial education classes for drop-outs, supported by Community Progress, Inc. The latter organization

originally established for Juvenile Delinquency Demonstrations and Action Program has now been charged with responsibility for developing the CAP program. The JCC is also negotiating with Community Progress, Inc. for assistance to employ aides in various areas of program, administration and maintenance.

Oakland: Jewish Welfare Federation is developing projects in cooperation with the Council of Social Agencies.

Providence: The Federation has developed work-training projects for clerical and other office jobs in the Federation and its beneficiary agencies.

Miriam Hospital has also developed such opportunities.

5,000-15,000 Jewish Population:

Columbus: Jewish agencies are considering how they may best be involved in projects to be developed.

Elizabeth: The YM-YWHA is participating in development of a new agency, the Youth Service Organization -- a group work program for boys and girls eleven to fourteen years of age. The old YM-YWHA building will be used for a recreational and cultural center.

Long Beach, Calif.: The Jewish Community Federation has formulated a project for employing additional clerical staff under Title I job programs.

New Brunswick: The Jewish Community Center will participate in a job training program.

Portland, Oregon: The Jewish Community Center nursery school is expanding its enrollment to include more children from disadvantaged areas.

St. Paul: The JVS has submitted to the Ramsey County Community Action Committee on Economic Opportunity a proposal for a Work-Training Program for Unemployed Youth under Title I, Part B. The objectives

are to prepare and motivate out-of-work and out-of-school youth from disadvantaged neighborhoods to obtain useful work-training experience in order to enable them to enter the labor market, or to return for additional schooling, to begin an apprenticeship program to avail themselves of educational and vocational counseling resources. The project will focus on those neighborhoods whose social and economic conditions have resulted in limited educational development, low income and high unemployment.

The enrollees will be in the 16-21 year age range with no work history or training. Approximately 600 youngsters will be served during a year and will be recruited through various communal institutions and agencies. The JVS will handle selection and the placement of the enrollees in work-training positions. Actual assignments will be made in public and private non-profit community organizations. As part of services, remedial education, group guidance and casework will also be provided. The project has been proposed for a six month period with an option to renew.

San Diego: Federation and Jewish agencies are involved in research to develop projects.

Scranton: Jewish Family Service and Jewish Community Center have submitted projects.

Tucson: The Handmaker Jewish Nursing Home for the Aged has submitted a proposal for a Neighborhood Youth Corps project. They propose to use the facilities of the Home and to provide supervision for on-the-job training for twenty trainees as Physical and Occupational Therapy Aides, Nurses Aides, Landscape Assistants, Dishwashers, Assistant Cooks, Custodians, etc.

Worcester: Jewish Family Service has directed its Program Evaluation Committee to consider how the agency may participate in the local Community Action Program.

Under 5,000 Jewish Population:

Perth Amboy: The YM-YWHA has submitted a project under Title I work study programs to provide job opportunities as counsellor's aides, clerical assistants, locker room attendants, maintenance employees.

San Jose: Jewish Community Council has made known its interest in providing work study opportunities to students at the San Jose State College.

Waterbury: Jewish Federation has made its Executive Director available to serve as coordinator of the Mayor's Task Force on Economic Opportunity. As Coordinator, he guided the Task Force in developing the details of a variety of projects submitted to the Office of Economic Opportunity.

AR 25598 8/4 SERVICES - PROGRAMS 1955 ARCHIVES

Congregation Emanu-El

of the City of New York

Thanksgiving Day Service

OPENING HYMN — CHOIR

O Heavenly Father, conscious of the numberless blessings which Thou hast showered upon us, we have gathered in Thy Holy House on this Thanksgiving Day. We assemble here, even as other Americans of all faiths are met together in their Sanctuaries, to offer unto Thee the tributes of our grateful hearts. We thank Thee for our beloved country America, and pray that it may always support the right of every man to worship Thee as Father and to live with his neighbor whoever he may be, as brother. Make us worthy of this land built by courageous men and women whose confidence was ever in Thee. May we in our generation plant and build as they did, steadfast in our faith in its high purpose and clinging ever trustingly to Thee.

As we think of all Thy goodness to us, we ask that Thou mayest dispose our hearts to remember the needs of those less favored. Thou art ever mindful of us; may we also be mindful of the cries and sufferings of the sick, the poor, the friendless, and all those who are without hope. When we gather in our homes to celebrate this festival with hearts overjoyed with mutual love and gratitude, may we be enriched by the knowledge that we have shared Thy gifts with those who are in need. May Thy love, O God, unite us in sympathy and brotherly love to our fellowmen that we may share with them Thy blessings.

RESPONSIVE READING

Reader

O thou that hearest prayer, unto Thee doth all flesh come.

Congregation

All the earth shall worship Thee, and shall sing praises unto Thee.

Thou turnest a wilderness into a pool of water.

And a dry land into springs of water.

And there Thou makest the hungry to dwell

And they establish a city of habitation;

And sow fields and plant vineyards, which yield abundant fruits;

Thou blessest them also, so that they are multiplied greatly.

Praised be the Lord; day by day He beareth our burden; He is our Salvation.

Yea, the Lord will give that which is good; and our land shall yield her produce.

Thou crownest the year with Thy goodness

The earth hath yielded her increase.

The meadows are clothed with flocks;

The valleys also are covered with corn.

Let the peoples give thanks unto Thee, O God;

O let the nations be glad and sing for joy.

(The Congregation will rise)

BOR'CHU — CANTOR and CHOIR

(The Congregation is seated)

Merciful God and Father: We come before Thee with thoughts of Thanksgiving in our hearts and hymns of praise on our lips. We know that tho the heavens and the heaven of heavens cannot contain Thee, yet Thou dost dwell in the hearts and souls of men. Thou art the rock of our life and the shield of our salvation. We thank Thee for the manifold blessings which Thou bestowest upon us, for the love which fills our homes, for the joy and laughter of our children, for the untiring dedication of parents and for all the joys which fellowship and friendship bring us. We thank Thee for the loyalty and devotion of friends whose faith calls for the best within us; for all good influences which sustain us in trial, strengthen our wills, broaden our vision, deepen our understanding and make us mindful of our obligations to our fellowmen. We pray that peace and prosperity may abide in our homes and in the homes of all men.

Fervently we invoke Thy benediction for this our country. Enlighten and sustain with Thy power those whom the people have set in authority: the President, his counselors and advisers, the judges, law-givers and executives and all those who are entrusted with our safety and with the guardianship of our rights and liberties. May peace and goodwill obtain amongst all the citizens of our land; may religion spread its blessings among us and exalt our nation in righteousness. We pray, O God, for the welfare of our country and for all other countries. May they never forget that nations are but men, that righteousness exalteth a nation, and that sin is a reproach to any people. May racial hatreds, national animosities, and class distinctions no longer divide man from his fellow man, and may the time not be distant when a united mankind will proclaim: "Have we not all one Father; hath not one God created us all?"

RABBI and CONGREGATION

At this hour of Thanksgiving, O Lord, we praise Thee for the blessings of family life which have been ours during the past year. As we acknowledge our debt for the material gifts which come to us from Thee, so we thank Thee for the family ties which enrich our lives, for the dedication of parents to their children, for the love of children for their parents, for the warmth and love which permeate family life.

We pray, O Heavenly Father, that Thou wilt ever turn the hearts of the parents to the children and the hearts of the children to the parents, strengthening the bonds of devotion in the home and making it a sanctuary worthy of Thy presence.

May Thy presence dwell within our homes; may peace and happiness abide in them and love unite all who live and trust in Thee.

(The Congregation will rise)

SH'MA YISROEL — RABBI and CONGREGATION then CHOIR

(The Congregation is seated)

MEDITATION

Thank God, I can rejoice
In human things—the multitude's glad voice,
The street's warm surge beneath the city light,
The rush of hurrying faces on my sight,
The million-celled emotion in the press
That would their human fellowship confess.
Thank Thee because I may my brother feed,
That Thou hast opened me unto his need,
Kept me from being callous, cold and blind,
Taught me the melody of being kind.
Thus, for my own and for my brother's sake—
Thank Thee I am awake!

Thank Thee that I can trust!
That though a thousand times I feel the thrust
Of faith betrayed, I still have faith in man,
Believe him pure and good since time began—
Thy child forever, though he may forget
The perfect mould in which his soul was set.
Thank Thee that when love dies, fresh love springs up,
New wonders pour from Heaven's cup.
Young to my soul the ancient need returns,
Immortal in my heart the ardor burns;
My altar fires replenished from above—
Thank Thee that I can love!

Thank Thee that I can hear,
Finely and keenly with the inner ear
Below the rush and clamor of a throng
The mighty music of the under-song.
And when the day has journeyed to its rest,
Lo, as I listen, from the amber west,
Where the great organ lifts its glowing spires,
There sounds the chanting of the unseen choirs.
Thank Thee for sight that shows the hidden flame
Beneath all breathing, throbbing things the same,
Thy Pulse the pattern of the thing to be . . .
Thank Thee that I can see!

Thank Thee that I can feel!
That though life's blade be terrible as steel,
My soul is stript and naked to the fang,
I crave the stab of beauty and the pang.
To be alive,
To think, to yearn, to strive,
To suffer torture when the goal is wrong,
To be sent back and fashioned strong
Rejoicing in the lesson that was taught
By all the good the grim experience wrought;
At last, exulting, to arrive . . .
Thank God I am alive!

"MAY THE WORDS" CHOIR

SCRIPTURAL LESSON

HYMN: "AMERICA THE BEAUTIFUL" CHOIR and CONGREGATION

O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!
America! America!
God shed his grace on thee
And crown thy good with brotherhood
From sea to shining sea!

O beautiful for pilgrim feet,
Whose stern impassioned stress,
A thoroughfare for freedom beat
Across the wilderness!
America! America!
God mend thine every flaw,
Confirm thy soul in self control,
Thy liberty in law!

O beautiful for heroes proved
In liberating strife,
Who more than self their country loved,
And mercy more than life!
America! America!
May God thy gold refine
Till all success be nobleness,
And every gain divine!

O beautiful for patriot dream
That sees beyond the years
Thine alabaster cities gleam,
Undimmed by human tears!
America! America!
God shed His grace on thee,
And crown thy good with brotherhood
From sea to shining sea!

SERMON

HYMN CHOIR

ADORATION AND KADDISH (Union Prayer Book, p. 365)

CLOSING HYMN: "GOD BLESS AMERICA" CHOIR and CONGREGATION

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Theodore Roosevelt, Jr. and
Gene Tunney, as Trustees)

God bless America, land that I love.
Stand beside her and guide her
Through the night with a light from above;
From the mountains to the prairies,
To the oceans white with foam,
God bless America, my home, sweet home.
God bless America, my home, sweet home.

BENEDICTION

2M-11/55L

UNION
THANKSGIVING SERVICE

Thanksgiving Day

THURSDAY, NOVEMBER 24, 1955

AT 10:30 A. M.

AT THE

CHIZUK AMUNO SYNAGOGUE

Eutaw Place and Chauncey Avenue

Participating Congregations

BALTIMORE HEBREW CONGREGATION
BETH EL CONGREGATION
CHIZUK AMUNO CONGREGATION
HAR BROOK CONGREGATION
HAR SINAI CONGREGATION
OHEB SHALOM CONGREGATION
B'NAI SHALOM CONGREGATION
(ESSEX, MD.)
TEMPLE EMANUEL

ORDER OF SERVICE

Invocation ..... *Rabbi Morris Lieberman*

"Mah Tovu" (Sulzer) ..... *Cantor Adolph J. Weisgal and Chizuk Amuno Choral Society*

Scripture Lesson; Psalm 100—Hebrew ..... *Rabbi Robert L. Lehman*
English ..... *Rabbi Richard Sternberger*

Solo—"Moh Oshiv" (Lipitz) ..... *Cantor Saul Hammerman*

Responsive Readings:
"All Things Come From God" ..... *Rabbi Jacob B. Agus*
"Thanksgiving For America" ..... *Rabbi Abraham D. Shaw*

Choral Anthem—"Mizmor Le-Todah"—
A Psalm of Thanksgiving—(A. J. Weisgal)
Chizuk Amuno Choral Society
Dr. Hugo Weisgall, Director

Presentation of Speaker ..... *Rabbi Israel M. Goldman*

Thanksgiving Address: "What's Right with the World?"
Rabbi Mortimer J. Cohen
Beth Sholom Congregation, Philadelphia

Solo—"Yishtabach Shimcho" ..... *Cantor Henry Cooper*

Adoration and Kaddish ..... *Cantor Joseph Rosenfeld and Rabbi Samuel Glasner*

Solo—"Birkas Kohanim"—Priestly Blessing ..... *Cantor Benjamin Grobani*

Congregational Hymn—"America the Beautiful" .....

Benediction ..... *Rabbi Abraham Shusterman*

Responsive Reading

"ALL THINGS COME FROM GOD"

Serve the Lord with gladness;
Come before His presence with thanksgiving.

For the Lord, your God, brought you into a good land;
A land of brooks and of fountains
That spring out of valleys and hills;

A land wherein you shall eat bread without scarcity;
And shall lack for nothing.

You shall eat and be satisfied,
And bless the Lord your God
For the good land which He hath given you.

Beware lest you forget the Lord your God,
And forsake His commandments.

When you have eaten and are satisfied,
And have built goodly houses, and dwelt therein,

When your herds and your flocks increase,
And your silver and gold is multiplied,
And all you have is multipled,

Beware lest your heart be lifted up,
And you forget the Lord your God,

And you say in your heart:
'My own power and the might of my hand has gotten me this wealth.'

You shall remember the Lord your God,
For it is He that hath given you the power to get wealth.

Thine, O Lord, is the greatness and the power,
And the glory and the victory and the majesty;

All that is in the heaven
And in the earth is Thine;

Thine is the kingdom, O Lord,
And Thou Art exalted above all.

Both riches and honor come from Thee,
And Thou rulest over all;

In Thy hand is power and might,
And in Thy hand it is to make great,
And to give strength unto all.

Therefore, our God, we thank Thee,
And praise Thy glorious name.

Responsive Reading

"THANKSGIVING FOR AMERICA"

Fervently we invoke Thy blessing upon our country and our nation.
Guard them, O God, from calamity and injury;
Suffer not their adversaries to triumph over them,
But let the glories of a just, righteous and God-fearing people increase from age to age.
Enlighten with Thy wisdom and sustain with Thy power those whom the people have set in authority.
The President, his counselors, and advisers, the judges, law-givers and executives,
And all who are entrusted with our safety
And with the guardianship of our rights and our liberties.
May peace and good-will obtain among all the inhabitants of our land;
May religion spread its blessing among us and exalt our nation in righteousness,
Grant us peace, Thy most precious gift, O Thou eternal source of peace,
And enable Israel to be its messenger unto the peoples of the earth.
Bless our country that it may ever be a stronghold of pcace,
And its advocate in the council of nations.
May contentment reign within its borders,
Health and happiness within its homes.
Strengthen the bonds of friendship and fellowship among all the inhabitants of our land.
Plant virtue in every soul, and may the love of Thy name hallow every home and every heart.
Praised be Thou, O Lord, Giver of peace.

Congregational Hymn

AMERICA, THE BEAUTIFUL

O beautiful for spacious skies
For amber wavcs of grain
For purple mountain majesties
Above thc fruited plain!

America! America!
God shed His Grace on thee
And crown thy good with brothcrhood
From sea to shining sea!

O beautiful for patriot dream
That sees beyond the years,
Thine alabaster cities gleam
Undimmed by human tears!

America! America!
God shed His Grace on thee
And crown thy good with brotherhood
From sea to shining sea!

HANUKKAH HOME SERVICE

BY *Dore Schary*



UNITED SYNAGOGUE OF AMERICA

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The United Synagogue of America
SECOND EDITION

INTRODUCTORY NOTE

THE UNITED SYNAGOGUE of America is grateful to Mr. Dore Schary for permission to make available to its members and others, this Hanukkah Home Service which he prepared for his own family circle. We present it not only because of its intrinsic merits, but also because we hope it will encourage other Jewish laymen to Jewish religious creativity. American Jewry has a host of extraordinarily creative minds. But thus far their creative power has not been reflected in any marked degree in the religious realm. Perhaps also the time is ripe for significant achievement in this area of human experience.

It is good that Mr. Schary wrote this Service out of the desire to fill a deeply felt personal need. He wrote not for an outside audience, but for his children, his wife and himself. He sought to make Hanukkah a beautiful and meaningful experience in his home. That is the soil out of which great expressions of the religious impulse ultimately appear. It is only an earnest response to a personally deep-felt need that can serve the spiritual needs of others as well.

We hope that this Service will help many American Jews experience more profoundly the glory and the inspiration of the Festival of Hanukkah and the privilege of being heir to the great American and Jewish traditions of freedom, equality, courage and faith.

Simon Greenberg
EXECUTIVE DIRECTOR

PREFACE

THE SERVICES on each succeeding night are to be read after sunset just before the family sits down to its evening meal. A beautiful eight-branched candelabra, with a ninth place for the "pilot candle" (the Shamesh), should be appropriately placed in the dining room.

Before kindling the lights, the following blessings are pronounced, the first two every night, the third only the first night.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל חֲנֻכָּה:

BO-RUKH A-TOH ADO-NOY ELO-HEY-NU ME-LEKH HA-OLOM A-SHER KID-DESHA-NU BE-MITZVO-SOV VETZI-VA-NU LE-HAD-LIK NER SHEL HANUKKAH.
"Blessed art Thou, O Lord our God, King of the Universe, who has sanctified us by His commandments and hast commanded us to kindle the Hanukkah Lights."

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שֶׁעָשָׂה נִסִּים לַאֲבוֹתֵינוּ
בַּיָּמִים הָהֵם בַּזְּמַן הַזֶּה:

BO-RUKH A-TOH ADO-NOY ELO-HEY-NU ME-LEKH HA-OLOM SHEH-OSO NISIM LA-AVO-SEY-NU BA-YA-MIM HA-HEYM BA-Z'MAN HA-ZEH.
"Blessed art Thou, O Lord our God, King of the Universe, who performed miracles for our Fathers in days of old at this season."

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ
לַזְּמַן הַזֶּה:

BO-RUKH A-TOH ADO-NOY ELO-HEY-NU ME-LEKH HA-OLOM SHE-HE-KHI-YA-NU VE-KI-MO-NU VE-HI-GI-A-NU LAZ-MAN HA-ZEH.
"Blessed art Thou O Lord, our God, King of the Universe, who hast kept us in life, and has preserved us and enabled us to reach this season."

(For Music—"The Songs We Sing." H. Coopersmith, p. 128.)

As the festival proceeds each member of the family is given the opportunity to kindle one or more lights. The candles are not to be extinguished but must be permitted to burn themselves out. This Service is to be read by the head of the house. This Service may conclude with the singing of Rock of Ages:

מָעוֹז צוּר

("The Songs We Sing," H. Coopersmith, p. 129.)

מָעוֹז צוּר יְשׁוּעָתִי לְךָ נָאֶה לְשַׁבֵּחַ,
תִּכּוֹן בֵּית תְּפִלָּתִי וְשָׁם תּוֹדָה נְזַבֵּחַ.
לְעֵת תָּכִין מַטְבֵּחַ מִצָּר הַמְנַבֵּחַ,
אָז אֶגְמֹר בְּשִׁיר מִזְמוֹר, חֲנֻכַּת הַמִּזְבֵּחַ.

יְוָנִים נִקְבְּצוּ עָלַי אָז בִּימֵי חַשְׁמַנִּים,
וּפָרְצוּ חוֹמוֹת מִגְדָּלַי וְטִמְּאוּ כָּל הַשְּׁמָנִים.
וּמִנּוֹתַר קַנְקַנִּים נַעֲשָׂה נֵס לְשׁוֹשַׁנִּים,
בְּנֵי בִינָה יְמֵי שְׁמֹנָה קָבְעוּ שִׁיר וּרְנָנִים.

ROCK OF AGES

Rock of Ages, let our song
Praise Thy saving power;
Thou amidst the raging foes,
Wast our sheltering tower
Furious they assailed us,
But thine arm availed us,
And Thy word
Broke their sword
When our own strength failed us.

Children of the Martyr-race,
Whether free or fettered,
Wake the echoes of the songs
Where ye may be scattered.
Yours the message cheering
That the time is nearing
Which will see
All men free,
Tyrants disappearing.

For additional suggestions on how to make the festival a happy and significant family experience, write to The United Synagogue of America, 3080 Broadway, New York City. Please ask for the Pamphlet, "How to Celebrate Hanukkah at Home".

FIRST NIGHT

TONIGHT we begin the celebration of the holiday, Hanukkah. Hanukkah means rededication, and the holiday itself represents the rededication of the Temple that was dishonored by Antiochus IV, in 168 B. C. E., and then restored by the valiant struggle of the Maccabees.

However, in a much larger sense this occasion should be a rededication of all the things that we hold dear in our Jewish and American life.

During this holiday we light eight candles. These candles are lit on succeeding nights. The first night, we light one; the second night, two; the third night, three; the fourth night, four; the fifth night, five; the sixth night, six; the seventh night, seven; and the eighth night, eight. This gives us an opportunity each day to rededicate each of the previous candles and to reaffirm the high qualities they represent.

The eight candles represent, in order, the following: One: *Faith.* Two: *Freedom.* Three: *Courage.* Four: *Love.* Five: *Charity.* Six: *Integrity.* Seven: *Knowledge.* Eight: *Peace.*

We use a pilot candle with which to ignite the other candles. With the first candle we kindle, we hope to illuminate, in our minds and hearts, the first word, "Faith."

People who fought to rededicate the Temple were people who held in their hearts real and true faith — faith in the God of Israel and faith in the dignity of their own persons and their own souls. The victory of the Maccabees was a practical demonstration of their faith. But faith can be shown in many ways other than war.

There is the faith that we must have in God, the faith that we demonstrate by our conduct toward our fellow men. We pray, to bolster our faith in those things we believe in. We pray, to pay homage to God, and by doing so, our faith becomes illuminated, just as this candle illuminates the darkness around it.

We must have faith, too, in our nation. This we must demonstrate by taking part in its activities and by living our lives as decent and respectable citizens.

There is the faith that we must have in our parents and the faith that they must have in their children; the faith of the flock in the rabbi and of the rabbi in his people; the faith that exists between student and teacher; doctor and patient; the faith between a man and his wife; and finally, the faith of all people in each other.

We cannot blindly assume that all things will always turn out well, but we must have faith enough to overcome our disappointments, our frustrations, and believe that most people believe more in good than they do in evil.

As we look at this first candle tonight, let us reaffirm once again all these different kinds of faith. Let us thank God for His wisdom and for His guidance.

The righteous shall live by his faith. (HABAKKUK 2:4)

SECOND NIGHT

LAST NIGHT we talked about the main purpose of the Hanukkah festival. We explained the significance of the first candle. As we light it tonight, we will repeat the word and think for a moment of those things that we discussed last night . . . The word "Faith."

And now we light the second candle, which stands for the word "Freedom."

Freedom — the state of being free — is a big, big word . . . a word that has guided the destiny of the world. Men, since the early days of recorded time, have searched for freedom of many kinds, and there have been many definitions of freedom. We who are American Jews are very fortunate, because we inherit a great tradition of freedom, not only from our religious roots as Jews, but from our political and national history as Americans.

We are blessed to have in our combined history names such as Moses and the Maccabees, Washington and Lincoln.

Freedom, however, is a fire that needs constant tending. We cannot keep a fire going without adding fuel to keep it bright and strong. Freedom cannot flourish unless we bring to it constantly the fuel of our strength and of our determination to keep free.

We must bear in mind constantly all the people who came before us, who gave us the benefit of living as free people. We must never let them down. We must remember that freedom is not something that we should selfishly cherish just for ourselves. We must be willing to help all people all over the world to be free.

As we stand here tonight and look at the two candles of Faith and Freedom burning together, we know how closely related they are to each other and how much brighter the candle of Faith seems to burn, with Freedom beside it. With the two candles aflame, this room is brighter.

I am the Lord thy God, who brought thee out of the Land of Egypt, out of the house of bondage. (EXODUS 20:2)

THIRD NIGHT

TONIGHT, we light again the two candles of Faith and Freedom, which we talked about last night, and then light the third candle of "Courage". Part of the word "courage" comes from the French word, (coeur) "heart". We find references to this in our every day speech. We speak of a person's strong heart, stout heart, plenty of heart, and so on. Courage comes to our mind in many fashions.

We sometimes think of a big, powerful man swinging a tremendous sword and cutting his way through scores of opponents. We think of a little man — a young boy armed with a slingshot — coming forth to meet a giant. We think of a poor boy, with no opportunity for real study, who develops his convictions and his courage and leads his country triumphantly through the greatest civil turmoil of its history. We think of a man crippled by disease who fights his way back to be one of the greatest men in history. We think of a little nation fighting to find its way to security.

And we think of so many things that may be running through our minds in connection with the word "Courage," we see that courage consists sometimes of physical strength and fortitude; frequently of stubborn moral character; ofttimes of firm philosophical convictions.

We can have wonderful ideals, but they are meaningless if we do not have the courage to support them. We can have faith, but unless we have the courage to express it and stand up for it, it disintegrates. We can believe in freedom, but if we do not have the courage to live it or fight for it, it will cease to exist.

Again, let us reflect on how fortunate we are in our American and Jewish traditions to have so prominent a strain of courage.

> *Be strong and of good courage; be not afraid, neither be thou dismayed, for the Lord thy God is with thee, whithersoever thou goest.* (JOSHUA 1:9)

FOURTH NIGHT

TONIGHT is the fourth night of Hanukkah. We have lit the three candles, Faith, Freedom and Courage. Now these three become brighter and stronger as we light the fourth, "Love."

We cannot have faith unless we love it. We cannot believe in freedom unless we love it. We cannot be brave in heart unless we love something dearly enough to fight for it.

Love is a beautiful word. It is soft and warm to the ear. Love is an all-inclusive word. We love God and we love our nation. We love our children and our parents. We love our mates. We love friends and relatives. We love an ice cream soda and a football game. We love a holiday or a rainy day. We love to get sunburned or we love a walk through the pine forest. We love hotdogs or a poem. We love a painting or a frolic in the snow . . . All kinds of love for so many things.

We love our history and our religion. We love the feeling of health in our bodies and the cleanness of conscience. We love the purity of those things we think toward our fellow man, and we love to see someone we adore. We love the sight of a flag flying in the breeze. We love the color of flowers against a green lawn. We love the distant clip-clop of a horse's hooves; the sound of auto tires going through a pool of water.

All these things that we love enrich our lives and make us people of substance and stature. The unhappy people are those who never love. We cannot experience and be blessed by love if we are selfish and mean and bitter. We cannot enjoy love if we try to hurt others, rather than help them. God has given us the miracle of life, and we can enjoy it better if we love God for what He has given us and love the life that He has granted to us.

See how bright the lights burn, with Love shining strongly next to them.

> *Thou shalt love thy neighbor as thyself.* (LEVITICUS 19:18)

FIFTH NIGHT

WE ARE READY to light the candles again, and tonight we have quite a number. As we light them, let us think for a moment about each one. First, Faith. Second, Freedom. Third, Courage. Fourth, Love. And now tonight, the fifth, "Chastity."

Charity is an important part of our lives. The Hebrew word for charity, Zedakah, does not mean quite the same as the English word. In Hebrew it means "justice." In English we, of course, associate it with helping those who are less fortunate than we are. And yet we can see how these two meanings go together perfectly. It is just for us to help those who are less fortunate. We must make charity an important part of our lives, because it is right for us to do so. Through charity we earn the benefits that come with justice.

There is a good reason for the association of justice and righteousness with charity. It was conceived to protect the feelings of those who receive charity. It was designed to save them from humiliation or embarrassment, for certainly people prefer to earn their own way; prefer to be in a position to take care of their bodies when they are sick; to pay for their own food when they are hungry; to buy their own new clothing when the old is worn; to find their own shelter when they are homeless.

But the world we live in is an uncertain world, and disasters do happen. And those who, like we in America, are among the more fortunate, must help the others. We must give. We must give not only in the material things that we can see and examine. We must give the things that are not seen, but are felt. We must give of kind-

ness, of understanding. We must give of tolerance and patience, because these things, too, bring comfort and ease pain.

There is a great pleasure that comes to us when we have given of ourselves and of those things that we own. But while it is good to enjoy the pleasure of giving, we must remember that we do not give in order to please ourselves. We give to help others, to find joy in the knowledge that when we have given others have benefited. Having learned to give, we will want to give again, and we will want to give more. The real mitzvah, the real pleasure of giving, will teach us the true meaning of charity.

We come from people who know how to give. As Americans and as Jews we must learn to give readily and generously.

> *"Thou shalt not harden thy heart, nor shut thy hand from thy needy brother; but thou shalt surely open thy hand unto him, and shalt surely lend him sufficient for his need in that which he wanteth."* (DEUTERONOMY 15:7,8)

SIXTH NIGHT

TONIGHT we relight our first five candles: Faith, Freedom, Courage, Love and Charity. And we add a sixth, a word which will make this pool of light shine with greater brilliance than ever before — that word is "Integrity."

This is a good, hard, real word — a word that means honesty, and firmness of mind and purpose.

If we have integrity, nothing will swerve us or cause us to turn aside from the things we believe. If we have integrity, we will always do what we must do, without being afraid, without yielding to the temptation to betray our fellow man or cheapen our good name.

If we have integrity, we will stand up and be counted when we are asked to state our opinion on the issues confronting us. If we have integrity, we will believe in our religion and in our nation.

If we have integrity, we will not cheat or spy. If we have integrity, we will do our share of the work and not shirk our responsibility.

If we have integrity, we will keep our faith bright. If we have integrity, we will hold freedom dear; we will place courage high; we will respect love; we will give charity. If we have integrity, the Ten Commandments will be law that we will serve in every second of every minute of every day of every year.

To live a life without integrity is to live no life at all.

Behold, Thou desirest truth in the inward parts; make me, therefore, to know wisdom in mine inmost heart.

(PSALMS 51:8)

SEVENTH NIGHT

TONIGHT we add an even greater source of light to that which already glows so brilliantly. Our pool of six lights consists of Faith, Freedom, Courage, Love, Charity and Integrity, but our understanding of all these things would be small, their impact would be almost meaningless — without the seventh candle of "Knowledge."

Knowledge brightens the world, as this candle now brightens this pool of light. Knowledge seeks out all the dark corners of the world, expels the shadows and brings in the light. Knowledge helps the sick. Knowledge repairs the dams and the dikes. Knowledge lifts man and carries him through the sky. Knowledge takes man over the seas, and takes his voice and image through the air waves.

Knowledge tills man's farm and builds his house; runs his car; prints his books; lights his house; knits his sweater; cooks his meal; fills his pipe; broadens his mind; lifts his spirit.

Yes, all these things knowledge brings to us. If we had no knowledge, we would remain as we are born — we would be helpless.

But God sets a pattern for our development, and with this development comes man's knowledge. All the little things that we later take for granted, we must first know.

We must learn how to say "Mama" and "Daddy". We learn to chew our first bite. We must learn to crawl and stand and walk. We must learn that fire burns; that ice is cold; that a knife cuts; that a rock is hard. All these things we must get to *know* — and as we *know* them, we have knowledge.

And with knowledge, we know the value of faith, the joy of freedom, the pride of courage, the tenderness of love, the warmth of charity and the comfort of integrity.

Happy is the man that findeth wisdom and the man that obtaineth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. (PROVERBS 3:13,14)

EIGHTH NIGHT

TONIGHT we light our eighth and final candle. We complete the pool of light. First we light our seven candles of Faith, Freedom, Courage, Love, Charity, Integrity, and Knowledge. And now we light the eighth candle, without which all else is meaningless — we light the candle of "Peace." With Peace, we see that the pool of light is large and complete and full.

We must remind ourselves now that the celebration of Hanukkah is a celebration not of war, but a celebration of peace.

While we celebrate the struggles of the Maccabees, in reality, we celebrate the peace that their victories earned us. When we look back at all periods of war in our history as Jews and Americans, certainly we may draw comfort from the magnificent, heroic acts of our fighting men, but we are happy because of the greater gift their victories brought — the gift of peace.

Man has sought peace since the beginning of time — the peace of his body, the peace of his mind. But along with that search for peace, has come the problem of peace at what price.

One can be at peace and be a slave. But do not talk of this kind of peace as something valued or proper. God does not want any man to be the slave of another. God is the master of the world. No man can be any other man's master.

If one is put into a prison camp or slave camp or concentration camp to herd with other men, or whipped or forced to do things he does not want to do, or made to believe things he does not want to believe, it is not the peace of which we speak.

We speak of a peace in which all men live in equality and dignity; a peace in which no man is ashamed to say what he thinks or what he believes; wherein children grow up unafraid of bombs and guns; wherein men have learned to live with each other and with respect for what other men think and cherish; wherein men may travel to any port

and to any mountaintop; wherein a white man lives with a black, or a brown, or a red or a yellow man, without pointing a finger of ridicule; wherein a man can be born and live and pass on, with freedom from want, freedom from war, freedom from fear.

The God of Israel is the God of Peace. The God of Israel is the Father of all. The God that Americans worship is the God of Israel. America's own symbols and words, such as the words on the Liberty Bell and the words on its Great Seal, are words from the Torah. So, in every fibre of our being, as Americans and as Jews we can rededicate ourselves to this Festival of Peace.

Let us pray that each day we can freshen our faith and reunite, next year, around this candle that it may bring a brighter and stronger light of faith to all the peoples of all the world.

We can rededicate ourselves now to all these principles which we have discussed during the holiday. Let us now repeat these principles, these words. Let us now pray to God that we be blessed with them.

The first, Faith.
The second, Freedom.
The third, Courage.
The fourth, Love.
The fifth, Charity.
The sixth, Integrity.
The seventh, Knowledge.
The eighth, Peace.

May the Lord bless you and keep you.

May the Lord cause His countenance to shine upon you and be gracious unto you.

May the Lord lift up His countenance upon you and grant you peace!

Hear, O Israel, the Lord our God, the Lord is One. Amen.

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SYNAGOGUE SERVICE BULLETIN



Vol. XXII PASSOVER 5715 No. 5

SYNAGOGUE SERVICE BULLETIN

Information, Comments, Suggestions on Synagogue Policy, Programs and Projects

RABBI EUGENE J. LIPMAN, *Editor*

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A Project of the Union of American Hebrew Congregations

Commission on Synagogue Activities

Please address communications to the Editor, 838 Fifth Ave., New York 21, N. Y.

Vol. XXII PASSOVER 5715 No. 5

He Wanted To...

Passover Observations

BY RABBI MAURICE N. EISENDRATH

President, Union of American Hebrew Congregations



PROBABLY THE most sumblime aspect of the justifiably glorious career of Moses was that he devoted himself to the cause of freedom even though he didn't *have* to.

Moses, we all remember, lived a regal life. He was no slave and he wasn't threatened with bondage. Nonetheless, he could not abide the sufferings of others. He was too sensitive, or to use the new adjective, empathetic to the plight of the victims of the lash that he surrendered his own security and voluntarily threw in his lot with the oppressed.

JUDAISM TODAY

We who like to think ourselves as the beneficiaries of Moses, as his successors, would do well if we would emulate this glittering trait of the man who rescued our people and established our faith. As Americans, we do not need our religion as a source of solace in physical distress, for we are safe: Our religion, therefore, must be something which provides us with an *extra* measure of enrichment or exaltation, as we referred to it at our recent Biennial convention. The cause of a vital Judaism is worthy of our voluntary efforts. To devote our energies to the growth of our temple or to our Reform movement is to be part of the exhilarating endeavor to keep bright and shining the idealism which keeps our country a bastion of brotherliness and righteousness. Whatever be our daily preoccupation, we can give some of our talent, some of our know-how, some of our means, certainly some of our time to our religious institutions. A successful business man, for example, who is known as a temple-goer, wins new respect from his neighbors for his piety and at the same time derives fresh inspiration for the conduct of his affairs from his devotion to religion. Also, attendance at religious services helps to keep one's gentleness high and enables us to function more efficiently as human beings within our families. The synagogue can also contribute to the moral health of the community.

A NEW PURPOSE

When Moses determined to cast his lot with the cause of liberty, he found that his life took on new meaning. We, too, will find new purpose in our existence if we strengthen our daily links to our faith. This year we may perhaps be bondsmen in the valley of futility. But next year we may find ourselves near the Sinai of spiritual emancipation. A happy Passover!

THE SOUNDS PROLONG

BY RAY M. COOK

(Mimeographed music for the Choir and Solo parts and instructions about the cast and cymbals, running time, etc., are supplied with the full script. Order from UAHC, 838 Fifth Ave., N.Y.C. 50c per copy.)

BECAUSE OF ITS themes of Justice, Freedom and Brotherhood, this is especially recommended for Passover for presentation by children or youth group at the Seder of congregation or at a School Assembly or Interfaith "Third" Seder. It is, of course, also suitable for Closing Exercises of religious school (near Decoration Day), or for any music or brotherhood occasion. It would provide a program for a Sisterhood, Men's Club or Youth Group meeting or for an appropriate special event.

**Places where these asterisks are shown indicate choir music which is included in the full script.

SHOFOR CALLS (*Trumpet, piano or organ*)**

1ST NARRATOR: Oh, make a joyful noise—a joyful noise unto the Lord.

Choir:** Oh, make a joyful noise unto the Lord, the King. Rejoice and sing praise!

(*Trumpet, piano, or organ repeats* SHOFOR CALLS)**

CHOIR (*in unison*): A joyful noise unto the Lord!

1ST NARRATOR: What is this noise unto the Lord? Who are they who create these sounds of joy?

2ND NARRATOR: Joyful is the noise—

THREE VOICES: Great are the sounds—

2ND NARRATOR: For they are the sounds made in the building of a new nation.

CHOIR:** The noise of the hammer,
The ringing of the bell,
The singing of the songs.

VOICE: What mean these sounds?
Why the hammer?

1ST NARRATOR: It hammers out justice!

VOICE: Why the ringing of the bell?

1ST NARRATOR: To proclaim liberty and freedom!

VOICE: And why the singing of the songs?

1ST NARRATOR: They sing out the story of brotherhood all over this land.

2ND NARRATOR: —These are the sounds of joy made in the building of a new nation.

VOICE: A joyful noise unto the Lord.
(*Trumpet, piano or organ repeats* TRUMPET CALLS *above*)
(*Pause—then hand cymbals*)

CHOIR:** Avodim ho-yee-nu, ho-yeenu. A-to b'ne cho-rin, b'ne cho-rin.

CHOIR (*Hums line 1 of Avodim Hoyeenu——fades as* NARRATOR *speaks*):

1ST NARRATOR: Avodim hoyeenu! Once we were slaves—today we are free!

VOICE: Think back, think back: In ancient times when God said unto Moses: "Tell the Children of Israel that I am come to deliver them out of the land of the Egyptians. I will bring them out of that land, unto a *good* land —unto a land flowing with milk and honey."

CHOIR:** (*Hums line 1 of Avodim Hoyeenu*)

2ND NARRATOR: Many are the times that the Children of Israel have sought a land flowing with milk and honey—a land whose door would be ever open to them.

CHOIR** (*gently*): Give me your tired, your poor, your huddled masses, yearning to breathe free!

1ST NARRATOR: Many are the times that they have gone forth from lands of bondage.

CHOIR** (*continues*): . . . the wretched refuse of your teeming shore. Send these, the homeless, tempest-tost to me. I lift my lamp beside the golden door.

2ND NARRATOR: Three centuries ago, a small group of homeless Jews landed on the shores of Manhattan Island. From this small group, and others, came those who helped make our country a land flowing with milk and honey.

VOICE: And they came to make a joyful noise unto the Lord in their new country.

CHOIR:** The noise of the hammer . . .

1ST NARRATOR: A joyful noise!

2ND NARRATOR: The hammering after *Justice.*

CHOIR (*left side in unison*): It hath been told thee, O man, what is good—
(*right side in unison*): and what the Lord doth require of thee—
(*all together sharply*): TO DO JUSTICE*!!* (*Gradually louder*): Let justice well up *as waters . . .*
(*hand cymbals*)

1ST NARRATOR: The hands of the prophets of old hammered out the message of justice.

2ND NARRATOR: And the Jews who came to the shores of America—brought with them this *need* for justice.

VOICE: In this good land, all pledge themselves to be true to a country that is free and *just.*

(*An American flag is held aloft as the following* PLEDGE OF ALLEGIANCE *is sung***):

SOLO:** I pledge allegiance to the flag of the United States of America, And to the Republic for

which it stands,

CHOIR:** One nation under God, indivisible, With liberty and justice for all.

1ST NARRATOR: The hammering after justice—

2ND NARRATOR: A joyful noise unto the Lord!

CHOIR:** Oh, make a joyful noise unto the Lord, the King, Rejoice and sing praise!

1ST NARRATOR: A joyful noise.

CHOIR:** The noise of the hammer, The ringing of the bell.

VOICE: The ringing of the bell proclaiming *liberty.* (*Hand cymbals*)

2ND NARRATOR: Think back, think back: In ancient times, God spoke unto Moses saying: Let the Children of Israel . . . Proclaim liberty throughout the land unto all the inhabitants thereof. (*Hand cymbals*)

1ST NARRATOR: These thrilling words, given to the Children of Israel, were brought by them to the shores of America. These are the words inscribed on the base of the Liberty Bell—for all to see—for all to remember.

** (*Trumpet or piano*)

SOLO:** Proclaim!

CHOIR:** Proclaim liberty.
(*Trumpet or piano*)

SOLO:** Proclaim!

CHOIR:** Throughout the land, to the inhabitants thereof.
(*Trumpet or piano*)

SOLO:** Proclaim!

CHOIR:** Proclaim liberty throughout the land.

2ND NARRATOR: The ringing of the bell proclaiming liberty,

VOICE: A joyful noise unto the Lord!

CHOIR:** Oh, make a joyful noise—unto the Lord, the King—Rejoice and sing praise!

1ST NARRATOR: A joyful noise—

CHOIR:** The noise of the hammer, The ringing of the bell. The singing of the songs.

VOICE: The singing of the songs of *Brotherhood.*

CHOIR:** (*Hums V'Ohavto—see below*) (*Hand cymbals*)

2ND NARRATOR: In ancient times, God said unto Moses, Speak unto the Children of Israel saying: "The stranger who lives with you in your land shall be unto you as the home-born among you."

1ST NARRATOR: "And thou shalt love him as thyself, for ye were strangers in the Land of Egypt."

CHOIR:** V'ohav-to l're-a-cho ko-mo-cho—Thou shalt love thy neighbor as thyself.

2ND NARRATOR: *Brotherhood*—"Thou shalt love thy neighbor as thyself."

1ST NARRATOR: Songs of brotherhood were sung with special feeling by our fathers who came to the shores of the new land of America. They proclaimed that *all* men are created *equal.* This was their song of brotherhood.

CHOIR** (*hums slowly*): Hm . . .

SOLO:** . . . our fathers brought forth upon this continent

CHOIR:** . . . a new nation, conceived in liberty and dedicated to the proposition that all men are created equal.

2ND NARRATOR: The hammering after justice, the ringing of the bell proclaiming liberty and freedom, the singing of the songs of brotherhood—with these sounds America shall long endure.

CHOIR (*hums the last four lines of "America," while* 2ND NARRATOR *continues*):

2ND NARRATOR: By these sounds of

joy—the joyful noise unto the Lord!

(*Trumpet or piano*)**

CHOIR:** Oh, make a joyful noise unto the Lord, the King. Rejoice and sing praise! Serve the Lord with gladness, Come before His presence with singing. Enter His gates with thanksgiving and unto His courts with praise. Oh, make a joyful noise unto the Lord, the King.

(*Trumpet or piano*)**

CHOIR:** Sing Praise!

An Unusual Seder

BY RABBI ERWIN HERMAN, *Scranton, Pa.*

A PASSOVER SEDER, unique in the annals of our temple and if not unique, at least unusual, for most temples, was held in Scranton, last year. Because of the "different" nature of this affair, it would be best to rehearse it from the very beginning: Several weeks prior to Passover, we received a call from the Rev. Dr. Lynn C. Smith, minister of the Green Ridge Baptist Church of our city. Reverend Smith had read in an issue of the Christian Friends Bulletin, distributed by the Anti-Defamation League of B'nai B'rith, that in a small Colorado town, Christian and Jew had sat together at a Seder in celebration of the Passover. Noting the relationship of the Passover meal to the life and death of Jesus, Rev. Smith asked if we would be willing to create a Seder for his church members and then join with them. He reasoned that for his members, at least three things might be accomplished: a greater understanding of the Jewish background in which Jesus grew up; a new intelligence regarding Jewish practices by participating in the ritualistic service; a feeling of warmth that could evolve from the experience of sitting together, sharing an occasion of sanctity.

JOINT AUSPICES

We accepted the minister's invitation and planned with him to hold the Seder at his church social hall under our joint auspices. The preparation of a complete dinner, which would have necessitated an outlay of funds which neither of us possessed and the sale of tickets which neither of us desired, was vetoed. The temple assumed the responsibility of preparing the traditional foods for the Seder ritual in addition to providing the Union Haggadahs for the use of all. Temple Youth Group members joined in carting the necessary items to the church and in arranging the plates at the tables. Two faithful temple members, Mrs. Aaron Gelfand and Mrs. Hyman Weiss, prepared the symbolic foods. In front of each person was placed a plate containing a cup of charoses, a sliver of horseradish, a sprig of parsley, and a large, round matso. The cups were filled with grape juice in accord with the practice of the church. Salt water was made available at each table.

In the middle of each table, as at the head table, a traditional plate was placed, on which were the bone, egg, parsley, charoses, horseradish and salt water. These plates were elevated and, therefore, in the view of the seated guests. At the head table were the president of the temple, chairman of the Board of Deacons of the church, the minister, and the rabbi, together with their wives, and Cantor Leonard Poller, rabbinical student at HUC-JIR. The attendant group was welcomed by the host minister whose words of explanation prepared everyone for the service to come. The wife of the rabbi kindled the lights and the service began. We employed the Union Haggadah throughout, although we eliminated from the service the Grace following the meal (there was no meal), the Elijah portion (we felt that this explained would raise many questions at a time when we were seeking to define answers), and several responsive readings of Psalms. Both the minister and the rabbi shared in leading the service. It was noteworthy that the entire assemblage joined enthusiastically in the cooperative readings and in the singing of the Hebrew songs, first taught to them by the cantor.

PRAISE AND KNOCKS

At one point, we suggested that each person introduce himself to the persons seated before him, beside him and behind him. We then sought to determine what churches or synagogues were represented at our Seder and to our utter amazement, twenty-one different houses of worship were designated. These included the following denominations: Baptist, Methodist, Presbyterian, Episcopal, Congregational, Missionary Alliance, Christian Science, Catholic, Jewish Conservative and Jewish Reform. Of the one hundred seventy-one persons present, thirty-seven were Jewish, two Catholic, the remainder Protestant.

PRESS REACTIONS

The local newspapers gave wide coverage to this event, with news stories, a photograph, and an editorial. At this writing, it is still difficult to evaluate completely our experience. During the planning stage, both of us, minister and rabbi, received opposition from individual members of our congregations. The opposition has not relented one bit, despite the favorable publicity and the warm-hearted endorsement of the plan by those who attended. These latter have expressed their gratitude for the opportunity to sit together for such sincere purpose. Their comments and commendation have heartened us considerably for we embarked upon this adventure with no little trepidation. We are hopeful that with this unusual service we may have brought our Christians and Jews one small step closer to an understanding of one another. We, minister and rabbi, have already, and as a direct result of this experience, advanced that small step together. It seems to us that this kind of interfaith experience deserves careful consideration by experts in this field.

The Cover

One of five sculptural decorations found at the Hillel Foundation Building at the University of Connecticut, Storrs, Conn. The sculptor is George Aarons, of Brookline, Mass. Another of these panels graced the cover of the High Holyday issue last fall.

Service Honoring New Members

BY RABBI DAVID POLISH

OPENING HYMN

BLESSING OF SHABOS LIGHTS

Boruch ato adonoi elohenu melech ho'olom asher kid'shonu b'mitsvosov v'tsivonu l'hadlik ner shel Shabos.

Blessed art Thou, O Lord, our God, King of the universe, who hast sanctified us by Thy commandments, and hast commanded us to kindle the Sabbath lights.
May the Lord bless us with Sabbath joy,
May the Lord bless us with Sabbath holiness,
May the Lord bless us with Sabbath peace. Amen.

RABBI: Into this congregation, blessed by God and by the work of our hands and hearts, we welcome our new-found friends. Let us bind them to us with the comradeship which we have found in one another, with the devotion with which we have learned to approach our efforts, with a sense of the sacredness of our purpose and our lives. And may they bring to us those added gifts of the spirit—the talents, the insights, the hopes and strength which will enrich us all. May we find in one another those varied qualities which together can bring fulfillment to all of us. May our common strivings erase all distinction of old and new in our midst, so that each will stand in the presence of God, measured not by time but by faith and service.

RESPONSIVE READING

RABBI: The hand of the Lord was upon me, and the Lord carried me out in a spirit
CONG.: And set me down in the midst of the valley, and it was full of bones.
RABBI: And He caused me to pass by them round about, and behold,
CONG.: There were very many in the open valley; and, lo, they were very dry.
RABBI: And He said to me: "Son of man, can these bones live?" And I answered:
CONG.: "O Lord God, Thou knowest."
RABBI: Then He said to me: "Prophesy over these bones, and say to them":
CONG.: "Oh, you dry bones, hear the word of the Lord."
RABBI: Thus says the Lord God to these bones:
CONG.: Behold; I will cause breath to enter into you, and you shall live.
RABBI: So I prophesied as I was commanded; and as I prophesied,
CONG.: There was a noise, and behold a commotion, and the bones came together, bone to its bone.
RABBI: Then said He unto me: "Prophesy to the breath, prophesy, son of man, and say to the breath: Thus says the Lord God":
CONG.: "Come from the four winds, O breath, and breathe upon these slain, that they may live."
RABBI: So I prophesied as He commanded me, and the breath came into them,
CONG.: And they lived, and stood up upon their feet, an exceeding great host.
RABBI: Then He said to me: "Son of man, these bones are the whole house of Israel; behold, they say":
CONG.: "Our bones are dried up, and our hope is lost; we are clean cut off."
RABBI: Therefore prophesy, and say to them: Thus says the Lord God:
CONG.: Behold, I will open your graves, and cause you to come up out of your graves, O My people.
RABBI: And I will put My spirit in you, and you shall live.

(*Congregation rises and recites*)

Borchu es adonoi ham'vorach.
Praise the Lord, to whom all praise is due.
Boruch adonoi ham'vorach l'olom vo-ed.
Praised be the Lord, to whom all praise is due forever and ever.

CONG.: When trouble comes upon the congregation is it not right for a man to say, "I will eat and drink, and things will be peaceful for me." Moses, our teacher, always bore his share in the troubles of the congregation, as it is written. "They took a stone and put it under him." Could they not have given him a chair or a cushion? But then he said, "Since the Israelites are in trouble, I will bear my part with them, for he who bears his portion of the burden will live to enjoy the hour of consolation." Woe to one who thinks, "Ah, well, I will neglect my duty. Who can know whether I bear my part or not?" Even the stones of the house, yes, the limbs of the trees shall testify against him, as it is written, "For the stones will cry from the wall, and the limbs of the trees will testify." —Talmud

(*Congregation recites*)

Sh'ma Yisroel adonoi elohenu adonoi echod.
Hear O Israel, the Lord our God, the Lord is one.
Boruch shem k'vod malchuso l'olom vo-ed.
Praised be His name whose glorious kingdom is forever and ever.

(*Congregation is seated*)

CONG.: Love the Lord, your God, with all your heart, with all your soul, and with all your might. And these words which I command you this day shall be upon your heart. Teach them diligently to your children and speak of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. Bind them for a sign upon your hand, and they shall be for frontlets between your eyes. Write them upon the doorposts of your house and upon your gates: That you may remember and do all My commandments and be holy to your God.
RABBI: If you want to know the fountain
From which your downtrodden brothers
In the straits of Sheol and the tortures of the pit
Drew Divine comfort, faith, might, patience,

To suffer without end, without limit—
Go to the ancient house of study,
And if God has not altogether removed from you His Sacred spirit
And if a ray of hope for better days than these
Lights up at times the darkened plains of your heart—
Then know that it is a fugitive spark,
Escaped by miracle from the great fire
Your fathers kindled on their altar perpetually,
Who knows if the rivers of their tears
Had not borne and brought us to this place,
If they had not interceded for us with the Lord
And through their deaths enjoined upon us life—
Life—everlasting! —Bialik

(*Congregation sings*)

V'shomru v'ne Yisroel es ha-Shabos, la'asos es ha-Shabos l'dorosom beris olom. Bayni oovane v'nay Yisroel, ose hee l'olom.

CONG.: Here we seek God
And here He awaits us.
Here come we,
Looking for shelter in a lonely world,
Seeking wholeness for our sundered souls,
Seeking faith, in flight from futility.
Here, if we unite ourselves
With the generations of Israel of all the ages,
Our sundered souls shall be made whole,
And we shall live again.

SILENT PRAYER

Not without reason has God led us to this land. Before the fury broke, we were gathered here, like seed borne before the breath of an angry wind. The wind mounted and shattered Israel's forests and tore up his choicest flowers. All that remains is the seed. But it is the seed of Abraham. The seed that has known many plantings. The seed that has known many soils, that strikes root on the day when far-off forests are laid bare. This is our destiny, our God-given destiny. For this we have been spared and for this we may not spare ourselves. Plant us firmly upon this land, O God. Let Your Torah, Your tree of life, flourish here against the day when the sons of men will come hungering for You, the living God. Amen.

(*Congregation sings*)

May the words of my mouth and the meditations of my heart be acceptable in Thy sight, O Lord, my Rock and my Redeemer.

(*Congregation rises and sings the Kiddush*)

TORAH SERVICE—*Union Prayerbook*, pages 94-97

GREETINGS BY CHAIRMAN OF MEMBERSHIP COMMITTEE

REMARKS BY PRESIDENT OF THE CONGREGATION

HYMN

SERMON

SOLO

ADORATION AND KADDISH

CLOSING HYMN

BENEDICTION

Figtree Sums Up the Biennial

Dear Editor:

My wife was talking and I was listening.

"One thing the Biennial taught us," she said, "and that is how to be at ease."

"How to be at ease?" I asked. "Do you mean that Emily Post was there, maybe, and conducted a workshop?"

Some people pause for a reply but I had to wait. Finally, she said, "With your manners I am already well posted. I mean we learned that devotion to the 3 E's—ethics, education and exaltation—will bring true ease: ease of conscience, ease of accomplishment and ease of spirit."

I paused again but, this time, to admire her insight.

"Maybe," I said, "we ought to point out that another letter of the alphabet also has triple significance in this connection."

"Why not?" she said. "I always expect you to reply to my letter."

I smiled. "Very well, here it is. To implement the 3 E's, we require the 3 M's: men, methods and money. As a driving force, money can only be made useful by the first two. May the day soon come when our people will see that our Union and College-Institute lack only what is plentiful—money—to activate our abundance of what is essentially scarce—capable men and sound methods."

"Well," she said, "at least we are two of those who understand what is needed, from A to Z."

Hoping you do, also, I am

H. MOISHE FIGTREE
(*the laymener layman*)

A Project in Intergroup Education

BY RABBI LEON KRONISH, *Miami Beach, Florida*

PURPOSE

To reach out to the public school teachers of Miami Beach, who are in a position to create a favorable climate toward religious education. To mold more friendly attitudes on the part of the teachers. To create a better understanding of the large number of Jewish children being taught in the Miami Beach Public Schools. To influence a very significant professional element in our community that can really mold tomorrow's generation.

The project was discussed informally with some of the public school principals. An advisory council was then formed to discuss the Institute on Judaism for Public School Teachers which we had in mind. It consisted of Jacob H. Cunningham, Director, Florida Region, National Conference of Christians and Jews; Sydney J. Greenberg, Director of Education, Temple Beth Sholom; Mary K. Hogenmuller, Supervisor, Elementary Education, Miami Beach Schools; Sylvia D. Kaplan, President, Parent-Teachers Association,

Beth Sholom Religious School; Leon Kronish, Rabbi, Temple Beth Sholom; Malvina W. Liebman, Director, Elementary Education, Dade County Schools; Dorothy Pine, member, Board of Directors, Beth Sholom Parent-Teachers Association; Frederick B. Routhe, Professor of Human Relations, University of Miami.

One of the questions raised in the group was whether we would be treading on dangerous toes by inviting school teachers to a religious worship on Sabbath morning. It was decided to invite the teachers to *observe* a Jewish worship and a Bar Mitzvah. It was set up in such a way that they could skip the service and come only to the luncheon and Institute. It was also felt that the theme of the Institute should be telescoped or rather confined to a specific aspect of Jewish life. The theme selected as being most appropriate for the first Institute was "The Holidays Our Jewish Children Observe."

The nature of the invitation was thoroughly discussed so that the whole thing would be entirely on a voluntary basis. The Sabbath in anticipation of Brotherhood Week was selected as being most appropriate and providing a convenient and ready-made anchor for the project. Invitations were then sent to the teachers of the high school, the two junior high schools and the four elementary schools of Miami Beach.

The room mothers of our Religious School PTA financed the luncheon and were hostesses Saturday morning. One hundred five teachers attended the service and the Luncheon-Institute which followed. The program of the Institute was brief: greetings by the president of the PTA, introduction of the principals of the various schools and several members of the Dade County Board of Public Instruction that were present, a musical interlude, "The House I Live In," by one of our members, a twenty-five minute address by Rabbi Kronish on "The Holidays Our Jewish Children Observe," and a tour of the temple and the religious school facilities with a question-and-answer period.

The Institute concluded at 2:30 P.M.

EVALUATION

By every criterion, the testimonial of the teachers, the reaction of our own parents who were present and our own observations, this was an excellent project. There was a very wonderful expression of appreciation for the privilege of having been invited to *observe* a Jewish public worship. Since our junior high students attend religious school on Sabbath morning and then participate in a body in the service, the teachers saw their children actually participating in the experience of public worship.

The Bar Mitzvah ritual seemed to make quite an impact upon the teachers. They were very much impressed with the idea of this *individual* expression of loyalty to Judaism. The enthusiastic interest which followed the lecture on the Jewish Holidays and the tour of the temple and the very concrete expressions of the teachers seemed to indicate an opportunity for conducting an Institute on Judaism for Public School Teachers on an annual basis with a different theme for the Institute each year. Whatever the theme, there is a wonderful opportunity here to demonstrate to the public school teachers that we are partners in the development of the total welfare of the Jewish child and to impress upon the teachers that we have developed high-level facilities for religious education and wonderful textual and audio-visual materials.

The display which we arranged to exhibit the aforementioned materials produced many "oh's" and "ah's" from the teachers and we are convinced that it will produce a much healthier respect for the idea of religious education in the religious school (where it rightfully belongs, and not in the public school). It will help the teachers in developing a more cooperative attitude in regard to any school functions that are planned thoughtlessly on Friday evening or Saturday morning or at other times that may conflict with religious education, thus improving community relations.

Sabbath Morning Children's Service

CREATED BY STUDENTS OF CONFIRMATION CLASS

Temple Beth Israel, Phoenix, Ariz.

Opening Prayer

Our God, who is the Creator of all that is good on the earth, and who hast given us the means of learning our religion in freedom instead of in oppression as did our forefathers, we thank Thee for these things and we also thank Thee for our health which is one of the greatest things Thou hast given us. We pray that Thou canst help to restore the good health of the people who are sick in mind and body and especially those who are stricken with the disease called infantile paralysis. Please help the drive for the March of Dimes so that we may have the means by which to do research in the field. If Thou givest us the strength to succeed in this great project we will help ourselves to a greater understanding of this crippling disease. Amen.

Borchu

Our Heavenly Father, Thou who hast mankind, we thank Thee for our opportunities and chances to make more of ourselves. We thank Thee for our parents and teachers, and older people who are trying to help us to make more use of our opportunities. We want to learn to work hard for peace, and when we get it, learn to keep it. Dear God, we hope Thou canst help us to learn to help ourselves. Amen.

Sh'ma

Our Heavenly Father, Thou who hast given us this beautiful temple in which to worship Thee, and rabbis to teach us the ways of our religion, though we may now be too young to understand the deeper parts of our faith, in our hearts we are grateful. When we are older we shall take part in the great truths of Judaism, but now we can show our love toward Thee by showing love, charity, and consideration to our friends, parents and teachers. Please help us to make this Confirmation year a meaningful one so we may obtain a fuller knowledge of our faith. Amen.

Mi Chomocho

Our Heavenly Father and Master of the universe, gratefully we thank Thee

for our opportunities as young people to learn the chosen religion of our fathers. With deep thanks we remember the great leaders of our religion before us. Give us our chance when we are adults to teach our children our faith, so that they and their children may live in a free and righteous world. Dear Lord, Creator of all good, grant us this wish. Amen.

ADONOY YIMLOCH

Dear God, Thou who art the Father of all creation, the Guide of all mankind, we thank Thee for the gifts which Thou hast bestowed upon us, the comforts of our homes, our wonderful parents and our teachers. Help us to appreciate these numerous gifts. If it is Thy will help all of us to lead a fuller and richer life. Aid us in our studies and give us the inspiration to carry on Thy teachings. Amen.

KODOSH

O God, King of the universe, who hast established the heavens and earth and created the inhabitants thereof, who hast guided those who believe in Thee along the lines of peace, brotherhood and understanding, we ask Thee to continue in Thy guidance and hope that in doing so more of Thy children will take heed to Thy words. We thank Thee for all the blessings Thou hast bestowed upon us and our brethren. Amen.

BORUCH KOVOD

Dear Heavenly Father, who hast helped us to obtain courage and to keep this world a better place in which to live, who hast created all men equal and helped us to understand the more difficult parts of life, we thank Thee and are grateful for all we have received from Thee. We thank Thee for guiding us to be better Americans and for helping us to remember that all men are created equal. We also thank Thee for helping us with our problems. Forgive us, dear God, for all our wrong-doings and help us to be better people, as we often forget and are quite selfish at times. Please help us to have respect for our parents and for all our elders. Amen.

YIMLOCH ADONOY

O Lord, our God, Thou who hast created man and earth, we give thanks for our freedom from slavery. We give thanks to Thee for placing us on this earth and making us what we are. We thank Thee for the courage and hope Thou hast given us when we have needed it most. We give thanks for the guidance Thou hast given to us, to guide us in straight paths and keep us from doing evil. O Lord, our God, help us to be better people. Forgive the troubles and pains that we have caused to parents and every one else. We will try to do things right and straighten out the bad things we have done, and we will always try to be better people. Amen.

O Lord, Thou who art the Father and Protector of all life, we thank Thee for our parents and the love that they give us, for our homes and the comfort that we find there, and for the community in which we live. Please help us to learn to be more helpful to our parents, to love our homes more and to be better citizens in our community. Amen.

O Lord, Creator of the earth, Thou who helped us through all our hardships, we thank Thee for the comfort and understanding which Thou hast shown us. Give us strength and love so that all mankind can live in peace with one another. Amen.

O Lord, Thou who hast created the earth and hast made all its creatures, Thou who sends rain where there is drought, and food where there is famine, we thank Thee for all Thy goodness and leadership that Thou hast brought us day by day. We thank Thee for Thy comfort and understanding when we are in need of help. Be it Thy will that all our brothers who are less fortunate than we, some day be free of dictatorship, and live in a free democracy as we do. Be it Thy will, too, that some day there will be no war, and all Thy children shall live together in peace. Amen.

O Lord, who hast created the earth and all its inhabitants, who hast guided us through disasters and wars and hast given us peace and goodness, we thank Thee for our lives and our happiness. We ask Thee for continued peace, happiness and security all the days of our lives. Amen.

Dear God, our Father and Creator of all, we thank Thee that we may be here this day to enjoy all these wonderful splendors of life and be able to have as much knowledge as we want. We thank Thee that our parents are healthy and happy. We pray to Thee that the war will end soon and peace will reign all over the world, so that our loved ones may not be called to shed blood. Amen.

SILENT PRAYER

MAY THE WORDS

SERMONETTE

ADORATION

(Vaanachnu)

Thou who created all mankind, we thank Thee for the good life of understanding and the peace and love of brotherhood. We thank Thee for inner security, strength and peace of mind which others are not so fortunate to have. Let us hope it will be that way forever and for everyone throughout the universe. Amen.

Heavenly Father, who hast given us most everything we have wished for, we are grateful for all of these things which Thou hast given us. We have asked much of Thee and the guidance of Thy wisdom hath saved us many times and we are grateful. One thing above all we ask of Thee: may all people consider each other as brothers. Amen.

KADDISH

EN KELOHENU

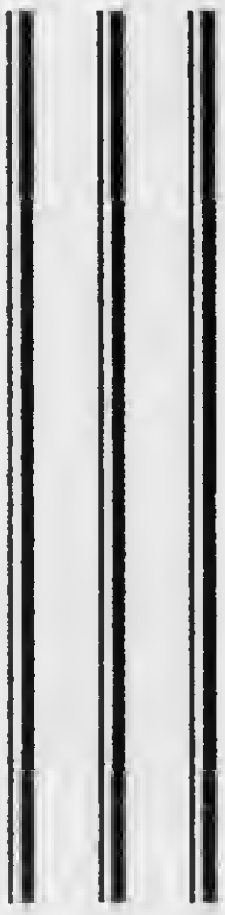
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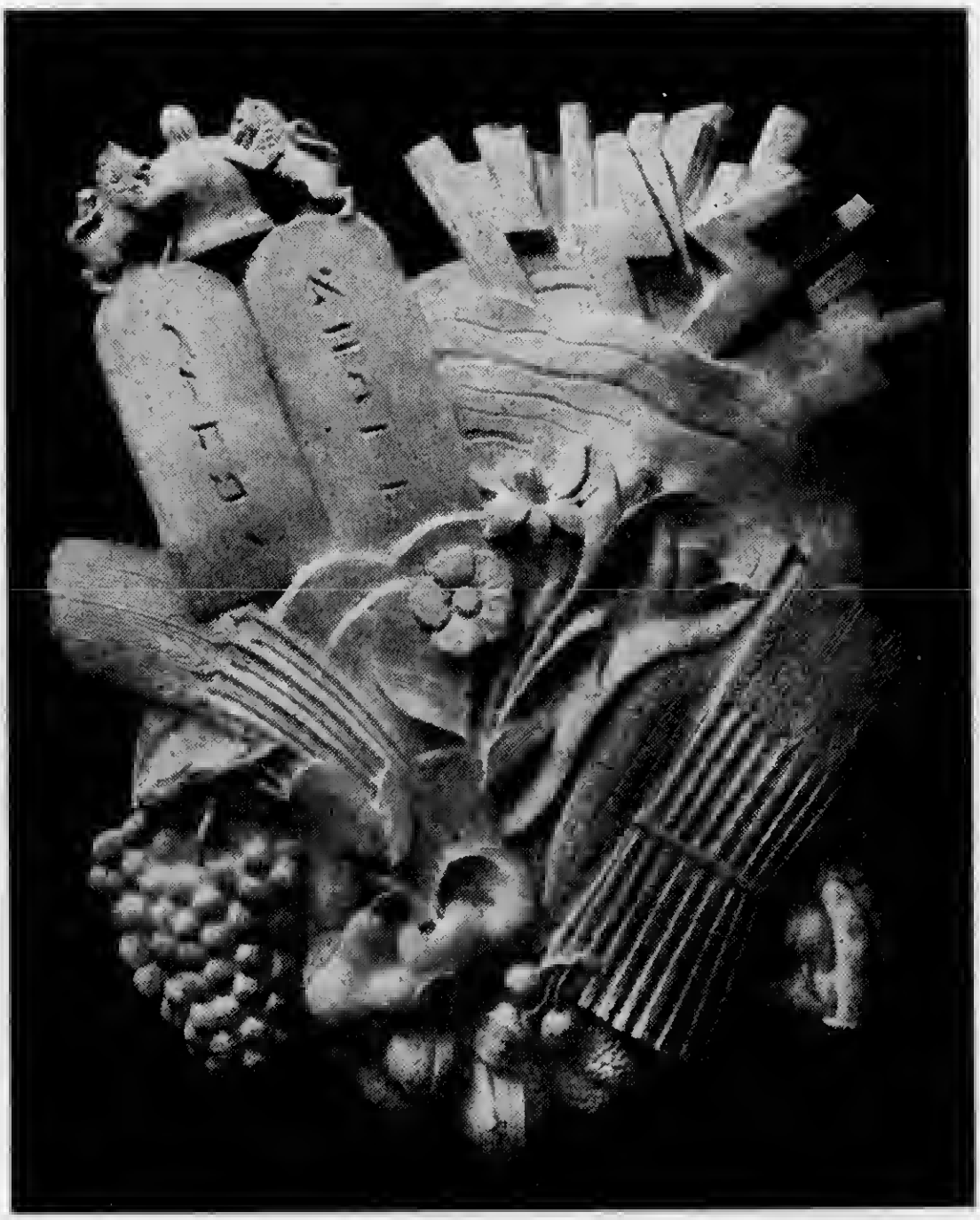
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SYNAGOGUE SERVICE BULLETIN



Vol. XXII SHOVUOS 5715 No. 6

SYNAGOGUE SERVICE BULLETIN

Information, Comments, Suggestions on Synagogue Policy, Programs and Projects

RABBI EUGENE J. LIPMAN, *Editor*

RABBI JACOB D. SCHWARZ, *Editor Emeritus*

A Project of the Union of American Hebrew Congregations

Commission on Synagogue Activities

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Vol. XXII SHOVUOS 5715 No. 6

YOU AND THE UAHC

A Letter to Congregational Leaders

BY RABBI MAURICE N. EISENDRATH

President, Union of American Hebrew Congregations



THE MEASURE of the progress of our Reform movement can be realized by comparing how we used to feel at the advent of Shovuos and how we, as congregational leaders, feel now.

Formerly, the arrival of the Confirmation season meant apprehension as well as rejoicing, for we knew that the vast bulk of our confirmands would pick up their Bibles and leave the temple, not to return until adulthood or when they needed the rabbi to officiate at their marriage.

Today, we would not say that we retain all of our youth, and there is no reason for complacency. But we do know that a sizable proportion of our confirmands will remain linked to our congregation through the new magnetism of our youth movement. Thousands and thousands of teenagers have acquired extra richness for their lives through the youth groups and their program of prayer, study, and useful projects.

BIENNIAL HIGHLIGHTS

The new chapter in the youth program being written by our Reform movement is matched by the new chapters being written in the Reform movement in general. This new era was highlighted by the achievements of our Biennial Assembly which took place in Los Angeles last February.

There, amidst unprecedented enthusiasm, the largest gathering under national Jewish religious auspices in American history underscored its approval of a number of vital enterprises which signalize the vigor of our movement.

In Los Angeles we formed commissions on adult education and interfaith work. We launched the movement to bring Judaism to the rural areas. We began the effort to help Israel establish a Reform movement. We hammered out three statements, expressing the goals of Reform in the realms of worship, study, and social action. We honored sixty-six congregations for a century or more of spiritual service. We welcomed our 500th temple (although more than a half-dozen more have been formed since February). We founded a loan fund whereby congregations who want to build might secure financial aid from temples blessed with reserve funds.

ENTHUSIASM TRANSLATED

One of the many high spots of the convention was the enthusiastic response of a small group of devoted men who pledged more than $100,000 towards the removal of the disgraceful bank indebtedness which hobbles the Union and the College-Institute.

We paid tribute to our lay leadership, electing Dr. Samuel S. Hollender, of Chicago, to a post of honorary chairman of our board, and selecting Judge Solomon Elsner, of Hartford, as our new chairman. We are inestimably grateful to these men and to all of you who serve our cause with such devotion.

Shovuos is rededication time. Let us join our children as they offer fealty to our noble precepts by committing ourselves afresh to the purposes of our movement. May we savor our Jewishness in all the sweetness which is ascribed to our Torah. May the Almighty speed the day when, instead of being *enjoined* to remain staunchly Jewish, our adults will *enjoy* being Jews and staunch ones at that.

CONFIRMATION SERVICES

BY RABBI DAVID POLISH, *Evanston, Illinois*

CONFIRMATION

MOTHER: "May it be Thy will, O Lord our God, that the eyes of our children may ever glow with the light of the Torah." This has always been the prayer of the Jewish mother as she stood before the Shabos candles with her children near her. On this sacred night when our sons and daughters are to be confirmed, we utter, our God, the age-old prayer of the Jewish mother. Whatever may be their station in life, whatever paths they may pursue, may their whole life be aglow with the love of Thee, of Thy Torah, and Thy people. May Thy Law be their very life, and may it give them length of days. As long as they follow the Torah's paths, they cannot lose their way. May the Torah make them strong in trial, honest and fair in all their dealings wtih their fellow men, steadfast in sorrow, and humble in victory. In their striving for achievement, may they always place the quest for serenity above the thirst for greatness, a happy home and unselfish service above blinding and crippling

ambition. Though evil, temptation, and mocking voices may call to them, they shall not falter, for the light of Thy Torah will glow within them. May they be worthy of Thy Torah. May we be worthy parents in Israel.

Boruch ato adonoi elohenu melech ho'olom asher kid'shonu b'mitsvosov vutsivonu l'hadlik ner shel yomtov.

Praised be Thou, O Lord our God, King of the universe, who has sanctified us by Thy commandments and bidden us kindle the festival lights.

RABBI: This is Shovuos, the day on which the Torah was proclaimed at Mt. Sinai. On this day, God revealed Himself to our ancestors, barely out of Egyptian slavery. But He did not reveal Himself to them alone. Every generation has gone through its own Egypt and has come to its own Sinai, to receive the Torah anew. Not only our fathers, but we, too, must experience this ever-recurring event, both as children of Israel and as men and women. We have seen the enslavement of our people in our time and we have seen their liberation under God. Each of us, also, has gone forth from his own bitter bondage to his own freedom under God. But that freedom cannot be complete until we stand before God and not only receive the Torah, but also give ourselves to it. The journey to Sinai is hard. Before we reach the mountain, we must look straight into the face of life. We must open the innermost gates of our hearts. We must, as children of Israel, be ready to walk the stony path that must be the lot of a holy people, proclaiming to the nations:

(*Congregation rises*)

CONGREGATION: Borchu es adonoi hamivoroch.

Praise the Lord to whom all praise is due.

Boruch adonoi hamivoroch l'olom voed.

Praised be the Lord to whom all praise is due for ever and ever.

RABBI: You are gathered here this day before the Lord your God—fathers, mothers, brothers, sisters, kin and friends, to witness the confirmation of your dear ones in our faith and heritage. We adjure you to have regard for the feelings of these young people. For only if you confirm yourselves together with them, will this occasion have meaning for them. If you join your hearts to them in a common dedication to Judaism and to God, it will be good and well. But if you stand aside and say in your hearts, "This is for them, but not for me," then you will have betrayed your heritage and you will have betrayed your loved ones. But if this confirmation is for you, then proclaim together the millennial declaration of faith by which the children of Israel bound themselves to their God, in sorrow, in joy, in martyrdom and in deliverance.

CONG.: Sh'ma Yisroel odonoi elohenu adonoi echod.

Hear, O Israel: The Lord our God, the Lord is One.

Boruch shem k'vod malchuso l'olom voed.

Praised be His name whose glorious kingdom is for ever and ever.

(*Congregation is seated*)

RABBI: On Shovuos we read the Biblical story of Ruth. It is the story of a woman in the land of Moab. Ruth, a non-Jewess, married a Jew, and she clung to his faith and his people even after his death.

CONG.: And it came to pass in the days when the judges judged, that there was a famine in the land. And a certain man of Beth-lehem in Judah went to sojourn in the field of Moab, he, and his wife, and his two sons. And the name of his wife was Naomi. And they came into the field of Moab, and continued there. And Naomi's husband died; and she was left, and her two sons. And they took them wives of the women of Moab: the name of the one was Orpah, and the name of the other Ruth. And the sons died; and the woman was left of her two children and of her husband. And she went forth out of the place where she was, and her two daughters-in-law with her; and they went on the way to return to the land of Judah.

RABBI: And Naomi said to her two daughters-in-law: "Go, return each of you to her mother's house; the Lord deal kindly with you, as you have dealt with the dead, and with me." And they said to her: "No, but we will return with you to your people." And Naomi said: "Turn back, my daughters, why will you go with me? Have I yet sons in my womb, that they may be your husbands?" And they lifted up their voice, and wept again; and Orpah kissed her mother-in-law; but Ruth cleaved to her. And Naomi said: "Behold, your sister-in-law has gone back to her people, and to her God; return after your sister-in-law." And Ruth said:

CONG.: Entreat me not to leave you, and to return from following after you.

RABBI: For whither you go,

CONG.: I will go.

RABBI: And where you lodge,

CONG.: I will lodge.

RABBI: Your people shall be

CONG.: My people.

RABBI: And your God,

CONG.: My God.

RABBI: Where you die, will I die,

CONG.: And there will I be buried.

RABBI: The Lord do so to me, and more also,

CONG.: If aught but death part you and me.

RABBI: So they went up together to the land of Israel. Ruth remarried and the Bible tells us that this convert became a mother in Israel from whom descended her great-grandson, David, king of Israel, one of Israel's and the Torah's greatest sons. So it was with Ruth. And what about us, who were born into the faith? What are *we* doing to transmit the Torah to *our* children?

SOLO: "And Ruth Said"

RABBI: This is the Torah's description of the giving of the Ten Commandments: In the third month after the children of Israel were gone forth out of the land of Egypt, they came into the wilderness of Sinai.

CONG.: And Moses went up to God, and the Lord called to him out of the mountain, saying:

RABBI: Thus shall you say to the house of Jacob, and tell the children of Israel:

CONG.: You have seen what I did to the Egyptians, and how I bore you on eagle's wings, and brought you to Myself.

RABBI: Now, if you hearken to My voice and keep My covenant, you shall be My treasure from among all peoples; for all the earth is Mine.

CONG.: And you shall be for Me a kingdom of priests and a holy people.

RABBI: And all the people answered together and said,

CONG.: "All that the Lord has spoken we will do."

RABBI: And the Lord said to Moses, "Go to the people and sanctify them today and tomorrow."

CONG.: And it came to pass on the third day, when it was morning, that there were thunder and lightning, and a thick cloud upon the mountain, and the voice of a horn exceeding loud.

RABBI: And all the people that were in the camp trembled—

CONG.: And Moses brought forth the people out of the camp to meet God, and they stood at the foot of the mountain.

RABBI: Now Mount Sinai was on smoke, because the Lord descended upon it in fire, and the whole mountain quaked greatly.

CONG.: And when the voice of the horn waxed louder and louder, Moses spoke, and God answered him. (Exodus 19)

RABBI: These are the commandments which our fathers heard.

(*Congregation reads silently*)

I am the Lord your God who brought you out of the land of Egypt.
You shall have no other gods before me.
You shall not take the name of the Lord your God in vain.
Remember the Sabbath day to keep it holy.
Honor your father and your mother.
You shall not murder.
You shall not commit adultery.
You shall not steal.
You shall not bear false witness.
You shall not covet.

CHOIR: "May the Words"

RABBI: As wine is pressed from the grape that is crushed,

CONG.: So life is deepened by adversity.

RABBI: As the wine issues from the cup,

CONG.: Life, rich and abundant, issues from us, humble, fragile vessels.

RABBI: Kiddush means sanctification.

CONG.: The cup of life is lifted up and we declare life to be sacred.

RABBI: We sanctify the name of God who redeemed us from slavery

CONG.: And brought us to Mount Sinai.

RABBI: And gave us the Torah.

KIDDUSH

RABBI: For the sake of the breath of children the world is sustained. For the sake of children at play, society is held together. For the sake of little ones studying God's law, humanity has been spared. When they enter our lives, we cease serving ourselves and we begin to serve them. But it is a service of love, of joy mixed with pain, a service in which all our toil and heartache take on meaning. Help us, O God, to open their hearts toward You, even as the flower opens its petals to the sun. Help us to give them our love even when the battles and the distress of our daily world weigh us down and almost drain us of the gift of love.

PROCESSION OF SCHOOL CHILDREN

RABBI: Be with the leaders of this congregation, O God. May they walk with You. Make them mindful of their sacred trust and of the example which they must set for our children, even as they walk before them now.

(*Leaders of the congregation enter*)

RABBI: Who will present our children for Confirmation?

LEADER (*successively*): I present ..... who is (are) to be confirmed in the faith of the Jewish people.

RABBI: And now the time of Confirmation has come. Let them who are ready to receive the Torah enter.

Bruchim ha'boim b'shem adonoi. Blessed are you who come in the name of the Lord.

(*Confirmands enter and remain standing in center aisle*)

RABBI: Confirmands of Beth Emet the Free Synagogue, what have you learned about your duties to God?

STUDENTS: Thou shalt love the Lord thy God, with all thy heart, with all thy soul, and with all thy might.

RABBI: Confirmands of Beth Emet the Free Synagogue, what have you learned about your duties to your fellow man?

STUDENTS: Thou shalt love thy neighbor as thyself.

RABBI: Confirmands of Beth Emet the Free Synagogue, what have you learned about the duties and the destiny of Israel?

STUDENTS: You shall be a kingdom of priests and a holy people. Out of Zion shall go forth the law and the word of the Lord from Jerusalem.

RABBI: Parents of the confirmands, what is your prayer for your children?

PARENTS (*rise*): Our sons and our daughters, we pray for you. We pray for your health, for your happiness, for your good names among men. We pray that we may be blessed to stand with you as you pass from one sacred hour of your lives to another. We pray that we may see you grow to manhood and womanhood. We pray that we may accompany you to the wedding altar, to a good and lasting marriage. We pray that we may see your children as you continue the cycle of life with which every generation is entrusted by God. We pray that you will grow up in peace. And if your world is still unworthy of peace, may you learn to live amidst its pain and sorrow with faith in God, and trust in a better tomorrow. Whether we have given you much or little, we have loved you always. God, our sons and our daughters, with our blessings and our love, to Sinai, and take the Torah to your hearts.

STUDENTS: We will go, O our parents. Wherever we will go, whether to Sinai today or to another place on another day, we

will take the Torah to our hearts. And you will be with us always —in our hearts, in our memories, in our deeds. Blessed be you, who with God, have kept us in life, sustained us, and brought us to this day.

(*Confirmands proceed to altar*)

For the Tercentenary

The American Promise

BY RABBI EDWARD E. KLEIN, *Stephen Wise Free Synagogue, New York*

READER: This is the story of a land of hope, a land of freedom. Here people of all faiths and races, people from every country on earth live in peace, united by a great idea:

CONG.: One nation indivisible with liberty and justice for all.

READER: Yes, this is the story of America, the meaning of its greatness, the secret of its strength. Even from the beginning it was different. People came here in search of freedom and when they found it, they meant to keep it. They said—

CONG.: Resistance to tyrants is obedience to God.

READER: Those weren't just words. That came from the heart and gave strength to their arms. That is why the War of Independence was fought. It brought freedom to the early settlers and to us.

CHORUS: In '76 the sky was red.
Thunder rumbling overhead.
Bad King George couldn't sleep in his bed
And on that stormy morn—Ol' Uncle Sam was born.
Sam put on a three-cornered hat,
and in a Richmond church he sat.
And Patrick Henry told him that while America drew breath
It was "Liberty or Death."
What kind of hat is a three-cornered hat?
Did they all believe in liberty in those days?
Nobody who was anybody believed it. Everybody who was anybody, they doubted it. Nobody had faith. Nobody, nobody but Washington, Tom Paine, Benjamin Franklin, Haym Salomon, Crispus Attucks, Lafayette. Nobodies.
Betsy Ross organized a sewing circle. The nobodies ran a tea party at Boston. Paul Revere had a horse race. And a little ragged group believed it. And some gentlemen and ladies believed it. And some wise men and some fools. And I believed it, too, And you know who I am. No, who are you, mister? Yeah, how come all this? Well, I'll tell you, It's like this. . . .

Then Mister Tom Jefferson, a mighty fine man, he wrote it down in a mighty fine plan. And the rest all signed it with a mighty fine han', as they crossed their T's and dotted their I's. A bran' new country did arise. And a mighty fine idea. "Adopted unanimously in Congress, July 4, 1776." We hold these truths to be self evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these rights are life—Yes, sir; Liberty—That's right; and the pursuit of happiness.

Is that what they said? The very words. That does sound mighty fine. Building a nation is awful tough, the people found the going rough, and thirteen states weren't large enough. So they started to expand into the western lands.[1]

READER: The going was rough, but there were great leaders—Washington, Adams, Jefferson, Madison, Monroe—and the people, their partners. Freedom did it again in 1812. And then, the people marched not to battle but to peace. New earth to till, new cities to build, new states to swell the first thirteen.

CONG.: On foot and in wagons, on horseback and on flatboats, across rivers and mountains they journeyed thousands of miles into the West.

READER: And then it happened. We were so busy expanding, a new tyranny developed, almost without notice. There were plantations in the South where cotton grew, and cotton was important. It meant money in our pockets and clothes on our backs. But who grew the cotton? Who picked the cotton? Slaves did it. Negro slaves brought from Africa to labor, not to live.

CONG.: One nation indivisible with liberty and justice for all.

READER: The South couldn't see that, but Abraham Lincoln did and the states fought a war which settled the issue.

CHORUS: Old Abe Lincoln was thin and long. His heart was high and his faith was strong. But he hated oppression, he hated wrong. And he went down to his grave to free the slave. Ah! Man in white skin can never be free while his black brother is in slavery. And we here highly resolve that these dead shall not have died in vain. And government of the people, by the people and for the people shall not perish from the earth.[1]

READER: Government of the people, by the people and for the people grew even stronger. New pilgrims came here in search of freedom like the first—freedom from fear, freedom from want. German Protestants and Jews fled from tyranny, Irish Catholics fled from famine, German and Russian Jews fled from persecution. And their number grew. Chinese, Japanese, Italian and Finn, Polish, French, Scandinavian and Greek, all found refuge on our teeming shores.

CONG.: God crowned our good with brotherhood from sea to shining sea.

READER: There's a lady in the harbor who holds a torch aloft in gra-

1. From "Ballad for Americans." Words by John La Touche. Music by Earl Robinson

cious welcome. Liberty, she's called. What she means to us and to the world was explained by a daughter of exiles, the Jewess, Emma Lazarus:

CONG.: Not like the brazen giant of Greek fame,
With conquering limbs astride from land to land.

READER: Here at our sea-washed, sunset gates shall stand
A mighty woman with a torch, whose flame
Is imprisoned lightning, and her name
Mother of Exiles.

CONG.: From her beacon-hand
Glows world-wide welcome; Her mild eyes command
the air-bridged harbor that twin cities frame.

CHORUS: "Keep, ancient lands, your storied pomp!" cries she
With silent lips. "Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send these, the homeless tempest-tost to me.
I lift my lamp beside the golden door."[2]

READER: The age of Invention came next—taller cities, faster travel, greater production. The telegraph, the telephone, the electric light, the harvester, the automobile, the aeroplane. They brought prosperity; they brought depression. But democracy carried on. Labor organized to secure its rights and economic security became the new frontier.

CHORUS: The machine age came with a great big roar. And America grew in peace and war. And a million wheels went around and 'round. The cities reached into the sky and dug down deep into the ground. And some got rich and some got poor. But the people carried through. So our country grew.[1]

READER: No nation is an island. We had to fight when Imperial Germany threatened the freedom of the world. The people spoke through Woodrow Wilson, who loved peace but had to fight a war:

CONG.: We shall fight for the things which we have always carried nearest our hearts, for democracy, for the right of those who submit to authority to have a voice in their own governments.

CHORUS: This is a song of the people
And we are the people
And the people today
Are showing the way
In building a world democracy.
This is the way with democracy;
One people alone can't have it.
Only peoples together can make it.

Democracy is not a word;
It means freedom for every people on earth
To live without fear, to speak and to read
And no man judged by race or creed.

This is democracy:
This is democracy that we the people build,
The people together, all peoples together.[3]

2. "The New Colossus." Words by Emma Lazarus. Music by A. W. Binder

3. "Song of Democracy."

READER: Peace came but not for long. We didn't try hard enough to outlaw war. Tyranny broke out again in Germany and Japan. Jews were slaughtered for the crime of being Jews. Flames of hate twisted men's minds; the gun and the lash tore into their bodies. In Europe and Asia people and their rights were trampled under the boots of marching men. Pearl Harbor's sneak attack and the conscience of free men sent our boys to Normandy and Iwo Jima.

CONG.: We were in it again, Jew and Christian, all races, all creeds, all nationalities. One nation indivisible with liberty and justice for all. And we won.

READER: The story isn't over. The victory was not complete. There's a cold war that threatens to turn hot. There are two worlds, not one. Soviet imperialism threatens freedom. But America is strong, growing stronger and helping the free world to muster its strength. The Marshall Plan helped crippled Europe, Point 4 helped some depressed areas. Thank God, the United Nations lives and symbolizes our hope for peace. But the threat of war still lingers; so does poverty. There's Jim Crow and there's anti-Semitism, there's hate and rivalry. Let the people speak as they spoke through Dwight D. Eisenhower as he took his oath of office.

CONG.: "Almighty God, give us the power to discern clearly right from wrong, and allow all our words and actions to be governed thereby, and by the laws of this land. Especially we pray that our concern shall be for all the people rgardless of station, race or calling. May cooperation be permitted and be the mutual aim of those who, under the concepts of our Constitution, hold to differing political faiths; so that all may work for the good of our beloved country and Thy glory. Amen."

CHORUS: High towering mountains,
Fields gold with grain,
Rich fertile farmlands,
Flocks on the plain,
Homes blest with peace,
With love, without fears,
This is the heritage
We've kept through the years.

Stout hearts and true,
Hold fast what is ours;
God give us courage through darkest hours.
God give us strength
And guide with Thy hand
America, our heritage,
Our Homeland.

Wide rolling prairies,
Lakes, deep and broad,
Canyons majestic fashioned by God;
Life lived in peace,
Contented and free;
This is the heritage
Forever to be.[4]

4. "America—Our Heritage." Words and music by Helen Steele

In Memoriam

SIDNEY E. GOLDSTEIN
Rabbi Emeritus
Stephen Wise Free Synagogue
NEW YORK, N. Y.
Born, March 7, 1879
Died, March 20, 1955

JUDAISM COMES TO A SILENT WORLD

BY RABBI JULIAN F. FEINGOLD AND JEAN LOPIN

Los Angeles, Calif.

• *The Unisyn Sunday school class, utilizing the "talk, talk, talk" theory of speech training for the deaf and hard of hearing, recite prayers aloud in Hebrew and English in preparation for their participation in a special Sabbath service, given in their honor at the temple.*

LESS THAN A YEAR AGO a group of Jewish parents launched their children on a new spiritual venture. Today a group of fifteen boys and girls are sharing a unique religious and Jewish experience.

Ranging in age from five to twelve these youngsters troupe in gaily on Sunday morning to their class room at University Synagogue Religious School. They greet each other with smiles, discuss happenings in their regular school life, and respond to their teacher's call for order. At first glance, watching the classroom procedure, one would notice nothing unusual about the group. The boys are sometimes restless, squirming in their seats, anxious to be up and about on real or pretended errands. The girls are interested in a party dress, a new hair-do, and classroom gossip. The teacher explains the day's lesson in a clear, firm voice. She repeats her statements by constant rephrasing of ideas. Though she uses the blackboard for illustration, she always faces the class when she speaks. A stranger entering the room will not distract the class unless he crosses within the vision of the group. A few of the pupils wear glasses, several others have hearing aids. The scuffling, pencil-dropping, coughing, laughing sounds are the same one would hear in any normal classroom. If one listens carefully, one can understand the child's answer to a question.

These children are deaf. It was not an easy experiment. Registration in the Religious School is limited strictly to members, the only exception being Unisyn School for the Deaf and Hard of Hearing. Most of the parents of the deaf class come from distant parts of the city. Few of the parents are able to participate financially in the vast expansion plans of the temple. The aggregate distance covered by car pools each Sunday for these deaf children would run close to two hundred miles, so distant are some of the homes.

Most of the children are students of the Mary Bennet School for the Deaf in Los Angeles. As small children they were enrolled in the famous John Tracy Clinic. The rabbi was at once struck by the deep religious significance of rendering aid to these children. Trustees of synagogues are not to be swept off their feet by any easy rush of sentiment. And the Trustees of the Temple, while wanting very much to be of help, faced the idea of sharing their limited school quarters with great realism. A sub-committee was appointed to seek out the facts, and following a sober report the experiment began. A qualified teacher was obtained from the Bureau of Jewish Education of Los Angeles.

"TALK, TALK, TALK"

Working on the "talk, talk, talk" theory, the teacher teaches the class simple prayers in Hebrew and English. The curriculum is built largely around the Jewish Holidays and very simple Bible stories. The children work with crafts, drawing, coloring, and games.

"I do not feel that our goal is to see that these children are to learn any proscribed set of theological precepts" the teacher says. "Our goal is to achieve for them a happy identity with Judaism. A deaf child has many adjustments to make, not only to his physical handicap itself, but also to its treatment by the hearing group. He needs to feel that he belongs somewhere. Thus far his only identification and acceptance has been as a deaf child among deaf children. Now he begins to think of himself as a Jewish child. If his associations in Sunday School, regardless of how much or how little factual material he files away in his mind, are pleasant and rewarding, his confidence will be bolstered. As he grows he will want to center his activities in a temple, with other Jewish people."

The curriculum is, of course, elastic, and progressive. The children have as their text the beautifully illustrated Golden Bible. They color and cut out and put together pictures illustrating the stories they have read. The teacher has employed to the fullest a flannel board for story telling. She made a bingo game, using familiar pictures, a temple, a rabbi, Sabbath candles, the Torah, the Ark, the Ten Commandments, the Kiddush Cup, the Bible—and plays the game often with the children, holding up a picture, saying the word, and having each child repeat the word while covering the picture with a marker if it appears on the bingo card. The winner who covers all the pictures receives recognition from the class. And the bingo ball score is kept from week to week reporting the class success. Another lesson aid is a facsimile of the Tablets of Moses, which the teacher made of bright blue construction board, using string to make markers for 10 individual white cards. On each card she printed a commandment, and the children place them in their proper positions on the tablets, repeating each one. The commandments are written in very simple language, and the children have learned to repeat them. Dramatization is used often to test the children's comprehension of the stories they read, and the songs they sing. The class has achieved a remarkable sense of rhythm and unusual dexterity and grace. They have already appeared in two school programs. The applause which their schoolmates give them is an indication of school pride. In the crafts class, the possibilities for activities are endless. They have made clay menorahs, candlesticks, zedakah bags. They have written their own original plays.

BULLETIN

Each week, the teacher sends home with the children a bulletin or a letter for the parents. "Shabat shalom," the letter begins, and goes on to explain the lesson for the week, things the family can talk about before the session, plans for future activities. The children have been guests at our Friday night services. They have had a Sabbath dinner, and a Passover Seder.

Their class always includes an original prayer by the rabbi. The class rises in reverence and follows carefully every movement of the rabbi's lips. They have already learned to say the Sh'ma. Next year two of the girls will be confirmed, and one of the boys will be Bar Mitzvah. The school specialists



from the regular faculty for dance and song visit the class every Sunday morning. Deaf children can sing. Deaf children can dance. And even more important that they can *is the fact that they like to experience normal associations.* The two-hour session is divided into two parts. For one hour they meet by themselves; the second hour is shared with the hearing children for craft activities. They are seated at the same desks, sharing equipment, ideas and helping each other. The hearing children have learned to look directly at their deaf classmates, and to talk naturally to them, without mouthing their words. The deaf pupils have learned to listen closely to their hearing friends. The hearing children have shown a patience and understanding almost beyond that of adults associated with the class. Too often we say that children are cruel. It is equally true that children *properly motivated* can be helpful and kind. The normal hearing children of our synagogue have gained immeasurably because of their association with the deaf. Many of them had never met a deaf child before.

PARENTS

Not only has our synagogue helped the children, but it has united the parents. In a large city like Los Angeles many of these parents did not know one another. They were not aware that other Jewish parents had the same problems, and the same needs. There have been PTA discussions, forums, debates, as the parents themselves face the challenge of educating deaf youngsters. What about dating for deaf children? What about intermarriage for the deaf? Should we encourage deaf parents to have children of their own? Should the deaf employ sign language? How do we help deaf children adjust to hearing children? What about employment, and vocational guidance? What about feelings of rejection? What about sibling rivalries? Parents of handicapped children in particular need help in avoiding the strains of extreme overconscientiousness and over self-consciousness of their responsibilities as parents. Like many parents today they need encouragement to relax and enjoy their children. The parents are now arranging a summer day camp program, which again will join forces with the regular Summer Day Camp sponsored by University Synagogue. One of their successful projects was the initiation of a Young Adult League for the Deaf for young adults between the ages of eighteen and thirty. They have set up a small foundation for medical experimentation on behalf of the deaf. In University Synagogue's new school building, a special room will be outfitted for the deaf.

The effects of this adventure can already be seen. Parents have reported the results of the objective "to achieve a happy identification with Judaism." The children who had previously questioned their position have identified themselves happily with other Jewish children in their school and have adjusted themselves happily in all their relations with other youngsters.

One parent beamed after a holiday celebration, "Words cannot express the happiness they derive from this class. All of the children had been to Seders before, but now for the first time, they have sat at a Seder and known its meaning. *They belonged.* The anticipation with which they look forward to each Sunday is a joy to see."

Symbols of Israel and Public Meetings

SOME QUESTIONS having arisen concerning the display of the American and Israel flags, and the singing of the "Star-Spangled Banner" and "Hatikvah" at public functions, inquiry has been made at the Office of Protocol of the Department of State, and of Mr. Brooks Harding, chairman of the United Nations Honor Flag Committee. These authorities state unequivocally (a) that the display of flags of other nations together with the American flag is proper; and (b) when the rules given here are followed, consistent with the highest patriotism.

The following procedure should be followed:

1. In arranging the flags for display, the flag of the United States should be raised, or placed in position first; when the display is dismantled, it should be taken down last.

2. When the flag of the United States is displayed with the flag of another nation, the flags should be the same size, flown at the same height, on staffs of the same length. In time of peace, no country's flag should fly higher than that of another.

3. When the flags are used on a platform, at the same level as the speaker, the flag of the United States should be on the speaker's right—*that is, to the audience's left.* with the other country's flag to the speaker's left.

4. If posted on the auditorium floor, the flag of the United States should be placed on the *right of the audience.*

5. The American flag should never be draped, folded, or bunched, for decoration purposes, but always allowed to hang free and clear.

The above information is embodied

in Public Law 829 of the 77th Congress; copies of the law and further information may be obtained by writing to the Office of Protocol of the Department of State, Washington 25, D. C.

Anthem

The order of the singing of the "Star-Spangled Banner" together with the anthem of a foreign nation, as established by tradition, and universally practiced, is simple and clear; the position of honor and precedence is *last*—and therefore, *the "Star-Spangled Banner" follows the foreign country's anthem. Consequently, at any public function, "Hatikvah" would be sung first, followed by the "Star-Spangled Banner."*

There is only one exception, which arises from the rule that the anthem of the performing artists takes the honored position: if a musical organization—an orchestra or chorus—or a musical artist from Israel, or any foreign country, is touring the United States, and is performing the two anthems, the anthem of the country of the artist or group should be played last.

The Ayes Have It

AN AUTHORITATIVE COLUMN ON PARLIAMENTARY PROCEDURE
BY MORRIS W. GRAFF

WE FREQUENTLY attend annual meetings where new club officials assume their duties. Some of these affairs are elaborate and impressive, especially in fraternal or ritualistic societies. Others are abrupt and informal—and often unimpressive. Unfortunately, too many officers accept their new posts in an atmosphere pervaded by the feeling of, "Come on, let's get this thing over with!"

While time is of the essence in parliamentary procedure, as with most everything else, we feel that a few extra moments given when one administration succeeds another is time well spent. We are not advocating unnecessarily long ceremonies which bore members to the point where the significance of the occasion is lost. Rather we have in mind a short, impressive, well-planned induction which stresses the importance of the various offices, the ideals upon which the club is formed, and the opportunities for future service by the members.

Music, decorations, costume, speeches, and above all else, prayer, have their place at such services. Experience and good judgment will determine the length of the program as well as the proper distribution of its component parts. Of paramount importance is that there be a planned installation ceremony which will inspire the officers with a sense of responsibility to the members and the members in turn with a willingness to cooperate with their new leaders.

* * *

QUESTION: I have noticed a tendency in our club here of late to rescind as quickly as they can new amendments to the by-laws. They seem impatient to even give these new by-laws a chance to become effective and tested in practice. Is there anything to be done about this situation?

ANSWER: A practical suggestion is to incorporate under the Article on "Amendments" a provision that "By-laws must be in effect three months before being subject to revisions." The waiting period of three months is flexible and may be adjusted to meet with the desire of the membership.

Perhaps what is needed is a more thorough study of proposed amendments. Instead of hastily and carelessly accepting them, members should think of all their ratifications. If this were done then possibly many of the by-laws which are quickly rescinded might not have been adopted in the first place.

* * *

QUESTION: Does a vice-president who is called on to preside actually have to occupy the chair or may he remain where he was seated?

ANSWER: We imagine the reader has in mind those occasions when the president disqualifies himself from presiding because of the nature of the motion before the house. This could be a motion complimenting the chairman or some other similar gesture, or a proposal to pay the expenses of the president to a convention.

If the motion is one which is quickly dispensed with, then the vice-president could conduct the meeting from his original location in the room. Especially is this feasible where time would be lost or a commotion created because of the vice-president's place in the auditorium.

Of course, if the matter over which the vice-president is asked to preside is of major importance or lengthy in duration he should certainly take the chair reserved for the presiding officer.

* * *

QUESTION: Are there any films on Parliamentary Procedure?

ANSWER: Yes, there are several films on the subject. A catalogue of these may be obtained either from your public library or from your Board of Education.



• *This sculpture piece is by Erna Weill of Teaneck, N. J. It stands 8" high and is of silver-plated bronze. It represents Moses receiving the Sabbath commandment on Mt. Sinai. The inscription reads: "Moses spoke and God answered him by a voice." (Exod. 19:19) The candleholder is available for sale. Price: $300.00. Please write directly to the artist.*

The Cover

"Shovuos," one of five sculptural decorations at the Hillel Foundation Building, University of Connecticut, Storrs, Conn. The sculptor is George Aarons, of Brookline, Conn. This is the third of the panels which we have published.

Naming of Child in Temple

[ED. NOTE: The ceremony which follows is the result of an evolutionary process. In a somewhat different form, it was first used by Rabbi Eugene Lipman at the Levittown Reform Temple. In a still different form, it has been used at that temple by Rabbi Martin Silverman. The present adaptation has been made by Rabbi Bernhard Cohn of Utica, N. Y.]

RABBI: Happy is he who feareth the Lord,
That walketh in His ways.
When thou eatest of the labor of thy hands,
Happy shalt thou be,
And thy children shall be like olive plants, round about thy table.
Behold, surely thus shall the man be blessed
That feareth the Lord.

A woman of valor who can find?
For her price is far above rubies.
The heart of her husband does safely trust in her,
And he has no lack of gain.
She looks well to the ways of her household,
And the law of kindness is on her tongue.
Her children rise up and call her blessed,
Her husband also, and he praises her.
Many daughters have done valiantly,
But thou excellest them all.
Grace is deceitful, and beauty is vain,
But a woman that loves the Lord, she shall be praised.

CHOIR: (Sings first two stanzas in Hymn 66 in *Union Hymnal* or other appropriate piece. At the beginning of second stanza the parents approach the pulpit or ark and stand before it.)

RABBI: Heavenly Father, we come before you with joy in our hearts and gratitude on our lips, to thank You for the gift of new life with which you have blessed ——— and ———. The happy parents have arisen before You in this congregation to offer You their prayers in gratefulness, and to name their child in the tradition of Israel.

MOTHER: Creator of all, with humble heart I come before You to thank You for the new life that I have borne. In the days and years ahead, I will need strength and wisdom to accomplish for my son/daughter the many tasks required of me by our tradition—to nourish and sustain him/her, to guide and teach him/her, even as I remain busy with the manifold duties of my home. Grant me patience and understanding, O Lord, that I may live up to the responsibilities of a mother in Israel. May my influence upon my son/daughter ever be for good.

FATHER: I am commanded in the Book of Proverbs: "Train up a child in the way he should go, and even when he is old, he will not depart from it." I acknowledge that it is my duty as a Jewish father to guide my new-born son/daughter in the paths of God's law, and to teach him/her the ways of our people, so that the chain of tradition that binds all Israel to the past will continue, steadfast and strong. I glady accept the responsibilities which fall upon a father of Israel. In the presence of this congregation I give my son/daughter the name (Hebrew ———, English ———). I pray that God will be with him/her and us, guiding us and leading us always in paths of righteousness.

Boruch ato adonoi elo-he-nu melech ho-o-lom she-heche-yonu v'ki-monu v'he-ge-yonu laz'man ha-zeh.

Praised by Thou, O Lord, our God, Ruler of the Universe, who has kept us alive and sustained us and permitted us to celebrate this great event. Amen.

RABBI: Elohenu v'elohe avosenu, kayem es ha'yeled/ha'yaldo ha'zeh/ha'zos l'oviv/l'oviha u'l'imo/u'l'ima v'yikore sh'mo/sh'ma b'yisroel . . . yikones/tikones ha'koton/ha'k'tano ha'zeh/ha'zos l'soro l'chupo u'l'ma'asim tovim. Omen.

Our God and God of our Fathers, preserve this child unto his/her mother and unto his/her father, as we bestow upon him/her the name (Hebrew ———, English ———). Let the father rejoice in his offspring, and may the mother be glad in her children. May this child grow up to a life of Torah, happy family experience, and enduring good deeds. May he/she and his/her parents ever be worthy of Thy ancient benediction: "Y'vorech-ch'cho. . . . The Lord bless you . . . etc." Amen.

CHOIR: (Sings last stanza of Hymn 66, or other appropriate piece as the parents return to their seats.)

SECOND PILGRIMAGE TO ISRAEL

Once again the Union, this time in cooperation with the NFTS, is undertaking a religious pilgrimage to Israel. So inspiring and fulfilling an experience was the last pilgrimage for all the men and women who participated, it was deemed wise to provide another group of our congregational and sisterhood leaders with the same unique experience, which can be gained only through a visit. Intimate visits have been arranged with Prime Minister Sharrett and President Ben Zvi, receptions by the mayors of Jerusalem, Haifa, and Tel Aviv; invitations have been extended for the pilgirms to visit Bedouin Sheik Sulemin, Druse Mucktar Jamal, the people of their encampments, and numerous other dignitaries. Our own comfortable bus and superb guide will conduct the three-week trip which leaves on June 5 and concludes with the meeting of the World Union for Progressive Judaism in Paris in the first week of July.

Only a limited number of persons can be accommodated on our second pilgrimage. Members of Union congregations alone may apply. Please write to Rabbi Jay Kaufman at the Union for reservations and further information.

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Elie Wiesel

"AGAINST DESPAIR"

FIRST ANNUAL

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UNITED JEWISH APPEAL
1974 NATIONAL CONFERENCE
December 8, 1973

rabbi. And they began to sing, to dance vertically, and they went on singing and dancing and celebrating the Torah, all the while knowing that every step, every word was bringing them closer to their end.

The second episode took place inside the kingdom of night. In one of the barracks, several hundred Jews gathered to celebrate *Simhat-Torah*. In the shadow of shadows? Yes—even there. On the threshold of the death-chambers? Yes—even there. But there was no *Sefer-Torah*. So how could they organize the ritual *Hakafot,* the traditional procession with the sacred scrolls? As they were trying to solve the problem, an old man—old?...the word had no meaning there—an old man noticed a young boy—who was so old, so old—standing there looking on and dreaming. "Do you remember what you learned?" asked the old man. "Yes, I do," replied the young boy. "Really?" said the old man, "you really remember *Shma Yisrael?*" "I remember much more," said the young boy. "*Shma Yisrael* is enough," said the old man. And he lifted the boy from the ground and began dancing with him—as though *he* were the Torah. And all joined in, they all sang and danced and cried. They cried but they sang with fervor—never before had Jews celebrated *Simhat-Torah* with such fervor.

For in our tradition, the celebration of life is more important than the mourning over the dead. When a wedding procession meets a funeral in the street, the funeral must stop so as to allow the wedding to proceed...although surely you know what respect we show toward our dead...a wedding, symbol of life and renewal, symbol of promise too, has precedence.

Our tradition orders us to affirm life and proclaim hope—always. Any *Shabbat* interrupts all mourning. And what is *Shabbat* if not the embodiment of man's hope and his ability to strive for hope with joy?

In more general terms, Judaism teaches man to overcome despair. What is Jewish history if not an endless quarrel with God?

Pascal put it somewhat differently: "The history of the Jewish people," he said, "is but a long love affair with God." As in every love affair there are quarrels and reconciliations, more quarrels and more reconciliations. Then how is one to explain that neither of the two sides gave up on the other in despair? God had every reason—he had to lose hope. He created man, and man sinned right away, if only by obeying his wife. He had children, who though alone in the entire world, were jealous of one another and ended in violence and murder. Still God did not give up. Adam had a third son who had children—mankind by then was so wicked that God decided to drown it in the floods. Still there was Noah. And Sodom. And Gomorra. Yet God does not despair. Later, he chooses to maintain His faith in His people even though our ancestors were not the easiest people to handle... Three days after the crossing of the Red Sea, they were already complaining. Shortly after the majestic spectacle at Sinai, they hurried to worship a golden calf... After witnessing more wonders and more miracles than any other generation they still kept on annoying God. Why did He not give up on them in despair?

Conversely, the same is true of our people. There were many periods in our past when we had every right in the world to turn to God and say "Enough...since You seem to approve of all these persecutions, all these massacres, have it your way...let your world be without Jews...either You are our partner in history or not. If You are, do Your share; if not, we consider ourselves free of past commitments. Since you choose to break the Covenant, so be it." And yet, and yet...

We went on believing, hoping, invoking His name. In the endless test with God, we proved to Him that we were more patient than He, more compassionate, too. In other words: we did not give up on Him either. For this is the meaning of being Jewish: never to give up—never to yield to despair.

Faced with despair, the Jew had three options. He could choose resignation, total resignation—and some of us did so one genera-

tion ago. Remember all those processions, all those nocturnal processions of men and women and children going silently to the mass graves...

Or we could seek refuge in self-delusion—and some individual Jews tried it in some places: assimilation was meant to be an option in some quarters. Or conversion. Yes, there were Jews who came to the realistic conclusion that since Jewishness was forever linked to suffering, they had to give it up to protect their children and even themselves.

But then there exists a third option—the most enriching and exciting of the three. To face the situation and do one's utmost to surmount it—as a Jew.

Our enemies are powerful? All right, we shall fight them nonetheless. They will our destruction? No matter—we shall resist them in our own Jewish way, which means that we shall not allow them to tell us when to be joyous and when to mourn, when to sing and when to be silent! I shall not allow them to determine my holidays and my days for remembrance. It is not up to them to tell me whether I should or should not celebrate Simhat-Torah! *These decisions belong to us—and we make them as free and sovereign Jews. That was why we had to celebrate* Simhat-Torah. *It wasn't easy to rejoice with a heavy heart? Never mind! In spite of the tears, in spite of the pain and the agony, we had to rejoice—and let the world know that Jews can sublimate the pain and transmute agony! And that Jews are able to draw from their despair new reasons for hope. We did so one generation ago when our reasons to despair were infinite; those who emerged from that ordeal were stronger than their brethren in free lands. They were the strongest Jews in history, and their strength, paradoxically, had its source in the Holocaust.*

That is the lesson Judaism teaches us: that one must turn every experience into a life force. One must not let the enemy impose his laws. Our strength is in our freedom. Ultimately we decide what to do—what to be.

The enemy wants us to be angry so as to let anger distort the image we have of ourselves? We will not let him. He wants us to open ourselves to hate and despair? We will not listen.

For, in conclusion, we must emphasize one more belief: true, we have many reasons to despair—but we also have many reasons not to despair.

True, many peoples and many leaders have abandoned us, betrayed us—but we have not betrayed our people, our people has not abandoned its children. The Jewish people emerged from this event strengthened and purified—and wiser.

Newspapers and speakers tell you that many myths were shattered in the *Yom Kippur* War? Maybe—but the "myth" of Jewish solidarity remained intact. As did the "myth" of the self-sacrifice of our youth.

Israeli youngsters have never been so heroic—and have never paid with so many lives. As a people, we have never been so united—so dedicated.

As Jews, we came out of this war with a heightened awareness of our duties—and with a more luminous and intense vision of what *Ahavat Yisrael,* love for our fellow Jews, really means.

Voltaire said: "When all hope is gone, death becomes a duty"—not so for Jews. When all hope is gone, Jews invent new hopes. Even when we are beyond despair we justify hope.

This brings us back to the beginning—to the Hasidic tale which I kept for now.

One day, Hasidim came to tell the great Rebbe Nahman of Bratzlav of new persecutions against Jews in the Ukraine. The Master listened and said nothing. Then they told him of pogroms in certain villages. Again, the Master listened and said nothing. Then they told of slaughtered families, of desecrated cemeteries, of children who were burned alive. The Master listened, listened and shook his head: "I know," he whispered, "I know what you want me to do—

you want me to shout with pain, to howl with despair, I know, I know...but, I will not, you hear me, I will not." And, after a long silence, he began shouting louder and louder: *"Gewalt Yiden, zeit sich nit meyaesh!"* Jews, for heaven's sake, do not despair... *Gewalt Yiden,* Jews, do not despair.

In Ringelblum's Archives, I discovered that there was a Bratzlaver *"Shtibel"* in the Warsaw Ghetto. Above the entrance—an appeal which read like an outcry: "For heaven's sake, Jews, do not despair." Thousands of Jews were killed every day and yet the Hasidim of Rebbe Nahman were urged—indeed ordered—not to despair!

The same slogan is to be found today at the entrance to the Bratzlaver *"Shtibel"* in Jerusalem—and it has been repeated by scholars and soldiers alike. It may sound strange, but I have received scores of letters from embattled Israel — from a variety of friends, not all religious — yet everyone of them made mention of Rebbe Nahman's call against despair.

It is more needed now than at the time it was first uttered. Our people has lost many of its children. We are alone—terribly alone. And sad, terribly sad. We are entering difficult times. The era ahead of us will be critical. And yet, and yet . . .

We owe it to our past not to lose hope. Say what you may, despair is not the solution. Not for us. Quite the contrary: we must show our children that in spite of everything, we keep our faith—in ourselves and even in mankind, though mankind is not worthy of such faith. We must show our children and theirs that three thousand years of history cannot end with an act of despair on our part.

With our creativity, with our celebrations, we shall justify them, we shall purify them. Other peoples have more reasons to give up in despair. To despair now would be a blasphemy—a profanation.

Gewalt Yiden, *do not permit the enemy to rob us of our joy and our hope: to give up would be his victory and he does not deserve it. Nor do we deserve defeat—we have never been worthier of victory than now. Were we right in celebrating* Simhat-Torah? *Yes, absolutely. And we must go on celebrating it. Not only on* Simhat-Torah *but every day. That will be our way of proclaiming our faith in* Klal-Yisrael, *in* Ahavat-Yisrael *and therefore in* Netzach-Yisrael: *our faith has never been so needed nor so justified.*

ing; in our brief conversation he was the one who raised the issue of Canada. Kondracke wanted me to say (and made up his own quote when I did not say) that I endorse separate "multicultural" groupings in society, rather than the melting pot. That is not true.

What I said and what I believe is that the need to understand diversity in this country has never been greater. National Public Radio has reported extensively on racial and ethnic issues because this important aspect of our society needs to be discussed more fully and factually. I further said and believe that the strength of NPR News and its recent audience growth (to more than 9 million listeners each week) stem in part from the diversity of its staff. With about a third minority and half female employees, the NPR News staff is more representative of this nation and its future than most other networks, newspapers, or magazines.

WILLIAM E. BUZENBERG
Vice President
NPR News and Information
Washington, D.C.

Morton Kondracke replies:
I don't make up quotes. Mr. Buzenberg said what he said, and I quoted him correctly.

Deceleration

To the editors:
In *Two Cultures*, C. P. Snow remarked that:

> A good many times I have been present at gatherings of people who, by standards of traditional culture, are thought highly educated and who have with considerable gusto been expressing their incredulity at the illiteracy of scientists. Once or twice I have been provoked and have asked the company how many of them could describe the second law of thermodynamics. The response was cold; it was also negative.

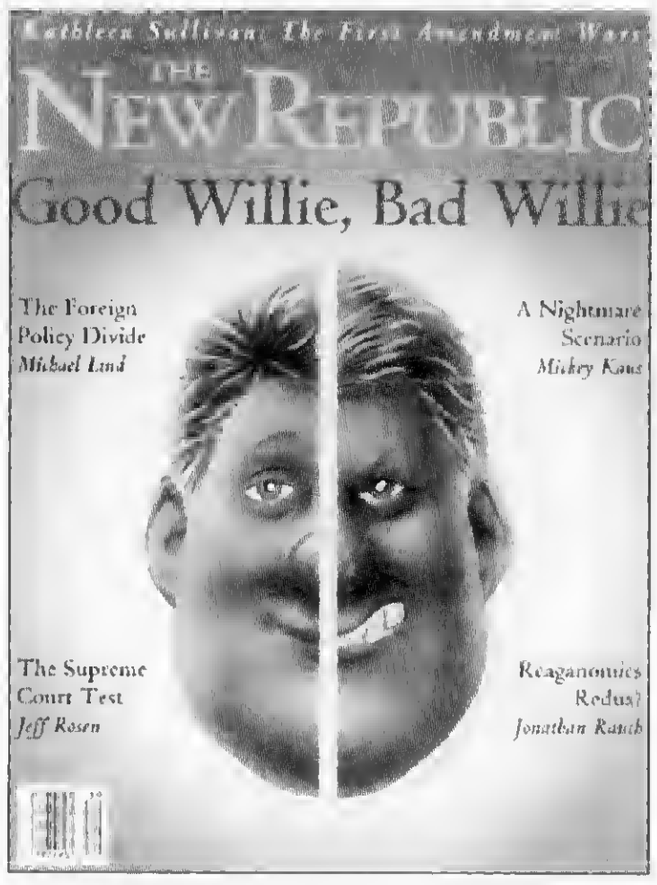
Sidney Blumenthal would have been welcome in such company, as he has apparently confused the second law of thermodynamics with Newton's third law of motion (for every action there is an equal and opposite reaction) in his essay on the Bush campaign ("Going Native," September 28). Nonetheless, reference to the second law of thermodynamics, which states that entropy (a measure of disorder) always increases, would have been appropriate. James Baker's arrival notwithstanding, it does appear that the Bush campaign is approaching entropic doom.

Perhaps even more apt, however, would be a transliteration to politics of Newton's second law: force is equivalent to mass times acceleration. As noted by Blumenthal, Bush has apparently been accelerating his efforts in recent days. Unfortunately for him, a lack of substance deprives his campaign of any real force.

ALAN B. WEDER, M.D.
Ann Arbor, Michigan

Instinctual recoil

To the editors:
I'm surprised that Andrew Sullivan, in his Provincetown Diarist ("Disappointed," September 28), brushes off a post-Houston fear he senses in the gay community. To dismiss this fear simply as "an inability to give up the subcultural identity" is callow. I too was terrified by what I heard at the GOP convention. Prime-time homophobia coming from preachers and politicians fuesl the dual engines of anti-gay violence and gay teen suicides, both currently at record levels and climbing. Thankfully Bush/Quayle/Robertson-style family values proved to be a bust and helped to splinter further an already fractious Republican electoral coalition. This was not evident until several weeks post convention, so please forgive us our fears, Mr. Sullivan. Disfranchised groups have good historical reason to mistrust the majority, especially in troubled economic times.



Having survived family values and celebrating its impotency as a campaign issue, a lingering fear persists. Yes "an instinctual recoil to victimology" has surfaced, but it is confined to the self-styled, self-aggrandizing "radical" gays. They are a distinct yet vocal minority. What I hear from the community is a best of times/worst of times scenario. Many expect Clinton to win and follow through on his promise of civil rights and AIDS funding. The worst of times will be the backlash: the increase in frequency and viciousness of anti-gay violence. Fundamentalists have declared war; gay rights in the '90s will be what abortion was in the '80s. The key difference is only a handful of anti-abortionists were violent, while fag-bashing is already a national pastime accruing more aficionados daily. The fear is a very personal one.

CHARLES FRANCHINO
New York, New York

Liberal evolution

To the editors:
I never thought I would find a liberal editor who could grasp the relevance of the genetic determinants of behavior ("Missing Link," October 5). It is heartwarming to find one of the finest liberal sources providing its readers with a sophisticated orientation.

If we liberals are to develop effective programs to maximize humane and egalitarian practices, we have to face the fact that we are an evolved species, unique, but with all of the genetic trappings that predispose us to behave in the best interests of ourselves and our most promising offspring. These predispositions know no color, sex, or social lines. But they do exist, and it is irresponsible to deny their role in our social behavior. It is also naive to believe that genetic predispositions can not be significantly modified. The task of liberals is to find ways to exploit our knowledge of the role of environment in modifying our tendencies to be shortsighted, opportunistic, and selfish. To let our values blind us to the facts of natural selection is indefensible.

RAY H. BIXLER
Louisville, Kentucky

Bay City Roller

To the editors:
I grew up in the '70s, too, and always thought Led Zep sang, "... it's just a *spring clean* for the May Queen"??? ("Rhinophilia" by Tad Friend, August 17). And I still don't know what Steve Miller sings in "The Joker": "Some people call me Maurice, cause I sing of the ??? love." Can you help?

Your Kung Fu Fightin' friend,
GREG WADDELL
Alexandria, Virginia

The editors welcome correspondence from readers. Letters should include the writer's full name, address, and telephone number; be typed double-spaced; and be held to under 200 words. Letters may be edited for space. Please address letters to: Correspondence, TNR, 1220 19th Street, N.W., Washington, D.C. 20036.

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FROM WASHINGTON

Cheap shots

A vaccine against measles has been available since 1963. By the early 1980s the disease was practically wiped out in the United States. But since 1989 we've suffered a measles epidemic: more than 70,000 cases and 100 deaths. Half the deaths were of young children, and the cause was their failure to be vaccinated. The epidemic is waning, but measles and other preventable childhood diseases will return as long as kids don't get their shots.

Less than half of all inner-city children get the vaccinations recommended for them by their second birthday, according to a government study. In polio vaccinations of 1-year-olds, the United States ranks seventeenth in the world, behind places like Albania, China, Pakistan, Mexico, and Poland. (By school age, almost all American kids have had their shots; the problem is preschoolers.)

On the campaign trail, George Bush has been mocking Bill Clinton's notion of government spending as an investment. But childhood vaccination clearly is a social investment—not just in the goody-goody sense that nobody wants innocent children to die of measles, or even in the sense that shots are a health care bargain compared with the price of treating the disease. Vaccination is a social investment in the hard-nosed sense that immunization of individuals prevents the disease from spreading, and therefore benefits all of us in a very practical way. And yet, like so many other social investments, our vaccination infrastructure has been crumbling. And children are actually dying as a result.

Well, let's not get too Dickensian about this. The reason kids aren't getting their shots is not a simple matter of evil Republicans who would rather see innocent children die than pay more taxes. But it's reasonable to hope that this is one social problem we won't have for long if Bill Clinton is elected president next month.

The vaccination scandal has a variety of causes. The price of vaccines has skyrocketed—part of the larger health-care cost explosion. A dose of measles-mumps-rubella vaccine that cost $2.71 in 1980 is more than $15 today. (And the lawyers can't be blamed for this one. The government adopted a no-fault liability program for childhood vaccines in 1986.) Meanwhile, fewer families have employer-supplied health insurance, and fewer insurance plans cover vaccinations. Along with the growth of childhood poverty, this has put increased pressure on community health centers and public health clinics, whose budgets have not kept up during the Reagan-Bush years.

So children dying needlessly of preventable diseases is just another small aspect of the general decline of national well-being that snuck up on us while we were partying in the 1980s. That general decline will not be reversed overnight. But swift and fairly modest government action could reverse this one little aspect of that decline.

And so the vaccine scandal is characteristic of the Reagan-Bush years in a second way: the leaders of our government have no faith in the power of government to do good. They actually believe their own rhetoric about government not being the answer and not throwing money at problems, etc., etc., etc. They don't believe it is enough to seriously prune entitlements for the comfortable middle class. But that's the result of cynicism, not faith. They do believe their rhetoric enough to sit on their hands when a new social problem cries out for action.

The history of the Bush administration response to the childhood vaccination crisis will seem familiar to students of Bush's approach to other problems. As with the S&Ls, as with the deficit, as with Saddam Hussein, there were people—in government and out—who saw the problem coming and issued warnings at a time when it could have been solved at a lower cost. As with health care reform and parental leave, Bush's own proposals have only come in response to goading from the Democrats. As with drugs, Bush's approach has featured occasional public relations frenzies alternating with periods of calm.

In his first budget (fiscal 1990), Bush actually proposed a small cut in child immunization funds, from $142 million to $138 million. After Congress got through, the figure was $158 million. The next year Bush tried for another cut, to $152 million, but Congress insisted on an increase to $217 million. The next year Bush saw the light and proposed $257 million; Congress appropriated $297 million. For fiscal '93, with the election approaching, Bush bid $349 million and Congress actually sliced that by a few million (because Bush wanted to take the money from other programs, such as low-income heating assistance).

In June 1991 the president staged a Rose Garden ceremony, importing an audience of children for the occasion, to declare his commitment to childhood vaccination. He announced he was sending "SWAT teams" to six cities to study the problem. This was odd, since his own Department of Health and Human Services had just sent him a report analyzing the problem and proposing a $90 million emergency solution to it. Bush decided against that. In fact, at the time of the ceremony Bush was proposing to spend less on vaccinations than both houses of Congress had already cleared.

Eleven months later, last May, Bush was back in the Rose Garden announcing a new nationwide campaign for immunizing 2-year-olds. This is more than three years into his term and about as long into the measles epidemic.

I don't begin to know what is the "right" amount our government should be spending on child vaccinations. (The American Academy of Pediatrics says it's $487 million—a suspiciously exact figure.) And I don't pretend to suppose that throwing money at the problem is the entire answer. But I do feel, as a citizen of the richest country in the world, that this is a problem I shouldn't have to worry about. And I wish we had a president who would take whatever action, and spend whatever money, is necessary to solve it. Quickly, not after years of prodding. Perhaps that makes me a Democrat.

Is there anyone who thinks that poor kids shouldn't get vaccinated? Is there anyone sick and tired of seeing his tax dollars go to wasteful, overpaid bureaucrats who fritter away their days inoculating children against disease? Is there anyone who believes this is a matter best left to the private sector? That tax cuts can take care of it? That "a thousand points of light" will shine it away? That giving shots to 2-year-olds only encourages welfare dependency? That young children are a "special interest"? That preventing the spread of measles and polio is "social engineering" reflecting "European models" learned at places like Oxford?

Let those people vote for George Bush.

MICHAEL KINSLEY

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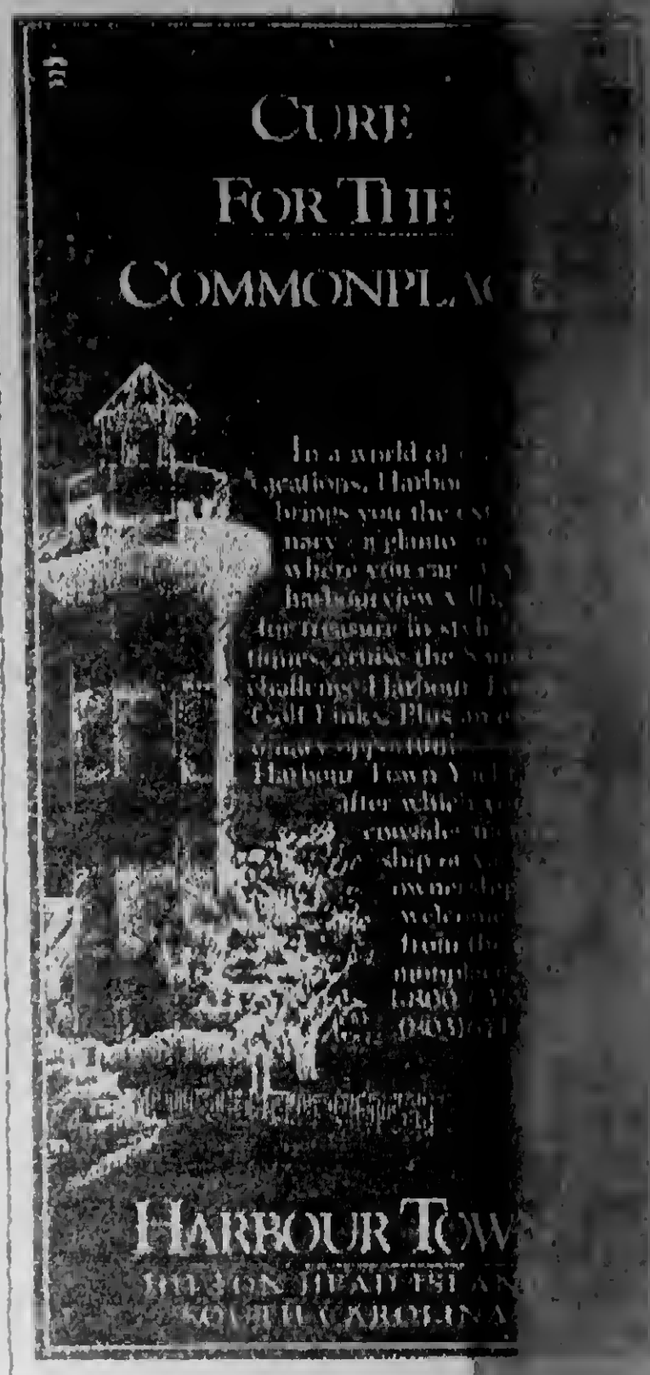
from Morningside Heights, igh school, joined a —and got into rumbles lem gangs; once, on Riv- smashed another boy in with a rock. In a still more inti- velation, Fernandez confesses a teen-ager he shot up heroin and e came close to overdosing. Once, he thinks, he was saved only because his best friend, a Scotch-Irish kid from his neighborhood named Jackie Moore, poured coffee down his throat and walked him up and down the street for hours.

As Fernandez looks back, what frightens him most about his experiences with heroin is not that he almost killed himself but that he almost cut himself off forever from the life that became his. When he was seventeen, heroin nearly kept him out of the Air Force, which was the first place to offer him a second chance—or, more accurately, the first place where he felt he could accept the chance being offered. It was in the Air Force, he writes, that he finally found discipline. It was also in the Air Force that he started taking classes again; he took as many as he could, and excelled in all of them. Fernandez writes about enlisting as his great, unearned—or only subsequently earned—turning point. "Jackie Moore went with me to join, but he couldn't pass the physical. He had track marks on his arms from the needles. I did, too, but we had put cocoa cream on them, and mine weren't as noticeable as his."

In the huge uproar over Fernandez's book, hardly anyone noticed why he wants people to know these things about him. In effect, Fernandez is telling us that years ago he saw possibilities in the public-school system that he has spent the rest of his life trying to make real. Fernandez says frankly that his parents, who both grew up in Puerto Rico, never noticed that he was getting into trouble in school or was involved in gang life or was shooting up. He thinks that they both had to work so hard to hold the family together financially that they had no time for anything else: for a while, his mother was a cleaning woman at Columbia University (where Fernandez later enrolled, after his discharge from the Air Force), and for years his father held down two or three jobs—at one point, he was a bus driver by day, a cab driver by night. Neither of his parents had any particular faith in education, so they never pushed him to do well in school. His father, he says, wasn't a reader except of comic books, and hoped only that his boy would someday land a job with steady pay. "Jobs, perhaps as a cop.

The school system also seemed oblivious of young Joe's despair. "You weren't taught to make the connections between education and solution," he writes. "There weren't any 'conflict resolution' courses. When I got into narcotics, and face-to-face with my own dissolution, there weren't any 'drug awareness' programs to mark the way out. The public school might just as well have been on Mars for all it meant to a neighborhood kid's survival problems." But, because the public institutions of this country never actually gave up on him, he has devoted himself ever since to seeing to it that they don't give up on any- kids, or their families, who have already abandoned hope. For most Americans public education is the country's most "holy legacy," and on this subject the writing in the book catches fire from my experience: a high school dropout going nowhere, who nevertheless was picked up again and again by the system and finally allowed to make it through," he writes. "Yes, I worked hard for it once I saw the light. But the system made it possible. I had the G.I. bill. I had a National Defense Student Loan. [illegible] awarded a National Science Foundation grant for postgraduate studies at Penn State University. I had an opportunity to salvage myself after messing up my first chance." He adds, "There's a fundamental wrong, even an evil, in having kids identified early on as uneducable, effectively killing their chances for the American dream. Because you can never tell about potential."

Six months into the job, it looked as though Fernandez could be chancellor for life if he chose. The loudest voices calling on him to leave came from wildly enthusiastic supporters: they thought he ought to run for mayor. For most of last year, the worry that people closest to him had wasn't "How can we make them keep him on?" but "Can we persuade him to stay?" The three most explosive Fernandez programs—condom availability, AIDS education, the Rainbow curriculum—are, according to a re-



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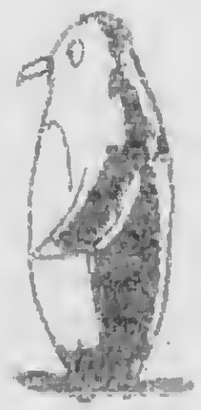


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...ent Louis Harris poll, surprisingly ...pular: two-thirds of the parents polled ...think that high schools should hand out ...doms; more than ninety per cent say ...need to be taught about AIDS in ...; and more than seventy per cent ... the Rainbow curriculum, although ...s some disagreement about how ...should be before studying it.

The week Fernandez was dismissed, ...e got a handwritten letter from a class ...fifth graders in Staten Island—that ...orough, conservative and largely white, ...is considered an anti-Fernandez stronghold—telling him that one of the best days they had ever spent in school was a recent one that had been devoted to talking about the Rainbow curriculum and what people were saying about it. At first "many of the students in class laughed or giggled just at the mention of 'gay,' but during our discussion we noticed we stopped laughing," they wrote. "We listened to each other, we talked with our parents, we learned a lot and we think we matured a lot."

But on February 10th, the day of Fernandez's dismissal, if you turned on the TV you found that both gentle appreciation and mild disapproval of Joe Fernandez had vanished. NY1, New York's new all-news cable channel, devoted six hours to live coverage of the official public hearing on Fernandez, and everyone who stood up to be heard was either *for* or *against*. When Fernandez wasn't being hailed as the great, longed-for rescuer of the city's children, he was taunted, gloated over, screamed at, and scorned as a kind of child molester by proxy.



This dismissal hearing was entirely a pro-forma affair, because four of the seven board members had already publicly announced that they would vote against Fernandez. Yet despite the hearing's foregone conclusion it was set up like a referendum on his future. In a cavernous hearing room at the board headquarters, seventy-nine New Yorkers—among them parents, teachers, clergymen, neighborhood activists, and members of Congress—stood, in turn, at a lectern right in front of Fernandez, who, flanked by board members, was sitting on a dais, and told him exactly what they thought of him. And hundreds of other people, some seated, some milling about, were yelling at, booing, or cheering the speakers, Fernandez, the board, one another, or a force of security guards who bounced several speakers when they wouldn't stop talking. There wasn't any way of knowing what Fernandez was thinking during much of the hearing, because his face didn't reflect any reaction to the sentiments being hurled at him. Sometimes he flushed; rarely he showed a momentary half smile. One person who knows him well saw that every now and then he tapped on the tabletop with a pencil—something that she says he does only when he's very upset.

The formal vote against Fernandez came at the end of the day. Afterward, the president of the school board, H. Carl McCall, who was one of his three supporters, stood up and embraced him. "Joe, maybe we didn't deserve you," he said.

A board member who was one of the majority told friends later of feeling only dreadful and heartbroken and anguished during the hearing, which seemed to last not six hours but six years. "Joe is such a spirited man and there he sat—silenced, isolated," the board member said.

One thing that the six hours of testimony demonstrated was that the chancellorship is New York's most crucial job. The chancellor is the guardian of New York's future, because the hopes of, and many of the hopes for, nearly a million children are in his keeping. A majority of the people who spoke—forty-nine of them—wanted to see Fernandez shepherd a whole generation of New York children to maturity. They begged the board to cherish "the very best leader that the New York public schools had ever had"—someone who had started so many new programs that it seemed as if a lifetime of reforms had been initiated almost overnight. Representative José Serrano, of the Bronx, speaking out of "a deep sense of sadness and a sense of panic," said, "You are doing this not because he was corrupt, not because he lied to us, not because he deceived us, but because he stood up for what he believed to be right and what we knew to be correct." William Ubinas, the superintendent of a school district in lower Manhattan, spoke directly to Fernandez as his personal hero: "When I was growing up, I wanted to be like you. I still want to be like you."

Thirty people spoke against Fernandez, and for almost all of them anything that he had done to make the schools better was a side issue, because to them the important thing was that he had forced kids to think about sex, and his doing that proved that he couldn't be trusted around children. Fernandez has been "King Condom" to many of these people for the last year and a half, during which any public-high-school student has been able to ask designated teachers for free condoms. Condom availability—usually called "condom distribution" by Fernandez's opponents—wasn't Fernandez's idea in the first place: it had been discussed in the Richard Green era. But Fernandez pushed hard for it, and the board that dismissed him this year had authorized it. More recently, he pushed just as hard for two other programs that weren't his ideas. Last June, the board, accepting what had originally been a suggestion from Green, voted to update the information that elementary-school students get about AIDS; fifth and sixth graders, and possibly fourth graders, will now be told, in five forty-minute lessons a year, how it is that people get the disease.

That same month, Fernandez set an October deadline for local districts to accept or modify the first-grade unit of the multicultural grade-school curriculum called Children of the Rainbow, which also had been mandated the year before Fernandez arrived in New York. Parents, including those who don't care if their kids ever go to college, generally take an intense and very protective interest in what happens during the first years of school; for many who spoke against Fernandez at the hearing, each successive action of his had been more threatening than the one before: the man had targeted first teen-agers, then ten-year-olds, and, finally, children who were only six. These people said that the chancellor had abandoned them and then turned on them. In their view, talking about sex in schools, even when the intent of such talk is to save lives or to move beyond hatred, is a direct invasion of their own homes, even their bedrooms.

Some speakers, in their deep distress, sounded badly misinformed about what was actually happening in the

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time during the hearing to
letters. And I was, of course,
so many people stepped
thank me for helping the
New York."
asked if, in retrospect, he
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e said, "Well, I know some
but." Then he turned to his
ked her, "Did the timing
Mary Jane?"
e, who was maneuvering the
through the slush of a late-
, just shrugged.
silence in the car for sev-
. Then Fernandez started
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in two years, the first plan
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groups, unions, museu
nior colleges, education
d foundations. The second
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middle schools that would
mmunity centers; settlement
social-service agencies would
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Fernandez has been moving
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ue to be a critical mass;
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operating under new
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what the normal way of do-
ss will be, and can no longer
innovation as "just an experi-

ly, New York City spends a
every year's budget trying to
t ferment, or support, or re-
mehow inspire a third of the
es of an eighth of its citizens.
l and twenty thousand people
thousand buildings at making
n. Two-thirds of the million

children are being looked after by only one parent; more than half live in poverty, or close to it; about a tenth arrived in America within the last three years, some from war-torn areas, many from countries with no compulsory public education. About two hundred thousand, or twenty per cent, of the children are white. A few thousand live in shelters; a few thousand more are locked up in the jails on Riker's Island; another few thousand live in huge houses with rolling lawns. Together with some two hundred thousand children who go to private and parochial schools in New York, these children are the city's next generation.

In the month after Joe Fernandez was dismissed, I toured some public schools to look at his legacy up close. At P.S. 84, an elementary school half a block off Central Park, on West Ninety-second Street, the student population, about seven hundred children, is half Latino (mostly Puerto Rican and Dominican), about thirty per cent African-American, [illegible] per cent white, and two per cent [illegible]. The school library is a large, well-lighted upstairs room painted yellow and lime green, with three banks of windows.

The P.S. 84 library did not close during the budget crisis of the nineteen-seventies, but for years the school had no money to buy books. The existing collection walked off the shelves, and the library became just another classroom. Since 1988, Library Power, a program sponsored by the DeWitt Wallace-Reader's Digest Fund, has been providing extra money to elementary-school libraries for paint, furniture, and books. Mrs. Julia Matlaw, the school librarian, has spent much of her Library Power money on new books, and she puts in a lot of time teaching kids that the only trick to using a library is to come inside with the awareness that there's something they want to know. "And then the only trick for a librarian is never to question whatever question they bring with them," she said. "Last week, one of the questions was 'Where in the forest does the manatee live?' You can learn a whole lot about the way libraries work looking for the answer to that one." Library Power predated Joe Fernandez, but, according to Mrs. Matlaw, it's still flourishing only because he adopted it and





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week before. Two girls were ...ing horoscopes. ("*Aries*—You will pass your test with an average score.")

WHAT will happen ...o Fernandez now? He'll probably h... rd bounce-back career, if ... job offers that have alrea... —from other big cities, ...es, from national educati... tions—are any indicator ... couple of months off this ...mmer bac... in Florida, where he and Lil..., his wife of thirty-six years, still have a house, and ... plan his next move. He hasn't given up on his goal of getting every school in the country ready to help every child.

Anti-Fernandez feelings are still making headlines in the city. Some fifty to sixty of the six hundred ca...didates in next month's ... school-boa...d elections are apparently promising to try to repeal AIDS education and the Rainbow ...riculum. At the same time, some ...ndez reforms are probably permanent parts of New York. Too many teachers and parents are already involved running their schools for anyone to ... much chance of doing away with School-Based Management, for instance. No principal ... ever again be ... building tenure. No new teachers ... ...ved away by a Board of Exam... The first two community schools ... place: I.S. 218, in Wash... Heights, is now a year old, and a ... Washington Heights elementary ..., also in partnership with ..., opened in February. ... of the new schools that ...n's to create will come ...thout his being ... a month after ..., the school ... this memory, it ... go-ahead for many ... high schools, ...ging the t... to forty-... And ... will happ... the fledg... small ... schools, ...ady in ...ration? Some will falter, and some—... ...ps a dozen—may continue to ex... ...dy and largely unnoticed, for years. ... the way things seem to work. A ... from now, when New York ... expected to have a million and a quarter ... in the public schools, these orphaned schools may get taken up again, and cherished once more by kids, parents, teachers, and a new chancellor. ♦

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Glueck Inauguration Spurs HUC Expansion

Gratifying Progress Is Reported in Appeal For $8,000,000 Fund

An eight million dollar Foundation Fund campaign, under the chairmanship of Robert S. Adler of Chicago, is now being conducted by the Hebrew Union College in many communities throughout the United States. This amount of money, the Board of Governors has decided after long deliberation, is necessary "to assure the continued maintenance, growth, operation and expansion of the Hebrew Union College."

In discussing the needs of the college, Mr. Adler has said that "of the $8,000,000. campaign goal, $6,500,000. is required as a permanent endowment to safeguard the instructional program of the Hebrew Union College as a theological seminary. The remaining $1,500,000 is needed for a necessary building program to meet increased enrollment and to insure the continuance of the proposed program developed to meet proven needs in this modern day.

"In its 73 year history, the College has ordained over 500 of America's spiritual leaders and has earned the esteem of Jewish communities throughout the world," Mr. Adler said.

"Today, with the centers of Jewish culture destroyed in Europe, the Hebrew Union College has to assume added responsibilities for the preservation of the Jewish tradition. Just as we Americans recognize our obligations to feed and clothe the surviving Jews in Europe and Palestine, so I am sure, the American public will be generous in providing sustenance for the College so that it can play a major role in satisfying the spiritual and cultural hunger of our people."

Under the chairmanship of Mr. Adler, and the director, Samuel Hyman, the Foundation Fund has already conducted campaigns in Pittsburgh, Nashville, Dallas, Ft. Wayne, Terre Haute, Niagara Falls. Campaigns continue in progress in Cincinnati, Evansville, Louisville, Kansas City, Cleveland and Newark. Other campaigns are in the process of being launched in New York City, Toronto, Canada, Grand Rapids, Baltimore, Cleveland, Chattanooga, Buffalo, Syracuse, and Wilmington.

One aspect of the campaign is the $300,000 effort being made by the alumni of the College to provide the funds for the endowment of a Julian Morgenstern Chair of Bible, of which

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At the present moment, the College is unable to meet the requests for rabbis made by more than 40 communities throughout the country. This results from the fact that many congregations have grown and have taken on one or more assistant rabbis to handle the complicated details of congregational life. Also, under the impetus of the Union of American Hebrew Congregations, approximately 20 new congregations have been organized during the past year or so. Still additional rabbis are needed to man the B'nai B'rith Hillel Foundations, to take chairs of Jewish studies in Universities and colleges throughout the country, and to serve on the permanent staffs of national Jewish organizations and local community councils and welfare funds. From Europe, too, both from our Army

The Preparation of Nelson Glueck

BY
DR. JULIAN MORGENSTERN

President Emeritus
Hebrew Union College

NELSON GLUECK entered the Hebrew Union College at the age of fifteen. He was still a high school student and just a bit shy and reticent.

Being a native Cincinnatian, and so living at home with his parents; it required somewhat more time for his teachers at the College to become fully acquainted with him than with his fellow-students, who came from other cities, and to sense the potentialities latent within him.

However, my attention had been directed to him by a close [illegible] whether it suggested itself to me immediately that here might be eventual material for the College faculty; but if not immediately, the thought did come quite soon, and I wrote to Nelson in Germany proposing the idea to him. It found a ready and warm response.

He was appointed by the Faculty, upon his graduation, the first holder of the newly created Mrs. Henry Morgenthau Travelling Fellowship for study abroad. He held this Fellowship for three years, the maximum period permitted. Other graduates of the College have held this and other fellowships since then, but none has made wiser use of or achieved more through this high privilege than did he.

From the moment of his arrival in Germany he seemed to know

This was in 1926. At that time I invited him to return to his Alma Mater as a member of the faculty. But he was not quite ready. He knew that there was something which he still wanted.

And so he went instead to Jerusalem to carry on graduate work in Biblical Archaeology under that great scholar, teacher and leader, Professor William F. Albright, of Johns Hopkins University, then Director of the American School for Oriental Research in Jerusalem. There was a marked affinity of spirit between Albright and Glueck. It is not surprising therefore that Glueck became not only a favorite pupil of Albright, but also his most eminent disciple and his eventual successor at "the School," as it is called affectionately by those associated with it.

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The alumni contributions include one of $5,000, three each of $3,000, four of $1,500, and thirty of $1,000. This campaign was instituted last year by Dr. Abraham Feldman of Hartford, then president of the H.U.C. Alumni Association, has been continued by his successor, Dr. Henry Berkowitz of Portland, Oregon, and is now under the chairmanship of Dr. Felix Levy of Chicago.

Under the leadership of Alfred M. Cohen, honorary chairman of the Board of Governors of the

(Continued on Page 4)

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However, my attention had been directed to him by a close friend, who had taught him in public school some years before. She spoke of him with infectious enthusiasm and predicted a brilliant future for him. This in turn, impelled me to observe carefully his development as a student and personality during his College years. In this task I experienced naught but satisfaction.

When, therefore, some months before his graduation and ordination as Rabbi, he came to me and told me of his ambition to carry on graduate work abroad, he found a ready and sympathetic response. I do not remember whether it suggested itself to me immediately that here might be eventual material for the College faculty; but if not immediately, the thought did come quite soon, and I wrote to Nelson in Germany proposing the idea to him. It found a ready and warm response.

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From the moment of his arrival in Germany he seemed to know just what he wanted and just how to attain it. He carried on his work with singular determination and thoroughness. At the end of the customary three years period of graduate study he received his Ph. D. degree from the University of Jena. His doctor dissertation, written in German, a language which he had mastered in characteristic manner, dealt with an important and complex theme in a manner so authoritative and convincing that it was published by a leading German scientific society and is cited frequently by outstanding Biblical scholars.

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After two years of archaeological study, which carried him through the length and breadth of Palestine, Glueck felt himself adequately prepared. He returned to the College as a member of its faculty. He has functioned in this capacity for almost twenty years. He quickly demonstrated remarkable ability as an instructor. In his teaching, as in his scholarship, he was painstaking, thorough and effective. He quickly became known as a compelling teacher, one who drove his students urgently, but in a manner which was rewarding and which called forth their appreciation respect and cooperation. He was

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There is only one answer to these needs. They must be met and the Hebrew Union College can meet them only through the enlarging of its student body, a procedure which involves additional expense for maintenance and for the expansion of its physical facilities.

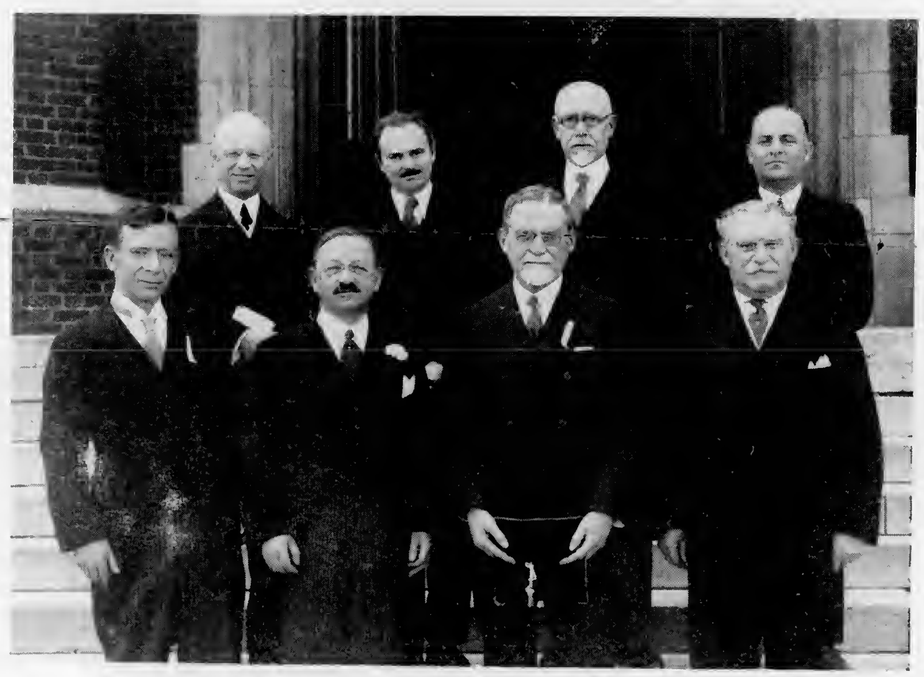
One of the great functions of an institution such as the Hebrew Union College is as a repository for Judaism's religious learning and heirlooms of the past. The

(Continued on Page 4)

Snapshots from the Memory Book of the 73-Year-Old H



Governor Herbert H. Lehman, being shown around the campus by Professor Jacob R. Marcus, when he was in Cincinnati in 1942 to accept an honorary D.H.L.



Speakers at the dedication of New Library building in 1931 (top row l. to r.) President Julian Morgenstern; Waldo Frank; Dr. William W. Bishop, University of Michigan Librarian; Dr. James G. Heller; (bottom row l. to r.) Adolph S. Oko, late H.U.C. Librarian; late Ludwig Vogelstein; late Maurice Freiberg; Alfred M. Cohen.



How Many Of These Well Known Rabbis of Today Can You Identify?

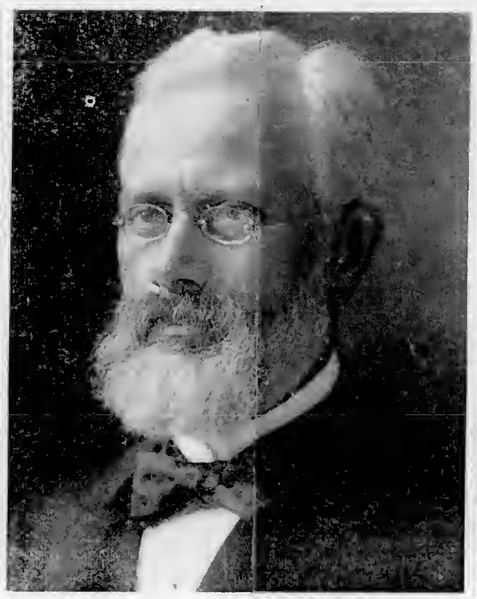


Dr. Glueck, who graduated from the College in 1923, is sixth from the left in a picture of the faculty and student body taken during the academic year 1921-22 on the steps of the Administration Building. The new college president was then twenty-one years old.

Dr. Glueck's Distinguished Predecessors in the H.U.C. Presidency



Isaac M. Wise (1875-1900)



Kaufmann Kohler (1903-1921)



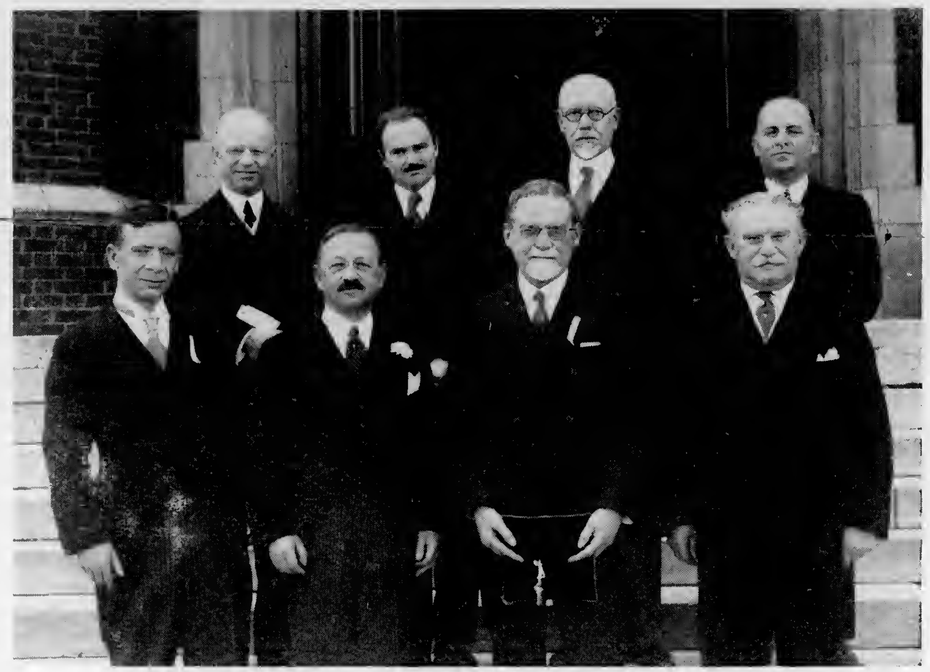
Julian Morgenstern (1921-1947)

A Campus View in 1924 and a Projected View in 19??

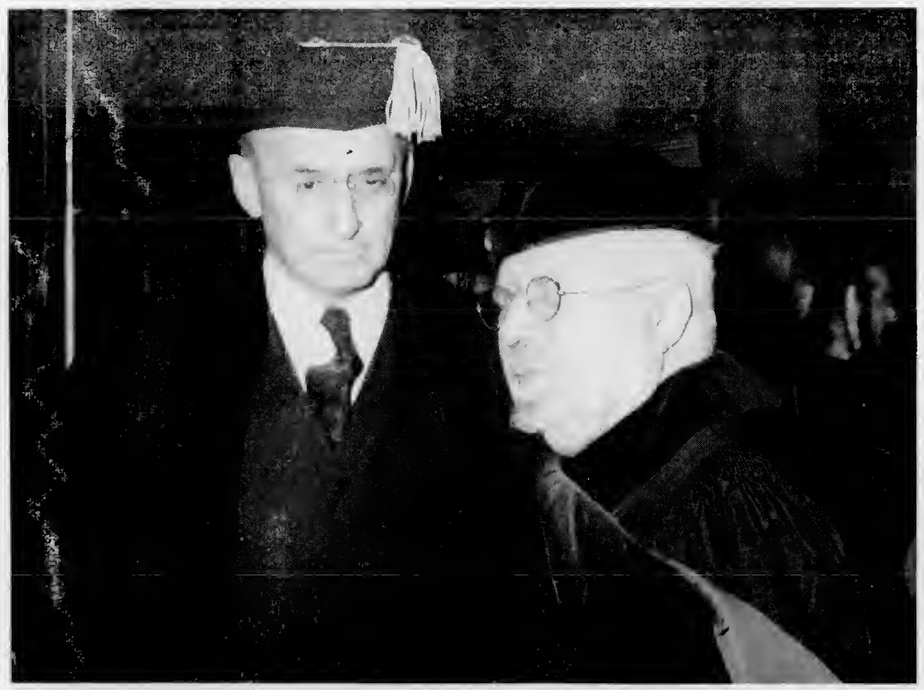




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Henry Morgenthau Jr., with Dr. David Philipson, only living member of first H.U.C. class, at 1945 seventieth anniversary when honorary D.H.L. was conferred on Mr. Morgenthau.

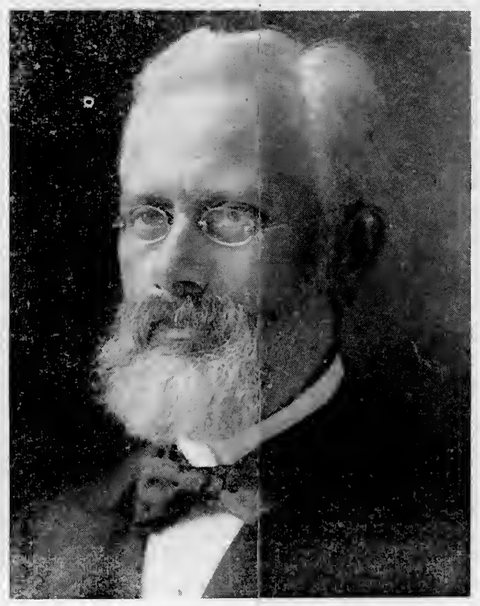


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The College Dormitory, a gift of the National Federation of Temple Sisterhoods, in process of con-struction in 1924. It was officially dedicated in January, 1925.
A visualization of the campus of the future including (1) New addition to Administration Building. (2) New Dormitory wing. (3) New Dormitory.
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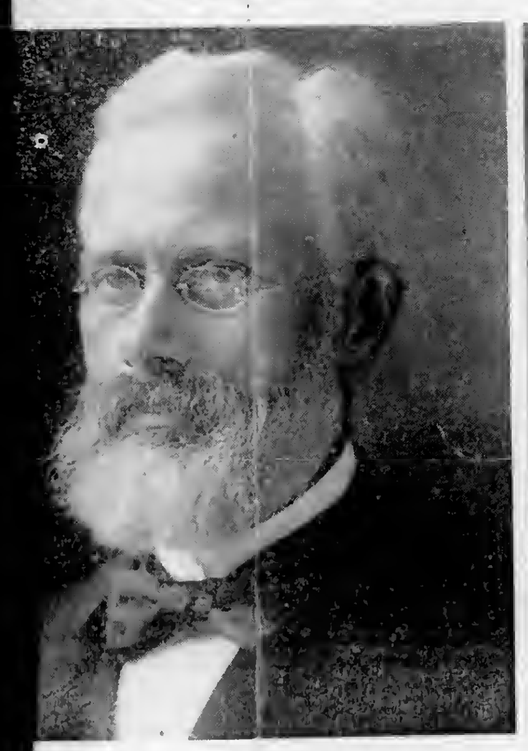


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H.U.C. Alumni, who served as World War II Chaplains, w ere memorialized with dedication of a stained glass window in College Chapel. Participating in exercises were (l. to r.) Roland B. Gittelsohn, Dr. Glueck, Henry Tavel, and Jacob Shankman.

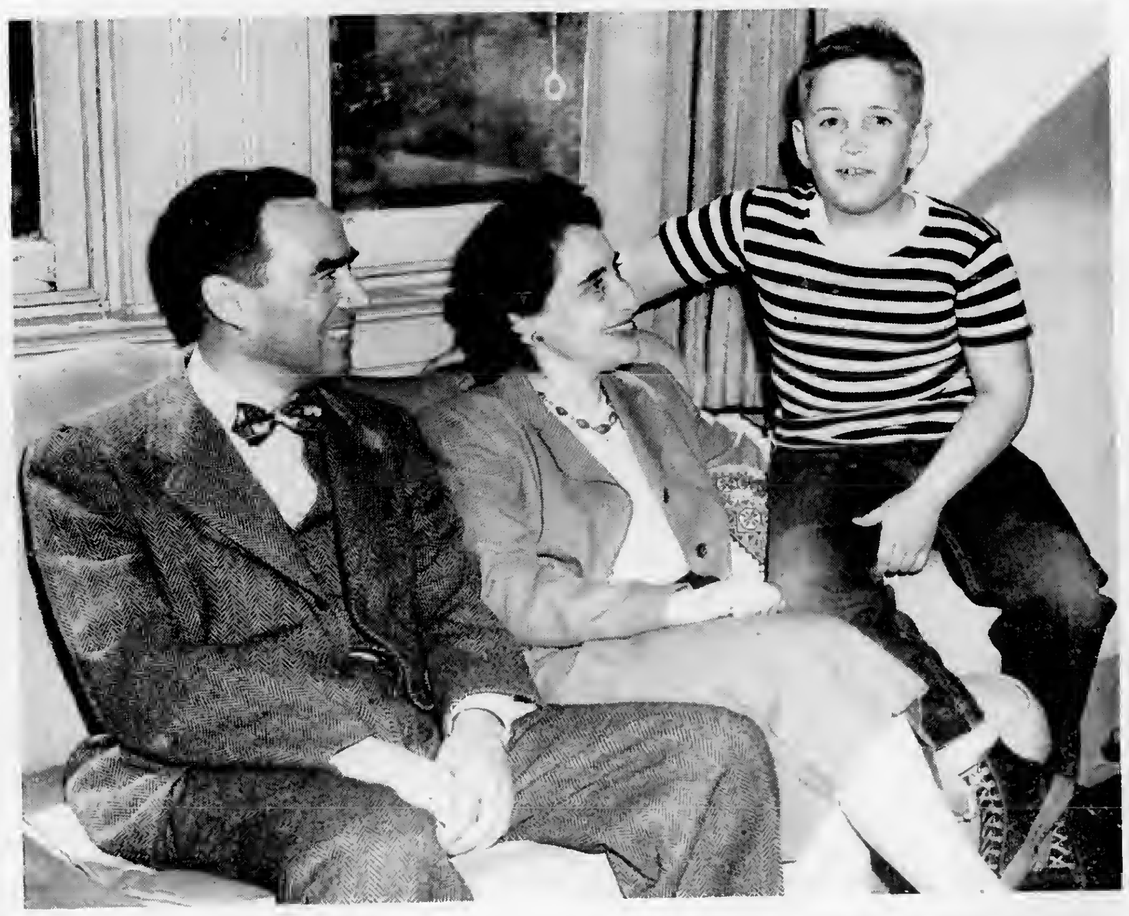
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An Informal Family Portrait in the Glueck Living Room: Dr. Glueck, Dr. Helen Iglauer Glueck, and 9-year-old Charles.

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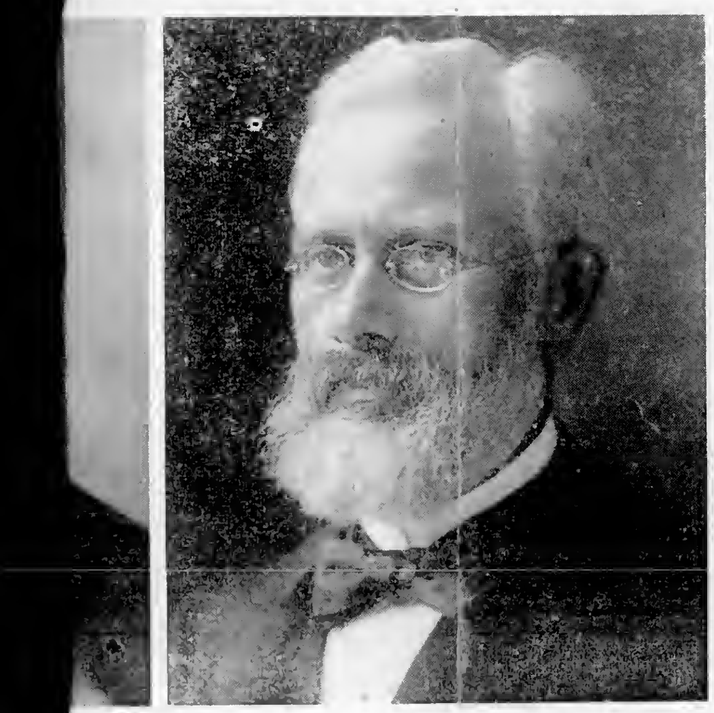






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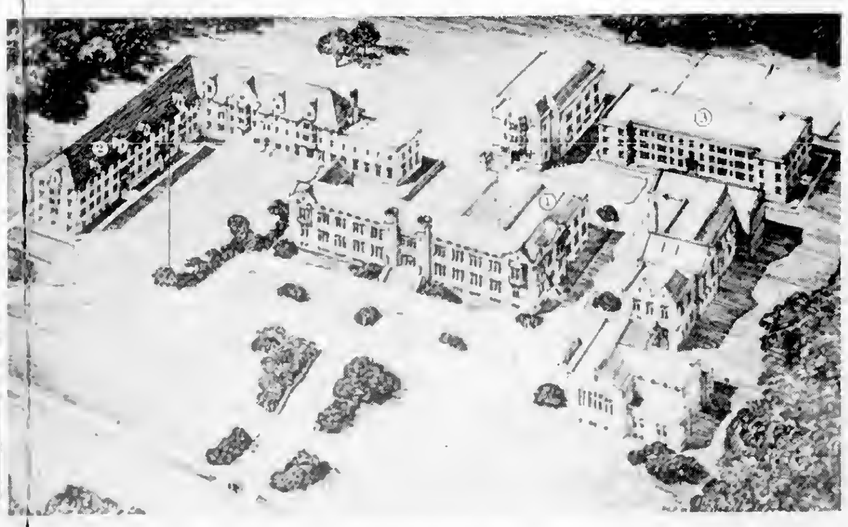
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An Informal Family Portrait in the Glueck Living Room: Dr. Glueck, Dr. Helen Iglauer Glueck, and 9-year-old Charles



At one of the seven Institute sessions on "Some Aspects of Religion and Psychiatry"; (l. to r.) Dr Maurice Levine, President Glueck, President Emeritus Morgenstern, Dr. Joshua Loth Liebman and Dean Abraham N. Franzblau.

The Preparation Of Nelson Glueck

(Continued from Page 1)

popular with both students and fellow-members of the Faculty. He revealed an unusual capacity for inspiring confidence and good will and for winning and holding loyal friends.

Actually, however, less than half of this twenty-year period has been spent in practical teaching duties at the College. Somewhat more than half has been passed in his beloved Jerusalem, on leave of absence, readily granted by the authorities of the College, for important service there.

He functioned for one term as Visiting Professor at the American School of Oriental Research in Jerusalem, again under Albright, and for two much longer terms as its Director, in succession to Albright.

His was a service of the highest distinction. In it he grew steadily in stature, until he has deservedly come to be recognized as one of the foremost Palestinian archaeologists.

Through his excavations and researches our knowledge of the history and culture of Palestine and adjacent lands has been increased immeasurably, and new light has been shed upon the Jewish people, its history and institutions and its cultural and spiritual growth.

In his direction of the School in Jerusalem, especially during the entire difficult and delicate period of the recent war, he disclosed in impressive manner high abilities as administrator and leader and sound judgment and unsurpassed tact in dealing with persons of the most divergent opinions and affiliations. He made many friends and no enemies, both for himself and for the School. Under his wise administration the School achieved its highest distinction.

When, therefore, the moment came when the Board of Governors was confronted with the task of choosing a new President of the Hebrew Union College, what more natural than that they should turn their attention immediately to this eminent alumnus and feel convinced that in him they had found the one man who, by natural ability, scientific preparation and accomplishment, high reputation and practical experience, was, as it were, predestined for this responsible post?

Their more difficult task was not to find the man, but to persuade him to accept the call. It meant on his part the sacrifice of most worthy scholarly work in a field which was dearest to him and in which he had achieved eminence and could look forward to long, fruitful and appreciated labor and achievement in the years ahead. It meant in its stead the acceptance of a post of high honor indeed, but also one of great responsibility and exacting service. But to this service he had consecrated himself at his ordination as Rabbi just 25 years ago. He was a Rabbi and a servant of God, Israel and the Torah even before he became a scholar and an



Left to right: Lester A. Jaffe, Dr. Hiram B. Weiss, Benjamin S. Katz, Robert S. Adler. Lester A. Jaffe is chairman of the Board of Governors of the Hebrew Union College. Dr. Hiram B. Weiss recently retired from that post. Benjamin S. Katz is general chairman for the inaugural festivities. Robert S. Adler is chairman of the Foundation Fund Committee. Mr. Adler is of Chicago. The others are Cincinnatians.

Dr. Glueck's Faculty Co-Workers 1947-48



In Dr. Glueck's initial year as president of the Hebrew Union College, 24 men and women are associated with him on the faculty. Top row, left to right: Dr. Samuel Atlas, Professor of Philosophy and Talmud; Dr. Israel Bettan, Professor of Homiletics and Midrash; Dr. Sheldon H. Blank, Chairman of the Faculty and Professor of Bible; Dr. Samuel S. Cohon, Professor of Jewish Theology; Dr. Abraham Cronbach, Professor of Jewish Social Studies; Dr. Henry Englander, Professor Emeritus of Mediaeval Jewish Exegesis.

Second row: Dr. Elias L. Epstein, Assistant Professor of Hebrew and Mediaeval Biblical Commentaries; Rabbi Alvin I. Fine, Assistant to the President; Dr. Abraham N. Franzblau, Dean of New York School of Religious Education, Professor of Jewish Religious Education and Pastoral Psychiatry; Dr. Alexander Guttman, Professor of Talmud and Rabbinics; Miss Cora Kahn, Instructor in Public Speaking; Rabbi Robert L. Katz, Director of Field Activities.

Third row: Dr. Franz Landsberger, Lecturer in Jewish Art; Dr. Irving M. Levey, Librarian; Dr. Julius Lewy, Professor of Semitic Languages and Biblical History; Dr. Louis A. Lurie, Lecturer on Mental Hygiene; Maxwell Lyons, Business Manager, Dr. Jacob R. Marcus, Adolph S. Ochs Professor of Jewish History.

Fourth row: Dr. Julian Morgenstern, President Emeritus, Professor of Bible; Dr. David Philipson, Lecturer on the History of the Reform Movement; Dr. Franz Rosenthal, Assistant Professor of Bible and Semitic Languages; Dr. Isaiah Sonne, Research Librarian and Lecturer in Mediaeval Jewish History; Dr. Eugen Taeubler, Research Professor, Lecturing in Bible and Hellenistic Literature; Dr Eric Werner, Professor of Jewish Music and Director of the Choir.

Gratifying Progress

(Continued from Page 1)

College, a concerted appeal has been made to lawyers throughout the country, urging that they make every effort to have the Hebrew Union College included as a beneficiary for charitable bequests in wills made and drawn up by clients. This campaign has enlisted the enthusiastic support of many friends of the Indianapolis, which was established by their sons, Professor Clarence W. and Robert Efroymson.

The Foundation Fund Committee of the Board of Governors, in addition to Mr. Adler, is composed of nine members: Herbert R. Bloch of Cincinnati; A. B. Cohen of Cincinnati; Dr. Maurice Hexter of New York; Benjamin S. Katz of Cincinnati; Fred Lazarus, Jr., of Cincinnati; Robert gar F. Magnin of Los Angeles; Rabbi Jacob K. Shankman of New Rochelle, N. Y.; Rabbi Phineas Smoller of Chicago, Rabbi James A. Wax of Memphis; and Dr Samuel Wohl of Cincinnati.

In the campaigns conducted to date, leadership has been assumed by the following: Louis K. Friedman of Pittsburgh headed the Pittsburgh committee which also included Louis Cap-

Greenwald were the moving spirits behind the Evansville, Ind., eampaign, as were Fred F. Florence and Dr. David Lefkowitz in Dallas; and Louis Silberberg and Rabbi Melvin Weinman in Niagara Falls.

The Louisville campaign is headed by Gilbert Ades as Chairman and Mrs. Joseph Greenstein, as co-chairman with fine support from Frank Fleischaker and Dr. Joseph Rauch. The Ft. Wayne eampaign was led enthusiastically by the late G. Irving Latz and Rabbi Frederic A. Doppelt. In Kansas City, Dr. Samuel Mayerberg is taking the leadership in the formation of a campaign committee.

The leadership of the greater Newark campaign includes Julius H. Cohn, Rabbi Ely E. Pilchik and Rabbi Marius Ranson. On the oeeasion of the recent celebration of the hundredth anniversary of the founding of Temple B'nai Jeshurun, a gift of $1,000 was voted to the College by the congregation. In a letter, signed by Rabbi Pilehik and the congregational president, Israel J. Raehlin, in whieh announcement of the gift was made, the congregation wrote that it is "fully cognizant of the great spiritual serviees rendered us by the Hebrew Union College. Our Rabbis for the past 50 years have been graduates of the Hebrew Union College and have contributed mightily to the spiritual welfare of the whole eommunity of New Jersey.

"Our only regret is that the size of our cheek is so small, but we hope that this will be a beginning for our Congregation, and an example to other liberal congregations throughout the country — a beginning of a vast endeavor to rebuild the foundations of the College and to make it strong and fruitful."

College Of the Future

(Continued from Page 1)

College Library now has 100,000 volumes of Judaica and Hebraica and some 3,000 manuscripts. Used by scholars throughout the world, it is one of the three outstanding collections of Judaica in the world. Of late years, the Library has been handicapped by lack of an acquisition fund and by its failure to have microfilm equipment that could make permanent copies of manuscripts and texts now in the Library on loan from European communities. The Library also hopes to establish a Library of Americana, and to create auditory and visual aids for educational projects for communities and religious schools.

Parallel to the Library will be the newly established American Jewish Archives, an attempt to bring together in a central repository in Cincinnati, the hitherto scattered source materials—documents, periodicals, letters, minute books, etc. — of American Jewish history.

To meet the need for more and better trained religious school teachers in the Greater New York area, the Hebrew Union College, in conjunction with the Union of American Hebrew Congregations, last spring, opened its School of Religious Education in New York City under the direction of Dean Abraham N. Franzblau, a member of the College faculty. Plans are being made for a number of other such institutions in other large com-

ing duties at the College. Somewhat more than half has been passed in his beloved Jerusalem, on leave of absence, readily granted by the authorities of the College, for important service there.

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His was a service of the highest distinction. In it he grew steadily in stature, until he has deservedly come to be recognized as one of the foremost Palestinian archaeologists.

Through his excavations and researches our knowledge of the history and culture of Palestine and adjacent lands has been increased immeasurably, and new light has been shed upon the Jewish people, its history and institutions and its cultural and spiritual growth.

In his direction of the School in Jerusalem, especially during the entire difficult and delicate period of the recent war, he disclosed in impressive manner high abilities as administrator and leader and sound judgment and unsurpassed tact in dealing with persons of the most divergent opinions and affiliations. He made many friends and no enemies, both for himself and for the School. Under his wise administration the School achieved its highest distinction.

When, therefore, the moment came when the Board of Governors was confronted with the task of choosing a new President of the Hebrew Union College, what more natural than that they should turn their attention immediately to this eminent alumnus and feel convinced that in him they had found the one man who, by natural ability, scientific preparation and accomplishment, high reputation and practical experience, was, as it were, predestined for this responsible post?

Their more difficult task was not to find the man, but to persuade him to accept the call. It meant on his part the sacrifice of most worthy scholarly work in a field which was dearest to him and in which he had achieved eminence and could look forward to long, fruitful and appreciated labor and achievement in the years ahead. It meant in its stead the acceptance of a post of high honor indeed, but also one of great responsibility and exacting service. But to this service he had consecrated himself at his ordination as Rabbi just 25 years ago. He was a Rabbi and a servant of God, Israel and the Torah even before he became a scholar and an archaeologist. After a long and difficult inner struggle, the call of duty prevailed.

Now he is the honored fourth President of the Hebrew Union College. In his hands are its future and its destiny, and with these in very large measure the future and the destiny of Judaism. In him, too, are our faith and our hope. To him and to the College we pledge our unfailing fealty and support. It is our fervent prayer that his own vision and our vision may, with God's aid and blessing, be realized in fullest measure.

Left to right: Lester A. Jaffe, Dr. Hiram B. Weiss, Benjamin S. Katz, Robert S. Adler. Lester A. Jaffe is chairman of the Board of Governors of the Hebrew Union College. Dr. Hiram B. Weiss recently retired from that post. Benjamin S. Katz is general chairman for the inaugural festivities. Robert S. Adler is chairman of the Foundation Fund Committee. Mr. Adler is of Chicago. The others are Cincinnatians.

Dr. Glueck's Faculty Co-Workers 1947-48



In Dr. Glueck's initial year as president of the Hebrew Union College, 24 men and women are associated with him on the faculty. Top row, left to right: Dr. Samuel Atlas, Professor of Philosophy and Talmud; Dr. Israel Bettan, Professor of Homiletics and Midrash; Dr. Sheldon H. Blank, Chairman of the Faculty and Professor of Bible; Dr. Samuel S. Cohon, Professor of Jewish Theology; Dr. Abraham Cronbach, Professor of Jewish Social Studies; Dr. Henry Englander, Professor Emeritus of Mediaeval Jewish Exegesis.

Second row: Dr. Elias L. Epstein, Assistant Professor of Hebrew and Mediaeval Biblical Commentaries; Rabbi Alvin I. Fine, Assistant to the President; Dr. Abraham N. Franzblau, Dean of New York School of Religious Education, Professor of Jewish Religious Education and Pastoral Psychiatry; Dr. Alexander Guttman, Professor of Talmud and Rabbinics; Miss Cora Kahn, Instructor in Public Speaking; Rabbi Robert L. Katz, Director of Field Activities.

Third row: Dr. Franz Landsberger, Lecturer in Jewish Art; Dr. Irving M. Levey, Librarian; Dr. Julius Lewy, Professor of Semitic Languages and Biblical History; Dr. Louis A. Lurie, Lecturer on Mental Hygiene; Maxwell Lyons, Business Manager, Dr. Jacob R. Marcus, Adolph S. Ochs Professor of Jewish History.

Fourth row: Dr. Julian Morgenstern, President Emeritus, Professor of Bible; Dr. David Philipson, Lecturer on the History of the Reform Movement; Dr. Franz Rosenthal, Assistant Professor of Bible and Semitic Languages; Dr. Isaiah Sonne, Research Librarian and Lecturer in Mediaeval Jewish History; Dr. Eugen Taeubler, Research Professor, Lecturing in Bible and Hellenistic Literature; Dr. Eric Werner, Professor of Jewish Music and Director of the Choir.

Gratifying Progress

(Continued from Page 1)

College, a concerted appeal has been made to lawyers throughout the country, urging that they make every effort to have the Hebrew Union College included as a beneficiary for charitable bequests in wills made and drawn up by clients. This campaign has enlisted the enthusiastic support of many friends of the College, and has already been responsible for a number of bequests.

The Foundation Fund, which has just concluded the organizational phase of its campaign, was started off with contributions from the members of the College Board of Governors totalling $175,250 and by two gifts of $50,000 each from the Beaumont Foundation of Cleveland, of which the executors are Nathan L. Dauby, Nathan Loeser, both of Cleveland, and Morton J. May of St. Louis; and the Gustave and Mamie Efroymson Trust of Indianapolis, which was established by their sons, Professor Clarence W. and Robert Efroymson.

The Foundation Fund Committee of the Board of Governors, in addition to Mr. Adler, is composed of nine members: Herbert R. Bloch of Cincinnati; A. B. Cohen of Cincinnati; Dr. Maurice Hexter of New York; Benjamin S. Katz of Cincinnati; Fred Lazarus, Jr., of Cincinnati; Robert Rosenbaum of Philadelphia; Mrs. Arthur Hays Sulzberger of New York; Frank L. Weil of New York; and Dr. Samuel Wohl of Cincinnati.

The Alumni Advisory Committee of the Foundation Fund is composed of 11 alumni, with Dr. Felix Levy of Chicago as Chairman. Other members include: Dr. Henry Berkowitz of Portland, Oregon; Dr. Israel Bettan of Cincinnati; Dr. Frederic A. Doppelt of Ft. Wayne, Ind.; Dr. Abraham J. Feldman of Hartford; Rabbi Roland B. Gittelsohn of Rockville Centre, Long Island; Dr. Edgar F. Magnin of Los Angeles; Rabbi Jacob K. Shankman of New Rochelle, N. Y.; Rabbi Phineas Smoller of Chicago; Rabbi James A. Wax of Memphis; and Dr. Samuel Wohl of Cincinnati.

In the campaigns conducted to date, leadership has been assumed by the following: Louis K. Friedman of Pittsburgh headed the Pittsburgh committee which also included Louis Caplan, Leon Falk, Jr., Dr. Solomon B. Freehof, Mrs. Louis R. Jacobs, Edgar J. Kaufmann, the Hon. Benjamin Lencher, Rabbi Burton E. Levinson, Barney Lipka and Eugene B. Strassburger; the Cincinnati Committee of which Herbert R. Bloch is chairman, consists of A. B. Cohen, Lester A. Jaffe, Benjamin S. Katz and Fred Lazarus, Jr.

Mortimer May is chairman of the Nashville Committee and has, as devoted co-workers, Dr. Julius Mark, Albert Werthan and Mr. and Mrs. Bernard Werthan. Norman Shane and Rabbi Milton [illegible] leadership in the formation of a campaign committee.

The leadership of the greater Newark campaign includes Julius H. Cohn, Rabbi Ely E. Pilchik and Rabbi Marius Ranson. On the occasion of the recent celebration of the hundredth anniversary of the founding of Temple B'nai Jeshurun, a gift of $1,000 was voted to the College by the congregation. In a letter, signed by Rabbi Pilchik and the congregational president, Israel J. Rachlin, in which announcement of the gift was made, the congregation wrote that it is "fully cognizant of the great spiritual services rendered us by the Hebrew Union College. Our Rabbis for the past 50 years have been graduates of the Hebrew Union College and have contributed mightily to the spiritual welfare of the whole community of New Jersey.

"Our only regret is that the size of our check is so small, but we hope that this will be a beginning for our Congregation, and an example to other liberal congregations throughout the country — a beginning of a vast endeavor to rebuild the foundations of the College and to make it strong and fruitful."

College Of the Future

(Continued from Page 1)

College Library now has 100,000 volumes of Judaica and Hebraica and some 3,000 manuscripts. Used by scholars throughout the world, it is one of the three outstanding collections of Judaica in the world. Of late years, the Library has been handicapped by lack of an acquisition fund and by its failure to have microfilm equipment that could make permanent copies of manuscripts and texts now in the Library on loan from European communities. The Library also hopes to establish a Library of Americana, and to create auditory and visual aids for educational projects for communities and religious schools.

Parallel to the Library will be the newly established American Jewish Archives, an attempt to bring together in a central repository in Cincinnati, the hitherto scattered source materials—documents, periodicals, letters, minute books, etc. — of American Jewish history.

To meet the need for more and better trained religious school teachers in the Greater New York area, the Hebrew Union College, in conjunction with the Union of American Hebrew Congregations, last spring, opened its School of Religious Education in New York City under the direction of Dean Abraham N. Franzblau, a member of the College faculty. Plans are being made for a number of other such institutions in other large communities throughout the country.

The growing field of pastoral psychiatry and the problems of coordination between religious and social science insights have been formally recognized by the establishment of a Department of Human Relations by the College.

In a new lay student program, students, studying for their B.A. degree at the University of Cincinnati, take courses at the Hebrew Union College for which they are given credit towards their degree. Approximately 40 young men and women are enrolled in this new department

AR 25598 8/6 UNITED STATES HOLOCAUST MEMORIAL MUSEUM 1993 ARCHIVES

UNITED STATES HOLOCAUST MEMORIAL MUSEUM

Dedication Ceremony

Thursday,
April 22, 1993

Seating begins
*at **8:30 a.m.***

All guests must be
*seated by **10:30 a.m.***

Ceremony begins
*at **11:00 a.m.***

100 Raoul Wallenberg Place, SW (at 15th Street and Independence Avenue)

Take Metro subway on the orange or blue line to Smithsonian, exit on Independence Avenue, walk two blocks west to Museum

Admit One to Section D

This ticket is non-transferable

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VISITING THE UNITED STATES HOLOCAUST MEMORIAL MUSEUM

A GUIDE FOR FAMILIES

WASHINGTON, D.C.



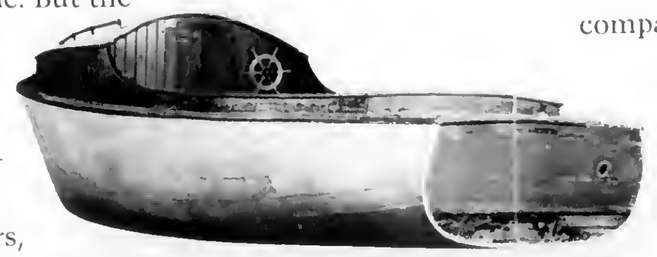
ALAN GILBERT

The United States Holocaust Memorial Museum is dedicated to presenting the history of the persecution and murder of six million Jews and millions of other victims of Nazi tyranny from 1933 to 1945.

The Museum's primary mission is to inform Americans about this unprecedented tragedy, to remember those who suffered, and to inspire visitors to contemplate the moral implications of their choices and responsibilities as citizens in an interdependent world.

WELCOME

Families who visit the United States Holocaust Memorial Museum will learn about events that took place in Europe between 1933 and 1945. The history is a tragic one about racism, persecution, and genocide. But the Museum is more than the story of those who perished. It also presents the experiences of survivors,



ARNOLD KRAMER

rescuers, and liberators—tales of heroism and resistance, and of the resilience of the human spirit.

The United States Holocaust Memorial Museum is conceived as a place that will motivate parents to discuss crucial moral issues with their children. Understanding the implications of the Holocaust can change our attitudes toward one another and serve as a foundation for responsible civic behavior.



STATE JEWISH MUSEUM OF PRAGUE

Most Museum programs are suitable for visitors 11 years and older. A special exhibition for visitors ages 8 and older also is offered. Other options include the interactive Learning Center, the Museum Shop, and regularly scheduled film screenings, story telling, lectures, and other presentations.

Images and artifacts in the exhibitions have been chosen with sensitivity. However, because of the difficult nature of the subject, we encourage adults to accompany children through the exhibitions to provide appropriate guidance.



NATURAL HISTORY MUSEUM OF L A COUNTY



BPK, BERLIN

PREPARING FOR YOUR VISIT

Adults are encouraged to prepare young visitors by discussing the Holocaust with them before visiting the Muscum. Sample questions, typical of the kind an older child might ask, include:

- *What was the Holocaust?*
- *Who were the Nazis?*
- *Why did the Nazis want to kill the Jews and others?*
- *Why didn't anyone stop the Holocaust?*

Suggested answers to these questions are available at the Information Desk or by writing to the Museum's Communications Department. The answers may be used as a basis for developing your own responses.



APAWIDE WORLD PHOTOS, N Y

VISITING THE MUSEUM

Parents, group leaders, and other adults who plan to visit the Museum with young people are encouraged to consider the age appropriateness of each exhibition, program, and learning activity. The recommendations outlined here and posted throughout the Museum are offered as guidelines. Trained staff are on hand to assist families in their choice of program activities.



YIVO INSTITUTE FOR JEWISH RESEARCH, N Y

Permanent Exhibition

The Permanent Exhibition presents a comprehensive history of the Holocaust through artifacts, photographs, films, and eyewitness testimonies.

The exhibition chronicles how the Nazis targeted Europe's Jews for annihilation through a program of systematic, state-sponsored genocide. It also documents the actions of Nazi collaborators and the fate of other Nazi victims—Gypsies, Poles, homosexuals, the disabled, Jehovah's Witnesses, political dissidents, and Soviet POWs.

The exhibition highlights stories of heroism such as the Warsaw ghetto



JUDISCHE MUSEUM, FRANKFURT AM MAIN

uprising, the rescue efforts of Raoul Wallenberg and others, and the anonymous bravery of those who placed their lives in peril to help others in need.

To personalize the exhibition, an identity card is provided to every visitor bearing the name and picture of a Holocaust victim, matched by gender and similar in age to the visitor. As the historical experience unfolds, the identity card is updated and the fate of the visitor's silent companion is gradually revealed.

The exhibition does not rely on explicit photographs to tell its story.



BPK BERLIN

However, in keeping with the Museum's mission to present an accurate picture of the Holocaust, the exhibition does incorporate, where appropriate, graphic imagery that some people may find difficult. The harshest images are on the second of the three floors of the exhibition. These photographs and installations have been placed behind privacy walls so that parents may decide whether their children should view them.

(Recommended for visitors 11 years and older)



ALAN GILBERT

Self-guided Tours

Several tours have been developed to meet different interests and needs. Instructions for each tour are available at the Information Desk, and trained staff members are stationed at the Information Desk and inside the exhibition galleries to answer questions.

Daniel's Story: Remember the Children



YAD VASHEM, JERUSALEM

Designed specifically for younger visitors, this exhibition presents the Holocaust from the perspective of a Jewish child growing up in Nazi Germany. Although fictional, the story of Daniel and his family is based on the experiences of actual Jewish families. The exhibition uses authentic photographs, film footage, recreated environments, and interactive activities. (First floor Special Exhibition Gallery off the Hall of Witness)

(Recommended for visitors 8 years and older and their families)

Assignment Rescue: The Story of Varian Fry

This exhibition recounts the extraordinary tale of Varian Fry, a New York journalist who traveled to France during the war to help political, artistic, and intellectual refugees flee Nazi tyranny.



CYNTHIA JAFFEE McCABE PAPERS/USHMM

Varian Fry

During 13 months in France from 1940–41, Fry and a small group of colleagues rescued approximately 2,000 people by helping them escape from Europe. (Special Exhibition Gallery, Concourse level)

(Recommended for visitors 11 years and older)

Wall of Remembrance

More than 3,000 hand-painted tiles are mounted on the Museum's Wall of Remembrance as a memorial to the approximately 1.5 million children who were murdered in the Holocaust. The tiles were created by students from across America as an expression of their feelings about the Holocaust. (Concourse level)



ARNOLD KRAMER

(Recommended for visitors of all ages)

Wexner Learning Center

The interactive, computer-based Learning Center gives visitors an opportunity for self-directed study. The Center offers touch-screen technology that allows users to explore articles, maps, videotaped testimonies, and music of the period. (Second floor)

(Recommended for visitors 11 years and older)



NATURAL HISTORY MUSEUM OF L.A. COUNTY

Gonda Education Center

The Gonda Education Center includes three classrooms that are used for orientation programs, school group visits, special student activities, and adult workshops. Please inquire at the Information Desk for times when a staff member will be available in the classrooms to answer questions and supervise activities designed to help young visitors better understand what they have experienced in the Museum. (Concourse level)

Meyerhoff Theater and Rubenstein Auditorium

Films, lectures, and musical presentations are scheduled regularly in these theaters. Please consult a Calendar of Events for a schedule of current offerings. (Concourse level)



ARNOLD KRAMER

Hall of Remembrance

Designed as a place for both contemplation and publie eeremonies, the Hall of Remembranee is Ameriea's national memorial to the vietims of the Holoeaust. (Second floor)

(Recommended for all ages)



ALAN GILBERT

GENERAL INFORMATION

Hours: 10 a.m. to 5:30 p.m. daily
Admission: Free
Entrances: 14th Strcct and Raoul Wallenbcrg Plaee, SW

Accessibility: The Museum is aeeessiblc to pcrsons with disabilities. Elevators servc all areas, wheelehairs arc available, and programs are offered for special audiences. Contact thc Information Dcsk for dctails.

Rest rooms: Concourse level and floors two through five. A baby-changing room is also on thc Concourse levcl.

Cafe: The Cafe, whieh is open to the publie, is in the Administrative Center next to the Museum.

Museum Shop: The Museum Shop has a variety of books and other materials that relate to the Holoeaust, ineluding many that are appropriate for older ehildren and adoleseents. (First floor)

Transportation: Parking in the area is limited, and there is no on-site parking, so visitors are eneouraged to use publie transportation. By Metrorail (subway), take the Blue or Orange line to Smithsonian Station, Independenee Avenue exit. Go west on Independenee Avenue, turn left at 14th Street.

Membership: Join more than 100,000 members who provide essential funds for the Museum's programs and operations. Benefits inelude the Calendar of Events, invitations to speeial members-only programs and events, Museum Shop discounts, and a permanent listing in the Roll of Remembrance. Gift memberships also are available. Membership forms can be obtained at the Information Desk, or by writing to the Museum's Membership Offiee.

Information: For furthcr information, call (202) 488-0400.

UNITED STATES
HOLOCAUST MEMORIAL MUSEUM
100 RAOUL WALLENBERG PLACE, SW
WASHINGTON, D.C. 20024-2150

COVER PHOTO: ALAN GILBERT

UNITED STATES HOLOCAUST MEMORIAL MUSEUM

NEWSLETTER SPRING 1993

America's Newest National Museum Set to Open April 26 in Nation's Capital



Robert Lautman

Visitors may enter the United States Holocaust Memorial Museum from both 14th Street, upper left, and Raoul Wallenberg Place, lower right. The brick and limestone building blends with its neighbors, the Auditor's building, lower left, and the Bureau of Engraving and Printing, upper right. (See map, page 4.)

After years of planning, the United States Holocaust Memorial Museum will open to the public at 10 a.m. on Monday, April 26, 1993. The Museum's formal dedication will take place at 11 a.m. on Thursday, April 22 in an outdoor ceremony on Raoul Wallenberg Place, SW (formerly 15th St.).

The annual Days of Remembrance ceremony, this year commemorating the 50th anniversary of the Warsaw ghetto uprising, will be held at noon on April 20 in the Capitol Rotunda. A tribute to the liberators and rescuers at Arlington National Cemetery will take place at 8 a.m. on April 21. Regretfully, because of space limitations, all of these events are by invitation only; however, standing room may be available at the dedication ceremony. In addition, a candlelight vigil for survivors, liberators, rescuers and their families will be held on April 22 at 7 p.m. on the Museum's plaza.

Opening Visitation Policies

The Museum is committed to providing every visitor with a meaningful experience, as free from time and space constraints as possible. Already, the Museum has received thousands of requests from individuals, groups and schools for visits and special programs. Moreover, the tremendous demand from the public to visit the Mu-

This outpouring of interest and support from the public is most gratifying, but the first few months of operation for any institution of this size are a critical period of adjustment.

Therefore, because of the anticipated visitation during the first few months, the Museum has instituted the following special policies for the spring and summer of 1993:

- The Museum will open on a timed ticket basis in order to avoid excessively long lines and overcrowding. Tickets are required to enter the building.

In order to ensure tickets for the desired date and time, visitors are encouraged to reserve advance tickets by calling TICKETMASTER (202) 432-7328, (410) 481-7328 or 1-800-551-7328, or by visiting a TICKETMASTER outlet. (Admission is free; however, TICKETMASTER will charge a small service fee.) A limited number of timed tickets will be available at the Museum for the same day on a first-come, first-served basis.

- Special programming for school groups and other organizations will begin in the fall of 1993. These audiences are encouraged to postpone their visits until special programming tailored to the needs and interests of specific groups is available. Reminder: The Permanent Exhibition is recommended for visitors 11 years and older, and the special

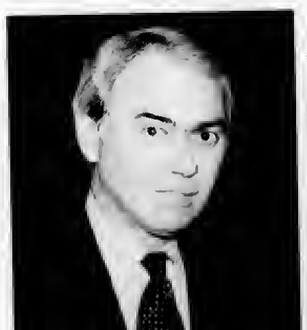
The CocaCola Foundation Pledges $1 Million

As one of this country's foremost corporate citizens, The CocaCola Company set aside $50 million in 1989, a fund to be distributed to educational institutions and programs in the 1990s.

Recently, the Atlanta-based company's philanthropic arm, The CocaCola Foundation, recognized the United States Holocaust Memorial Museum as a pioneering educational initiative worthy of its comprehensive commitment to education in the '90s. In March, the Foundation announced its $1 million contribution to the Museum.

Born of their corporate mission to support programs that will affect a generation of young people, the CocaCola gift acknowledges the Museum's congressional mandate to bring the lessons of the Holocaust to the American public.

"We are extremely proud to be able to assist the Museum in fulfilling its mission as a place of remembrance and as a living, teaching facility through which a more peaceful and caring society can be realized," Donald R. Greene, president of the Foundation, said.



Nathan Ainspan

Donald R. Greene

Corporate philanthropy is a century-old tradition at The CocaCola Company. Other initiatives that have recently benefitted from the Foundation's $50 million pledge to education include programs for early childhood education, literacy, leadership training for teachers, adult learning and global education programs.

Soil from Holocaust Sites Buried in Memorial Hall



Glenn Levy

HOLOCAUST MEMORIAL MUSEUM

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The Museum is committed to providing every visitor with a meaningful experience, as free from time and space constraints as possible. Already, the Museum has received thousands of requests from individuals, groups and schools for visits and special programs. Moreover, the tremendous demand from the public to visit the Museum is compounded by the fact that the Museum is opening at the beginning of the tourist season.

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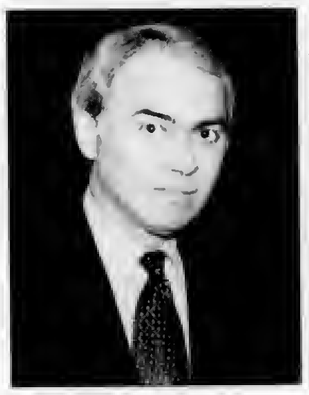
continued on page 3

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Soil from Holocaust Sites Buried in Memorial Hall



Glenn Levy

In the Hall of Remembrance, a U.S. Army Color Guard files past urns containing soil from 39 Holocaust and U.S. military sites, as survivors, liberators and Museum supporters stand at attention. (See story, page 2.)

Survivors and Liberators Consecrate Hall of Remembrance

continued from page 1



Glenn Levy

Jerry Ungar of Great Neck, N.Y., pours soil from Rimaliw, Ukraine in the base of an eternal flame. Mrs. Ungar's husband, William Ungar, was born in Krasne, Ukraine and survived the Lvov Ghetto and the Janowska concentration camp.

Signaling the symbolic completion of America's national Holocaust memorial, soil from 39 concentration camps, ghettos, killing centers, villages, and U.S. military cemeteries was recently co-mingled in the base of an eternal flame which will burn in the Museum's Hall of Remembranee in homage to the victims of Nazi tyranny.

Holocaust survivors and U.S. Army liberators gathered from across the country to inter the soil in the Memorial — joining together to remember friends, family, and comrades lost at Auschwitz-Birkenau, Normandy's Omaha Beach, the destroyed Czech village of Lidice, as well as other Holocaust and American military sites.

"The purpose of the Museum is not to fan the fires of those bitter memories," Miles Lerman, chairman of the Museum's International Relations Committee, said, "but to teach and sensitize its visitors to the fact that the brushfires of xenophobia and hatred — unless checked in time — have a tendency to turn into ravaging infernos which we may no longer be able to control."

Mr. Lerman joined Lt. General Claude M. Kieklighter (USA- Ret.) and more than 70 others in presenting the soil, which they had gathered from Holocaust sites in Eastern and Western Europe as part of Museum-sponsored delegations in May and November. Mr. Lerman presented soil from the Belzec death camp, where his mother and sister were killed.

"This Hall of Remembrance is not complete without the soil that we bury today," Council Chairman Harvey M. Meyerhoff told the audience of more than 180. Soil from sections 10 and 12 at Arlington National Cemetery, the burial ground of World War II soldiers, was the final addition to the base of the eternal flame.

French Veteran Affairs Minister Visits Museum



Brian Lazar

The Minister for Veteran Affairs of France, Louis Mexandeau, right, operates the Learning Center system as French Ambassador Jacques Andreani, standing, and Radu Ioanid, Permanent Exhibition photo director, look on. Mr. Mexandeau and his delegation, along with members of the Pentagon's World War II Commemoration Committee, also attended a luncheon hosted by International Relations Committee Chairman Miles Lerman, and other Museum officials.

Permanent Exhibit Nears Completion



Joan Wadkins

An S.A. soldier depicted in the "Boycott" segment of the Permanent Exhibition holds a poster calling for the boycott of Jewish businesses. Plastic protects an S.A. uniform, one of thousands of artifacts in the Museum, while the finishing touches are added to the Permanent Exhibition.

TV Documentary on Museum Set to Air

For the Living, a one-hour documentary on the creation of the Museum, produced by WETA-TV, Washington, D.C.'s public television station, is scheduled to air on Washington's Channel 26, April 25 at 10 p.m., April 26 at 8 p.m., and April 27 at 1 p.m. The national PBS air date in June will be announced soon.

Author and Gay Activist Paul Monette Views Models



Joan Wadkins

Paul Monette, center, a National Book Award-winner for his memoir Becoming A Man, *views the Permanent Exhibition models during a recent visit to Washington, D.C. With him are Raye Farr, Permanent Exhibition director, and Mr. Monette's companion, Winston Wilde. Mr. Monette, who suffers from AIDS, expressed his support for the Museum and his empathy for the millions who died at the hands of the Nazis. This museum will teach lessons of tolerance and*

A Call for Artifacts

As part of their attempt to purify German society, the Nazis condemned homosexuals as "socially aberrant." Between 10,000 and 12,000 homosexuals, most of them German and Austrian, were imprisoned in the camps. The mortality figure is believed to be at least 2,200-5,000. The majority of homosexual victims were males; lesbians were persecuted to a far lesser degree.

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If you or anyone you know has material on homosexual victims of Nazism and would be willing to be make it available to the Museum, or if you know someone who witnessed the persecution of homosexuals during the Holo-caust, we urge you to contact Joan Ringelheim, Director of Oral History, U.S. Holocaust Memo-

U.S. Holocaust Memorial Council

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The U.S. Holocaust Memorial Council was established by Congress in 1980 to build the U.S. Holocaust Memorial Museum in Washington, D.C. and to encourage annual nationwide commemorations of the Holocaust known as the Days of Remembrance.

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The Act creating the Council stipulates that the Museum be built with private contributions. To find out more about how you can help, or to send a tax-deductible contribution, please contact:

A Campaign to Remember
National Headquarters
Ralph Grunewald, Deputy Director
Barbara Abramowitz, Senior Associate Director
Bennett Samson, Associate Director
Joan Wadkins, Media Associate
100 Raoul Wallenberg Place, SW
Washington, D.C. 20024
202/488-0400; fax 202/488-2690

Florida Regional Office
Rubin L. Breger, Director
2300 Palm Beach Lakes Blvd.
Suite 215-B
West Palm Beach, FL 33409
407/640-9550

Midwest Regional Office
Jill Weinberg, Director
P.O. Box 1852
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708/433-8099

New York Regional Office
Samantha Parker, Director
60 East 42nd Street
Suite 2208
New York, NY 10165
212/983-0825

Western Regional Office
Amy Weinstein, Director
11777 San Vicente Blvd
Suite 520
Los Angeles, CA 90049



Jerry Ungar of Great Neck, N.Y., pours soil from Rimaliw, Ukraine in the base of an eternal flame. Mrs. Ungar's husband, William Ungar, was born in Krasne, Ukraine and survived the Lvov Ghetto and the Janowska concentration camp.

completion of America's national Holocaust memorial, soil from 39 concentration camps, ghettos, killing centers, villages, and U.S. military cemeteries was recently co-mingled in the base of an eternal flame which will burn in the Museum's Hall of Remembrance in homage to the victims of Nazi tyranny.

Holocaust survivors and U.S. Army liberators gathered from across the country to inter the soil in the Memorial — joining together to remember friends, family, and comrades lost at Auschwitz-Birkenau, Normandy's Omaha Beach, the destroyed Czech village of Lidice, as well as other Holocaust and American military sites.

"The purpose of the Museum is not to fan the fires of those bitter memories," Miles Lerman, chairman of the Museum's International Relations Committee, said, "but to teach and sensitize its visitors to the fact that the brushfires of xenophobia and hatred — unless checked in time — have a tendency to turn into ravaging infernos which we may no longer be able to control."

Mr. Lerman joined Lt. General Claude M. Kicklighter (USA- Ret.) and more than 70 others Europe as part of Museum-sponsored delegations in May and November. Mr. Lerman presented soil from the Belzec death camp, where his mother and sister were killed.

"This Hall of Remembrance is not complete without the soil that we bury today," Council Chairman Harvey M. Meyerhoff told the audience of more than 180. Soil from sections 10 and 12 at Arlington National Cemetery, the burial ground of World War II soldiers, was the final addition to the base of the eternal flame.

French Veteran Affairs Minister Visits Museum



Brian Lazar

The Minister for Veteran Affairs of France, Louis Mexandeau, right, operates the Learning Center system as French Ambassador Jacques Andreani, standing, and Radu Ioanid, Permanent Exhibition photo director, look on. Mr. Mexandeau and his delegation, along with members of the Pentagon's World War II Commemoration Committee, also attended a luncheon hosted by International Relations Committee Chairman Miles Lerman, and other Museum officials.



An S.A. soldier depicted in the "Boycott" segment of the Permanent Exhibition holds a poster calling for the boycott of Jewish businesses. Plastic protects an S.A. uniform, one of thousands of artifacts in the Museum, while the finishing touches are added to the Permanent Exhibition.

TV Documentary on Museum Set to Air

For the Living, a one-hour documentary on the creation of the Museum, produced by WETA-TV, Washington, D.C.'s public television station, is scheduled to air on Washington's Channel 26, April 25 at 10 p.m., April 26 at 8 p.m., and April 27 at 1 p.m. The national PBS air date in June will be announced soon.

Author and Gay Activist Paul Monette Views Models



Joan Wadkins

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50 Years Ago...

FEBRUARY, MARCH, APRIL 1943

Editor's Note: *Months of mounting pressure upon the Jews in the ghettos of Eastern Europe culminate in the Warsaw ghetto uprising. The uprising begins on April 19, when 1,300 members of the Jewish Fighting Organization wage a courageous battle against Nazi forces.*

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FEB. 10 — Mid-level State Department officials instruct the American Legation in Bern not to accept reports for transmission to "private persons" in the U.S. The official cable comes after the Bern legation had forwarded reports, via the State Department, from Gerhart Riegner to American Jewish leaders concerning the mass murder of European Jews.

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FEB. 27-28 — The SS commences "Operation Factory," entering workshops and factories in Berlin, seizing thousands of male and female Jewish laborers, and taking them to assembly centers in preparation for deportation to Auschwitz. In response, the Catholic Bishop of Breslau protests the deportation of Jewish converts to Catholicism, and several converts are exempted from deportation.

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Volunteers Make an Important Contribution To Museum

They are grandfathers and college students, retirees and young mothers, new Americans and native Washingtonians. They are the Museum's corps of more than 250 volunteers, representing a wide spectrum of backgrounds and experience, yet all share a strong desire to make a tangible contribution to the Museum.

The volunteer program has become so successful that a Volunteer Services department has been established to accommodate the growing ranks of voluntary workers. "Our volunteers provide an invaluable service to the Museum and bring great skill to the workplace," Volunteer Services Coordinator Betsy McWhirt said. "People have been volunteering since the Museum's inception, and we decided that the creation of a special program was the best way to tap their potential and energy."

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continued from page 1

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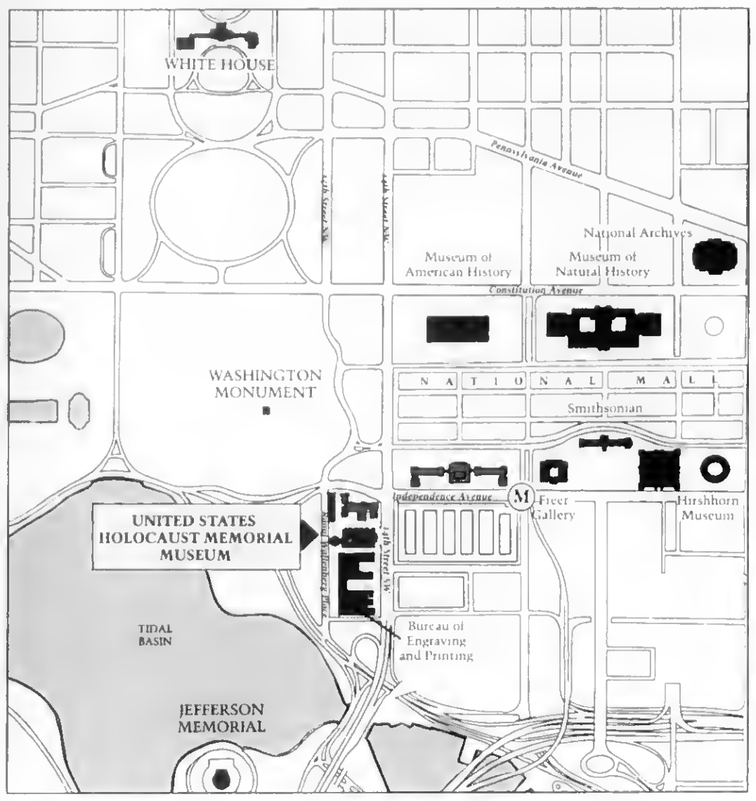
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Washington, D.C. 20024



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Transportation — There is no parking at the Museum and only limited parking in the area. Visitors are encouraged to take public transportation. By Metrorail (subway), take the Blue or Orange line to Smithsonian Station, Independence Avenue exit. Go west on Independence Avenue, turn left at 14th Street.

Hours — 10 a.m. to 5:30 p.m.

Admission — Free

Guided tours — Although guided tours are not currently offered, brochures for self-guided tours are available at the Information Desk.

Cameras — Visitors are permitted to take photographs for personal use. Flash photography and video cameras are prohibited.

The Museum Shop — The Shop will offer a variety of books, videos and other material related to the Holocaust.

The Cafe — Located in the Museum's Administrative Center adjacent to the Museum, the Cafe will be open to the public for lunch.

Membership News

Dear Friends:

As this issue of the *Museum Newsletter* goes to press, we are delighted to report that the Museum's membership stands in excess of 100,000.

In addition to everyone who has responded to our membership invitation, those of you who have made a pledge to the Campaign will receive a complimentary membership for the Museum's inaugural year. In the next few weeks, those of you who have made such gifts will receive membership cards entitling you to all the privileges of membership in this institution. We are grateful to everyone who has responded generously to our request for support, and pleased to inform you about the first Museum events designed especially for you.

We are planning a week-long open house for all of our Members, which will take place after the Museum's public hours in the early fall. While we recognize that many of you are anxious to visit the Museum as soon as possible, we believe your visit would be even more rewarding during Members' Week and we encourage you to join us then. During that week you will have an opportunity to tour the Permanent Exhibition and both the Museum's special exhibitions at your leisure. A more complete description of Members' Week activities will be featured in a forthcoming issue of the *Museum Newsletter*.

In conjunction with the opening of the special exhibition *"Assignment Rescue — The Story of Varian Fry,"* two days of previews for Members at the Supporting, Sustaining and Circle of Remembrance levels will be held this summer. This exhibition recounts the extraordinary tale of Varian Fry, a New York City journalist who traveled to wartime France to help political, artistic and intellectual refugees flee Nazi tyranny. Preview dates will be announced as soon as possible.

In the coming months, as the Museum's programs continue to expand, we will be introducing additional Members Only programs. These special programs will be featured in the *Museum Newsletter* and through special mailings.

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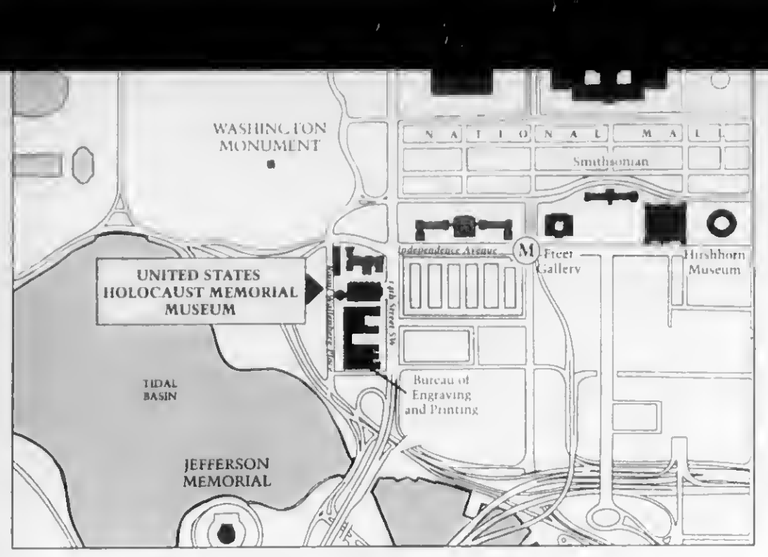
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I thought this article was even better than the one in the NYT

JT

THE CRITICS



THE SKY LINE

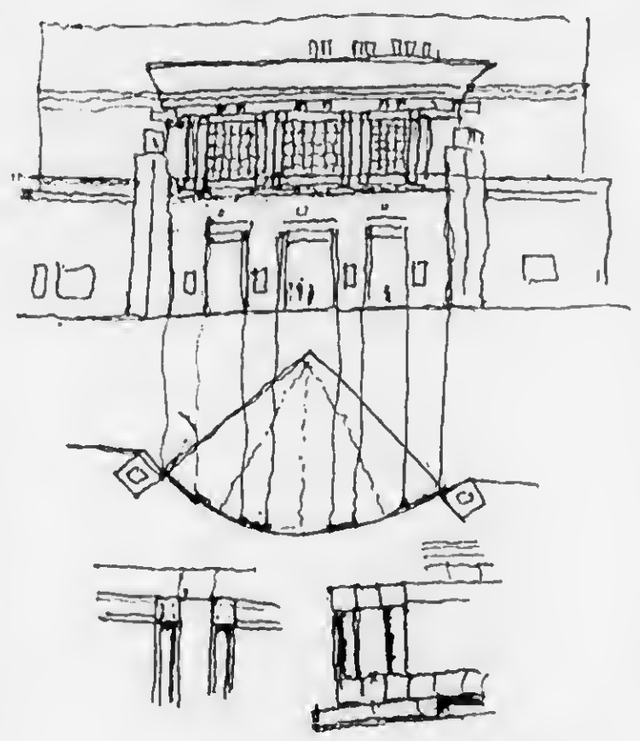
THE HOLOCAUST MUSEUM: AN UNQUIET SANCTUARY

BY BRENDAN GILL

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THE United States Holocaust Memorial Museum, in Washington, D.C., will be opening to the public week after next. Designed by James Ingo Freed, of the New York City architectural firm of Pei Cobb Freed & Partners, the museum is without question one of the most interesting buildings put up in this country during the past quarter century. With an air of self-assurance not in the least diminished by a cramped and difficult site, the building stands between Fourteenth Street S.W., on the east, and Raoul Wallenberg Place (formerly Fifteenth Street S.W.), on the west, and a block south of Independence Avenue and the National Mall. The government buildings on either side of the museum manifest the characteristic bland architectural good manners that have been practiced in Washington in successive eras; to the north on Fourteenth Street is the Auditors' Building, a red brick nineteenth-century Romanesque structure, and to the south is the Bureau of Engraving and Printing Building (commonly called the Mint, and a major tourist attraction), built of limestone in the monotonous classical style of the first third of this century. The Holocaust Museum civilly pays its respects to its neighbors by means of an exterior that is of limestone *and* brick and accommodates its five-story height and modest detailing to theirs; nevertheless, it is very much an individual presence, virile and austere. Its intention is plainly to instruct, and not to beguile.

The east, or Fourteenth Street, entrance, where the majority of visitors will be arriving, by bus and subway (there is a Metro stop on Independence Avenue), consists of a strongly bowed masonry screen, open to the sky and serving to arrest our attention before we glance beyond it at the prodigiously long and repetitive façade of the Bureau of Engraving and Printing. Fourteenth Street is a heavily travelled highway heading south toward the Virginia suburbs and bereft of charm; the entrance on the west side of the building faces far less urban commotion and enjoys the advantage of far more open space. The site is somewhat awkwardly invaded on its northern flank by a government office building that, being a designated historic landmark, could not be demolished; the building was given to the Holocaust Museum by the government and has been converted into administrative offices.



COURTESY OF PEI COBB FREED AND PARTNERS

James Ingo Freed's sketch for the new museum in Washington, D.C., a building that mourns the past and challenges the future.

Freed has made the most of his opportunities on Raoul Wallenberg Place. (Wallenberg was the Swedish diplomat who, in the Second World War, succeeded in saving the lives of thousands of Hungarian Jews by issuing Swedish passports to them. He is thought to have been executed by the Russians.) A paved terrace, adorned with a minatory black steel sculpture by Joel Shapiro, fills the space between the administration building and the rear of the Bureau of Engraving. It looks out over a sweep of parkland, gradually descending on the one hand to the Tidal Basin and the suavely gleaming Jefferson Memorial, and on the other hand to the nearby Washington Monument, the more distant Lincoln Memorial, and, serene on its hillside on the far side of the Potomac, the pillared Lee mansion. The prospect is a pleasing—even a noble—one, but it is typical of Freed to have made no sentimental concessions to it. A wing of the museum, five-sided at ground level and a semidetached hexagon in its upper reaches, extends into the courtyard but provides no visible sign of welcome. What might have been doors and windows are blind recesses, and one recognizes at once its likeness to a tomb—specifically, to one of those grand tombs of ancient times which, making a home for death, honor it not as an end in itself but as a means of transition between one form of existence and another.

The terrace façade of the museum is deliberately enigmatic. Above the entrance level, the limestone cladding gives way to glass, brick, and steel, employed with the utilitarian matter-of-factness of

some large industrial enterprise. We are reminded that it was the Nazis' intention to treat the death camps as just such an enterprise: the raw material, men, women, and children; the product, ash; the by-product, smoke. Brick-walled, hip-roofed towers march along the north side of the building, and are reminiscent of the hip-roofed, brick-walled entry gate at Birkenau; glass-walled bridges between this sequence of linked towers and the upper portion of the building echo the bridges that in the Warsaw Ghetto and elsewhere were intended, as Freed noted in an interview published some years ago, "to insulate people from the virus of Judaism." Visitors entering the building from the terrace will gain immediate access to a large auditorium, situated in the lower section of the hexagon, and to a couple of smaller auditoriums as well; the auditoriums will be available for museum and community events—concerts, lectures, movies, and so on—at times when the rest of the museum is closed.



Passing through the masonry screen on Fourteenth Street and into the lobby of the building, we experience the first of several initiatory turns left and right, which, though their primary function is to help control pedestrian traffic, have the secondary function of disengaging us from the workaday world. Subliminally, these turns may also put visitors in mind of the brutal efficiency with which family members, arriving as prisoners in the camps, were often separated by being herded left and right en route to their deaths. From the lobby one has access to the permanent exhibition, the auditoriums, the library, and other facilities, and it is in crossing one or another of the lobby's multiple thresholds that we perceive how determinedly Freed has set his stamp upon the design. And this is to say how successfully he has achieved his goal of not making it what he calls a "nice" building. On the contrary, it is a harsh one, imposing demands on visitors which are not often encountered in institutions bent upon attracting tourists.

Formally, Freed's client has been the United States Holocaust Memorial Council, which consists of a great many members, and which, having helped to raise almost all of the hundred and sixty-eight million dollars needed for the construction of the building, may be suspected, like most clients, of not withholding its views on the right and wrong ways to carry out an architectural program. Given the iniquitous event that has prompted the museum to come into being, this program was bound to be almost infinitely complex. Diverse and not necessarily complementary purposes would have to be embraced. Was the museum to be an exhibition, dramatizing the millions of murders carried out in the name of "the final solution"—a dramatization intended to arouse in viewers emotions of anger and sorrow, and perhaps also (however belatedly and however conscientiously suppressed) a desire for retribution? Or was it to be something "cooler," something less passionate and more conventional in historical terms—an archive of names, dates, and places, to which scholars and the descendants of victims of the Holocaust could turn to gain information? Was it to serve as a kind of temple, sacred in feeling but detached from any specific creed? (Hundreds of thousands of non-Jews—Gypsies, homosexuals, crippled and infirm persons—had also been burned in the Nazi ovens.) Crudely put, was it to be an occasion of anguished recollection for the old or, in the current glib phrase, a "learning experience" for the young?

Complexity of purpose translated into an architectural program invites incoherence in design. How many and how various can be the contents of what is, after all, on no matter how large a scale, in structural terms a box? By what appears to have been sheer force of intellect and personality, Freed has imposed on the architectural program presented to him a coherence that greatly exceeds a merely proficient disposition of agreed-upon objectives. He has had his way, and his way turns out to be a highly emotional one.

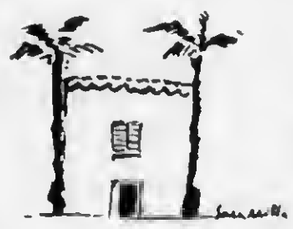
Upon accepting the commission for the Holocaust Museum, Freed visited a number of the concentration camps and death camps. Born in Essen, he himself had escaped the Nazis' "final solution" in 1939, shortly before the outbreak of war. He was nine years old. By way of Switzerland and France, he and his parents and younger sister reached this country and found shelter with relatives in Chicago. Though Freed has never been an observing Jew—"I am, if anything, an atheist," he has said—he felt in the course of designing the museum resurgent memories of the religious and cultural heritage of his childhood, and of some of the horrors, including the bloody Kristallnacht rampage of 1938, that came to dominate it. In the early stages of design, these memories caused him to put what he came to view as too much metaphorical content into the building. He feared that he was forcing the building to speak in his voice; at a certain point, he felt obliged to knock the design apart and start over, letting the building speak in its own voice. He has been wary of symbols; he says that visitors will be free to find metaphors in what amounts to a collage of possible metaphors, but they will also be free to find no metaphors at all.

As we advance into this deliberately uningratiating building, intimations of dread strike us like a blow in the face. With this blow, Freed wrests the Holocaust out of the past—extracts it, one might say, from history—and prepares us to see it afresh, for what it is and always has been: the consequence of a primordial defect in character, for which we flatter ourselves from time to time that we have found the cure, yet for which it appears that there is no cure. For almost half a century, whenever and wherever people have proposed the building of a Holocaust museum, some well-meaning people (not excepting children and grandchildren of Holocaust victims) have argued that such museums should not be built, and often one of the reasons given for not building them has been that the event was a singular, never-to-be-repeated aberration. We know now that there was nothing aberrational about the Holocaust. The monstrous "ethnic cleansing" currently under way in the Balkans makes vivid to us from one day to the next how little we dare to forget the past and how much we risk if, striving honorably not to forget it, we falter in the task that the Holocaust Museum encourages us to carry out: that of confronting and combatting the circumstances in which holocausts of one kind or another continue to spring up inside the framework of governments throughout the world.

Out of a vehement conviction that a Holocaust museum has never been more pertinent than at present, Freed has created a building that, though it embodies

a particular event of the past, is also an embodiment of pressing contemporary concerns. His architectural intention is not to be easy on visitors to the museum but, rather, to be candid with them. Except in a sunlit, maple-panelled library, on the top floor, which is intended mainly for scholars, he never releases us from the psychological tension induced by using conventional structural materials—brick, steel, stone, and glass—in a way nearly always at odds with the expectations we have for them. The great Hall of Witness that we descend into from the Fourteenth Street lobby isn't, for example, the simple rectangular volume of space that we assume it to be at first glance; there are subtle, disorienting diagonals at work throughout: in the floor, which appears to have been fractured by some earlier catastrophe, natural or man-made; in a vast stairway that ominously narrows as it rises; in the penitentiary-like brick walls; and in the skylight that forms its roof. The skylight's skeleton is a hyperbolic paraboloid that twists from one end of the roof to the other as the spine of some enormous fish might be twisted, and the panes of glass affixed to this skeleton overlap at irregular angles, like fish scales that have slipped unnaturally askew.

The unease to which we have been introduced in the Hall of Witness is much multiplied as we make our way through the permanent exhibition (installed by the designers Ralph Applebaum and Martin Smith), which occupies most of the museum's second, third, and fourth floors. Accompanied by newsreels and documentary photographs that are as sickening today as they were when they first came to light, almost fifty years ago, the exhibition contains thousands of actual objects, such as paving stones from the Warsaw Ghetto, a boxcar from one of the death trains that carried Jews to Treblinka, yellow Star of David patches, and purple triangle patches for Jehovah's Witnesses. On a replica of the gateway to Auschwitz is painted the message that greeted its victims: "ARBEIT MACHT FREI"—"Work Makes You Free." In a three-story-high square chamber in one corner of the exhibition, the walls are completely covered by more than a thousand photographs of the inhabitants of the small Lithuanian shtetl of Ejszyszki. The photographs show the villagers at work and play, on picnics, at bar mitzvahs, and in Purim classes. In 1941, in the course of two days, Nazi machine gunners annihilated them. (The photographs were collected with great difficulty over many years by Yaffa Sonenson Eliach, now a professor at Brooklyn College. As a four-year-old, she was one of twenty-nine people who survived the massacre.)



On leaving the dark cave of the permanent exhibition, one wonders where to turn for solace. It is at just this point that Freed has performed his most remarkable feat: the Hall of Remembrance, a domed limestone chamber seventy feet high and eighty feet across, occupying the major portion of the hexagon that rises out of Raoul Wallenberg Place. (Beneath the Hall of Remembrance and of almost equal size is the Meyerhoff Theatre, with a fully equipped stage and a seating capacity of about four hundred.) The dome of the Hall consists of an immense skylight; other skylights, situated above a narrow corridor, or ambulatory, encircling the perimeter of the Hall, throw an indirect, etherealizing light upon its walls and floor. Below the dome, the six sides of the Hall appear not to touch each other; narrow vertical glass slots, visible through triangular cutouts, separate them, making them appear to consist of floating panels or tablets. Though blank, they remind one of the place that inscribed tablets hold in the ancient Jewish tradition of the Word. Stone steps encircle the Hall and serve also as seats—again a reminder of the practices of ancient times. It is expected that visitors will wish to spend considerable time in the Hall, in meditation or prayer. Given that it has yet to serve the purpose for which Freed designed it, the Hall possesses an uncanny air of the holy, of the sacredly set apart. Though it is intended to serve a nondenominational purpose, it is assuredly a tabernacle, a word whose root meaning, we are prompted to recall, is "tent"—in particular, that tent which the Jewish people carried through the desert and used as a temple. The Hall of Remembrance is the crown of Freed's achievement in the design of this building. He has no reason to fear that visitors will fail to find in it metaphors of loss and consolation appropriate to their needs. ♦



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WARSAW DIARIST

Ghetto politics

I AM IN POLAND NOT TO VISIT ITS present but out of fidelity to its past—or, rather, to my own past—and to be with what is no longer here, a visit to ruins and to memories. My parents left Poland long before the War, leaving behind, between them, sixteen brothers and sisters and (save for one teenager who ran the British blockade to Palestine and one who survived by going East) all of their siblings' children. The cousins I never knew were among the 3,200,000 Jews who perished in the great catastrophe, their places of death a threnody of murder: Belzec, Auschwitz, Sobibor, Maidanek, Treblinka. Nearly 450,000 of these Jews had lived in Warsaw, 40 percent of the population, more Jews than in any city but New York. In the fall of 1940, with 100,000 others from outlying areas, they were herded into the newly demarcated ghetto, 150,000 per square kilometer. Daily food rations were 230 calories. By summer a fifth of them had died of hunger and typhus. Then the deportations to the camps began, 5,000 to 6,000 a day.

MEANWHILE, OF COURSE, AS ELSEwhere in occupied Europe, a Jewish underground was formed that carried out acts of sabotage and revenge. But the Jewish Combat Organization (ZOB) had only the weapons it could smuggle and steal. Aside from a few diversionary maneuvers it received almost no help from the well-armed non-Jewish resistance. Still, the ZOB rose up on April 19, 1943, waging its war against the tormentors for more than a month. This was the first popular revolt against the Germans anywhere. It was not stilled until the Wehrmacht had torched the entire ghetto.

WARSAW IS NOW MARKING THE fiftieth anniversary of the uprising. I came to the observances as a member of the U.S. delegation led by Vice President Gore, who spoke at the central event, along with President Lech Walesa and Prime Minister Yitzhak Rabin. The Polish-Jewish relationship is a heavy drama all its own; the experience of the war did not lighten its text, and both heads of state alluded to it. Polish anti-Semitism is, after all, an old habit. But it did not protect the Poles from the fiendish force of the Nazis. Moreover, the very piety that made many Poles hate the Jews also gave them the strength to resist communism, which persecuted Jew and Catholic alike. So the theme of historic reconciliation, so fragile in the past, is heard once again. The fluttering flags of the two nations all over Warsaw are omens of that reconciliation, the attention of the media a sign that there is a curious, if not exactly eager, Polish public. Tens of thousands of Jews—most of them returned survivors of the ghettos and camps, with their families—stood with tens of thousands of Poles before the (alas, socialist realist) ghetto fighters' memorial. The Israeli anthem Hatikvah was sung and the somber cadences of the ancient remembrance Kaddish were chanted, yes, here in Poland, in the open, in our time. We held lighted candles. A new Polish friend pointed out that there were also lighted candles in the windows of many apartments surrounding the site.



ONE MEMBER OF OUR delegation is Jan Karski, at 80 courtly, taut and ironic, a retired professor at Georgetown whose courses Bill Clinton did not take. No ordinary professor he, however; no ordinary Pole, either. An agent of the exile government, he smuggled himself out of Poland in 1942 to alert the world to the unfolding crime against the Jews. Stalking the corridors of power, he was allowed to tell his story many times, once to FDR. It is said that the powerful did not believe what Karski told them, and maybe some really didn't. But he is convinced that they already knew, that they couldn't have not known, and that the agony of the Jews was simply a sideshow. Karski is one of "the righteous among the nations," and when Walesa mentioned that he was in our midst the crowd's sudden hush indicated that the people knew they were in the presence of one of those obsessives whose obsessions make him both brave and good.

A WIDELY USED GUIDE TO WARSAW enumerates the "traces of the Jewish presence" in the city, and bare traces they are. The Ronald S. Lauder Foundation is devoting itself to nurturing the living traces, and doing so all over central and eastern Europe. It turns out that late twentieth-century Marranos, hidden Jews, in number more than anyone imagined, terrified by the Nazis, made sullen by communism, are seeking to give meaning to a repressed identity for themselves and their children. This is, at best, a precarious undertaking. Or, as the Yiddish poet Jacob Glatstein wrote:

> The night is endless for a dead people.
> Heaven and earth are erased.
> The light in your shabby tent disappears.
> The last Jewish hour flickers.
> Jewish God,
> You, too, are almost gone.

ROAD SIGNS AT AN INTERSECTION near our hotel: Bialystok to the right; Lodz straight ahead; Kielce, Katowice, Lublin to the left. Polish cities, of course, but for me places on a family tree, the last broken shards of Jewish life. We know about these places because doomed men and women wrote down what happened at the end, acts of faith at once obsessed, stark and unconsoling. "This journal is my life," wrote Chaim Kaplan in his Warsaw diary, published as *Scroll of Agony*, "... darkness hides the murderers' abominations." But the victims understood that only their chronicles and cantos would lift the darkness. When the great historian Simon Dubnow was dragged out of the Riga ghetto he shouted to those around him, "Write down everything you see and hear. Keep a record of it all." Zalmen Gradowski, who fell in a revolt he spearheaded at Auschwitz, confidently buried four manuscripts on quotidian life in the camp. On top of each he wrote, "Pay heed to this document, for it contains valuable material for the historian." Just the other day I saw the Warsaw ghetto archives, a historical enterprise at the seventh level of Gehenna. Emanuel Ringelblum instructed his co-workers to "write as if the war were already over" and the offenders were being brought to justice. But what justice is there for one-and-a-half million children?

MARGARET THATCHER WAS IN WARsaw, too, and she said what was on everyone's mind and on no one's tongue. "You and I never expected to see concentration camps in our lives again." She was speaking about Bosnia, derisive about the U.N., impatient with Europe, mystified by the United States. "The lesson of this century," she went on, "is that Europe will only be peaceful if the Americans are on this continent." She did not mean in Germany, staring at the hapless Russian troops who can't go home because there's no place to house them. Never again? "Never again" was both credo and lesson of the post-Holocaust period. Well, it won't happen to the Jews again, being now able to defend themselves, bravely and brilliantly. But for the Bosnians and for others, "never again" is a bitter joke.

MARTIN PERETZ

The Candle of Hope



UNITED
STATES
HOLOCAUST
MEMORIAL
MUSEUM

Dedication Ceremony

United States Holocaust
Memorial Museum
Washington, D.C.

April 22, 1993

United States Holocaust Memorial Museum

Chartered by a unanimous Act of Congress in 1980, supported by the Carter, Reagan, Bush and Clinton Administrations, and built entirely with private funds, the United States Holocaust Memorial Museum is America's national institution for the documentation, study and interpretation of Holocaust history, and this nation's memorial to the millions of individuals murdered during the Holocaust.

The Holocaust was the state-sponsored, systematic persecution and annihilation of European Jewry by the Nazis and their collaborators between 1933 and 1945. While Jews were the primary victims, Romani (Gypsies) and the handicapped were also targeted for destruction. Millions more, including Poles, homosexuals, Jehovah's Witnesses, Soviet prisoners of war and political dissidents also were persecuted and murdered under Nazi tyranny.

The Museum's principal mission is to advance and disseminate knowledge about this unprecedented human tragedy; to preserve the memory of those who suffered; and to encourage us to reflect upon the moral questions raised by the Holocaust and upon our own responsibilities as citizens of an interdependent world.

The Museum was mandated as a "...permanent, living memorial to the victims of the Holocaust." Under the leadership of founding Chairman Elie Wiesel, the Museum was envisioned as a "fluid medium in which to apply historical complexities; its presentations would not be static, but designed to elicit an evolving understanding."

Designed by James I. Freed, of Pei Cobb Freed & Partners, the Museum's architecture provides a powerful addition to the monumental core of our nation's capital. The Museum will convey the human dimension of the Holocaust and enhance our understanding of issues of contemporary significance. It will serve as a potent reminder of the importance of democratic values and the dangers when those values are trampled.

In the words of Harvey M. Meyerhoff, Chairman of the United States Holocaust Memorial Council since 1987, "This Museum was built for Americans who are decent, and thoughtful, and caring, but who may not have confronted their knowledge of history's most tragic event in a way that impacts their everyday experience. It is our intent that all visitors to the Museum will leave not just with knowledge, but with the determination to speak out and act against injustice and racism and the denial of basic human rights, and to make that commitment a part of their lives."

The Dedication of The United States Holocaust Memorial Museum

Thursday, April 22, 1993
11:00 a.m.

Musical Prelude —
United States Army Band (Pershing's Own) conducted by Tony Casson

Presentation of the Colors —
Armed Forces Color Guard

National Anthem —
Alice Deal Junior High School Chorus

Invocation —
Bishop Krister Stendahl

Retirement of the Colors

Introduction —
Ted Koppel, Master of Ceremonies

Welcome —
Harvey M. Meyerhoff, Chairman
United States Holocaust Memorial Council

Presentation of Congressional Joint Resolution —
Thomas S. Foley, Speaker, United States House of Representatives

Remarks —
Elie Wiesel, Founding Chairman
United States Holocaust Memorial Council

Remarks —
The President of the State of Israel

Musical Interlude —
Alice Deal Junior High School Chorus

A Story of Rescue and Survival —
Stephania Podgorska Burzminski accompanied by Josef Burzminski

Edward R. Murrow's "Broadcast from Buchenwald"

A Story of Survival and Liberation —
William J. Lowenberg accompanied by Robert Jecklin

Remarks —
The President of the United States

Commemorative Flame Lighting

Benediction —
Rabbi Alfred Gottschalk

"America the Beautiful" —
Jessye Norman

Recessional —
United States Army Band

NationsBank, a Museum Founder, is the proud patron of opening week activities for the United States Holocaust Memorial Museum.

Program Participants

The Alice Deal Junior High School Chorus was organized in 1968 by its current director, Mrs. Lois L. Nicholson. The Chorus currently has 144 members, 49 of whom are performing today. Since 1978, the Deal Choruses have received "excellent" and "superior" ratings in choral festivals in Cherry Hill, New Jersey; Carlisle, Pennsylvania; Atlanta, Georgia; Williamsburg, Virginia; and Chicago, Illinois, and won the Gold Award at the 1989 Events America Festival in Cleveland, Ohio. Most importantly, the Chorus has become a vital part of the Deal community, performing at other schools, Deal Assemblies and PTA-sponsored functions. Reginald R. Moss is Principal of Deal, which has more than 900 students.

Congressman Thomas S. Foley is the 49th Speaker of the United States House of Representatives. He has represented the State of Washington's Fifth Congressional District since January 1965. Mr. Foley served as Majority Leader from 1987 until his election as Speaker in 1989. From 1981 to 1987 he served as Majority Whip, the number three position in the House Leadership. He is also a former Chairman of both the House Democratic Caucus and the Democratic Study Group. Prior to his Congressional service, he was Assistant Attorney General for the State of Washington and Deputy Prosecutor for Spokane County.

Rabbi Alfred Gottschalk has been President of the Hebrew Union College - Jewish Institute of Religion since 1971. A former member of the United States Holocaust Memorial Council and currently Chairman of its Academic Committee, Rabbi Gottschalk holds board memberships and leadership positions in a number of scholarly, civic and religious organizations.

Program Participants
continued

Son of the late Chief Rabbi of Israel, **Chaim Herzog** was born in Belfast, Ireland, in 1918 and moved to Palestine in 1935. During World War II, he served in the intelligence branch of the British Army with the rank of captain, and was one of the first to enter the Bergen-Belsen Concentration Camp upon its liberation. He participated in the First Congress of Holocaust survivors in the British zone of Germany, and has stated that the spirit of the survivors at that Congress made a trememdous impact upon him. The author of numerous books on Israeli military history, Mr. Herzog has served Israel in many positions: Chief of Israeli Military Intelligence , Ambassador to the United Nations and member of the Knesset. He has been President of Israel since 1983.

Robert Jecklin was a member of the 42nd Rainbow Infantry Division, 232nd Field Artillery Battalion. He served as one of four artillery truck drivers in Battery B. At 1 p.m. on April 29, 1945, the Division pulled up to the gates of Dachau. "The prisoners came streaming out of the gates, completely overjoyed," Mr. Jecklin recalls. "Of course, the ones who came running toward us had only been there a short time. They were stronger, healthier. The others were skin and bones, skeletons. It was shocking. The sight of them tore my heart out, it was so moving. I'll never forget it for as long as I live." A Wisconsin native, Mr. Jecklin now lives in Belen, New Mexico.

Ted Koppel, who has been with ABC News for 29 years, was named anchorman of ABC News "Nightline" when the broadcast was introduced in March 1980. In his anchor role, Mr. Koppel is the principal on-air reporter and interviewer for television's first late-night network news program. He is also Editorial Manager of the program. Before his "Nightline" assignment, Mr. Koppel worked as an ABC anchor, foreign and domestic correspondent and Bureau Chief. He is the recipient of numerous awards and honors for journalism and public service.

Program Participants
continued

Born in Germany, **William J. Lowenberg** fled to Holland with his family in 1936. In the fall of 1942, they were arrested and taken to Westerbork concentration camp. Separated from his family at age 16, Mr. Lowenberg is a survivor of other Nazi camps, including Auschwitz and Dachau. He has been Vice Chairman of the United States Holocaust Memorial Council since 1986. A real estate developer in San Francisco, Mr. Lowenberg has a long history of affiliation with and leadership of civic and Jewish organizations. He served with the U.S. Army in Korea during 1953-55.

Harvey M. Meyerhoff is Chairman of the United States Holocaust Memorial Council, a post he has held since 1987. First appointed to the Council in 1986, he has been active in civic and philanthropic activities throughout his career. Mr. Meyerhoff is a Trustee of The Johns Hopkins Health System and The Johns Hopkins Hospital, Baltimore; a Director of PEC Israel Economic Corporation; and Honorary Life Director, the National Association of Home Builders and the League for the Handicapped, Inc. He is Chairman of the Board of Magna Properties, Inc.

The vocal phenomenon that is **Jessye Norman** has been aptly described by one reviewer as "Art on nature's scale, at once grand and intimate." Distinguishing her 1993-94 season are guest appearances with the London, Boston and Chicago Symphony Orchestras; and recitals in Columbus, Pittsburgh, Ann Arbor, St. Paul, La Jolla, Seattle, Tucson, Vienna, Frankfurt, Munich, Cologne, London, Paris and Barcelona. In addition to her many *Live from the Met* and *Live from Lincoln Center* appearances, Miss Norman is known to audiences worldwide through her PBS telecasts and her recordings.

Program Participants
continued

In 1942, 16 year-old **Stephania Podgorska** was left alone with her 6 year-old sister Helena after their father died and their mother and brothers had been forcibly taken by the Germans to work at a labor camp. A Polish Catholic, she spent nearly 2 ½ years — including seven months when she was forced to accept two German nurses as residents — successfully hiding 13 Jewish men, women and children in the attic of her apartment in the Polish city of Przemysl. After the war she married Josef Burzminski, one of the 13 she saved.

Bishop Krister Stendahl, former dean of the Harvard Divinity School and former bishop of the Church of Sweden, is the Myra and Robert Kraft and Jacob Hiatt Distinguished Professor of Christian Studies at Brandeis University. Throughout his career, beginning with his doctoral thesis, he has studied and redefined the relation between Jews and Christians. From 1975 to 1985, he led the work on the Church and the Jewish People for the World Council of Churches. He is considered one of the most eminent authorities in the field of Christian-Jewish relations.

Holocaust survivor **Elie Wiesel** was born in Sighet, Romania. Recipient of the 1986 Nobel Peace Prize and a noted author, he was named by President Jimmy Carter to chair the President's Commission on the Holocaust and subsequently was named founding Chairman of the United States Holocaust Memorial Council. He is the Andrew W. Mellon Professor in the Humanities, Boston University, and Chairman, Elie Wiesel Foundation for Humanity.

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America Remembering

by Chaim Potok

We who live in a free land bordered by protective oceans and friendly nations have taken upon ourselves the duty of remembering forever a distant tyranny and those who silently fought its singular malevolence.

One may ask: What has that tyranny to do with us? Why ought we set on our continent this new Museum, this durable remembrance of a foreign evil?

In response we say: Our oceans have brought us many pasts and presents. Faraway deeds wash upon our shores, some unsightly, some ringed with grandeur.

We have erected out of stone and steel a monument of remembrance that will forever prod us to recollect a time and place we would rather forget.

A time of unutterable darkness.

A place filled in part with objects at first glance old and ordinary: a Danish boat, a railroad car, raw earth, worn cobblestones, frayed garments.

The boat and its captain saved dozens of lives.

The railroad car carried innocents to a terminal of terror.

The earth is charred with smoke and ashes.

The cobblestones were trodden by the doomed.

The garments clothed the dying and the dead.

It is a vast cautionary memory, this structure that will be dedicated tomorrow in the very heart of our nation, evoking events that transfigured forever the heart of our species.

Its presence announces: Never forget what people once did to one another when, during the Second World War, they unleashed the hideous night within them. And remember always the rescuers who valiantly fought the night.

And so we remember the individual, Raoul Wallenberg, who, during the final year of that war, acting as the Swedish representative in Budapest, saved thousands of lives by extending Swedish diplomatic protection to Hungarian Jews who had not the remotest connection to Sweden.

We see him trying to set up an escape route out of Hungary by organizing a network of railroad workers and Danube River boat captains.

We see him interceding with German troops on behalf of Jews under his protection whom the Germans had orders to round up. There he stood, between the Germans and the Jews, telling the officer in command that they would have to shoot him before anyone under Swedish protection would be harmed.

We see him racing in an automobile to intercept a train carrying six protected Jews on their way to concentration camps, and succeeding in having them removed.

We see him during a forced march of Jews from Hungary to the Reich, traveling along the line of march, handing out Swedish passports, and saving hundreds from death.

We remember him on this day, the individual named Raoul Wallenberg, ambassador of mercy.

We remember the assembly of individuals that formed the Polish underground organization Zegota, which operated in occupied Poland from December 1942 until the liberation of Poland in January 1945. It supplied tens of thousands of forged documents to Jews, at no charge. It sought and found places of concealment for Jews, constructed shelters inside and outside apartments where Jews could hide, placed Jewish children in the care of foster families, provided medical attention for concealed Jews. Thousands were saved by Zegota.

We remember the village of Le Chambon, its high plateau amid mountains and extinct volcanoes; its farmhouses, woods, and winding streets. We remember the Trocmé family: André, Magda, and the children, Daniel, Jacques, Jean-Pierre, and Nelly.

The unique drama of compassion that is Le Chambon began on the snow-filled night a Jewish refugee woman appeared at Magda Trocmé's door and said she was in danger and had heard that in Le Chambon someone might help her. Could she come in? And Magda replied, "Naturally, come in, and come in."

We remember the simple people of Le Chambon, who turned their village into a biblical city of refuge. We here now take full note of them and their serene and exquisite sense of virtue and old ethics.

And we remember the collection of villages and towns and cities that form the nation of Denmark, where, one night in October 1943, it suddenly became clear that the Germans meant to round up and send off to their deaths those Danish citizens who chanced to be Jews. Regarding such an act not only as a human tragedy but also as an instance of sheer savagery without the least pretense of military worth, the Danish nation was confronted with a transcendent choice: acquiescence or resistance. The Nazis, by abolishing Danish law in their raging hunt for Jews, brought each Dane face to face with his or her own conscience. Rather than sinking into dread and paralysis, the people chose to resist and were roused to action. In boats of all kinds, piloted by Danes, most of the Jews of Denmark, more than 7,000 individuals, were smuggled across the water to Sweden. The nation of Denmark saved its Jews — and its soul. And the memory of that achievement will be with us forever.

Let us recall that Nazi Germany fought two wars at the same time; the first against the Allies, and the second against the Jews and other victims of German

hatred: Gypsies, Poles, political dissidents, the handicapped, Jehovah's Witnesses, homosexuals, Soviet prisoners of war, and others. Among those victims were millions of women and children, the old and the sick and the very pious, all strangers to tools of death.

We remember here the valor of the rescuers. And we remember those for whom there was no rescue, the innocent people whose lives were lost in a war of uncommon cruelty.

Therefore, let the museum that we have built be as a thing alive in their stead. Let its walls be as flesh; its wiring as sinews; its windows as eyes; its corridors as arteries connecting mind and heart.

Let us enter it and be enfolded by its hard and awful chronicles. But let the acts of evil it presents to us be at least somewhat meliorated by the acts of probity and good will.

Let us bring to it the courage and forbearance needed for the dark journey it offers.

Let it never lead us to despair and defeat. Let us find staunch solace in the deeds of the rescuers whom we honor today.

And let it stir in us the firm resolve that the horrors it unveils do not signal an end to our determined advance toward a just world; and that similar acts will not ever be visited upon the people in our free and cherished land, nor again be witnessed by humankind.

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*This piece was written by **Chaim Potok** for the opening of the United States Holocaust Memorial Museum. It was first read at the Museum's Tribute to Liberators and Rescuers of victims of the Holocaust on April 21, 1993. Chaim Potok is an internationally known author. Nominated for a National Book Award for his first novel, The Chosen, Mr. Potok is the recipient of the Edward Lewis Wallant Award, the Athenaeum Prize and the National Jewish Book Award. He is a veteran of the Korean War.*

Flags of Liberating Divisions

United States of America
3d Armored Division - Nordhausen
4th Armored Division - Ohrdruf and Buchenwald
6th Armored Division - Buchenwald
10th Armored Division - Landsberg
11th Armored Division - Mauthausen and Gusen
12th Armored Division - Landsberg
14th Armored Division - Dachau subcamps
20th Armored Division - Dachau
82nd Airborne Division - Wöbbelin
4th Infantry Division - Dachau subcamps
8th Infantry Division - Wöbbelin
42nd Infantry Division - Dachau
45th Infantry Division - Dachau
71st Infantry Division - Günskirchen
80th Infantry Division - Ebensee and Dachau
89th Infantry Division - Ohrdruf
90th Infantry Division - Flossenbürg
99th Infantry Division - Dachau subcamps
103rd Infantry Division - Landsberg
104th Infantry Division - Nordhausen
29th Infantry Division - Sandbostel (Neuengamme subcamp)*
84th Infantry Division - Salzwedel (Neuengamme subcamp)*
12th Corps - Pithiviers (France)*
88th Infantry Division - Bolzano-Gries*

The Former Soviet Union
Third Armored Corps - Majdanek
Eighth Infantry Tallinn Corps - Majdanek
1219 Armored Artillery Regiment - Majdanek
First Infantry Division - Auschwitz
100th Infantry Division - Auschwitz
148th Infantry Division - Auschwitz
322nd Infantry Division - Auschwitz
49th Infantry Division - Ravensbrück
Third Ukrainian Front - Terezin
Batallion 717 of the 48th Army - Stutthof
2nd Army Guards - Stutthof
3rd Byelorussian Front - Stutthof

Poland
7th Guard Cavalry Corps - Sachsenhausen
First and 47th Polish Armies of the 1st Byelorussian Front - Sachsenhausen

Canada
14th Canadian Hussars - Westerbork
Royal Hamilton Light Infantry - Westerbork

New Zealand
20th Armored Regiment, No. 9 Brigade of Two New Zealand Division - San Sabba - Trieste

Flags of Liberating Divisions
continued

Great Britain
63rd Anti-Tank Regiment - Bergen-Belsen
11th Armoured Division of British 2d Army - Bergen-Belsen

France
French First Army - Friedrichshsafen (Dachau subcamp)
French First Army - Radolfzell (Dachau subcamp)
French First Army - Saulgau (Dachau subcamp)
French First Army - Vaihingenl Natzweiler
Free French and French Maquis - Gurs (France)

The Jewish Brigade
(Affiliated with the British Army) - Bergen-Belsen, Dachau, Mauthausen

The Partisan Fighting Units
The United Jewish Partisans' Organization
The Warsaw Ghetto Resistance Organization

Italy
Partisans of the National Liberation Committee San Sabba - Trieste
Partisan units - Bolzano-Gries

Yugoslavia
IX. Corps and Slovenian Partisans - San Sabba - Trieste

**The designation of these units is based on documents found in the National Archives but has not yet been confirmed by the U.S. Army Center for Military History.*

United States Holocaust Memorial Council

In 1978, a nonpartisan Presidential commission of public and private citizens was appointed by President Carter to prepare "recommendations with respect to the establishment of an appropriate memorial to those who perished in the Holocaust."

As a result of the Commission's report, in 1980 Congress unanimously established the United States Holocaust Memorial Council to raise private funds to build the United States Holocaust Memorial Museum and to encourage and sponsor annual, national civic commemorations of the Holocaust known as Days of Remembrance. The Council also engages in Holocaust education and research programs. Its membership includes 55 citizens of all faiths and backgrounds appointed by the President, five members of the Senate, five members of the House of Representatives, and three ex–officio members from the Departments of State, Interior and Education.

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Wall of Remembrance

The Committee to Remember the Children, under the leadership of Addie Yates, was organized to develop educational activities for American school children in order to create a permanent memorial to the almost 1.5 million children killed in the Holocaust.

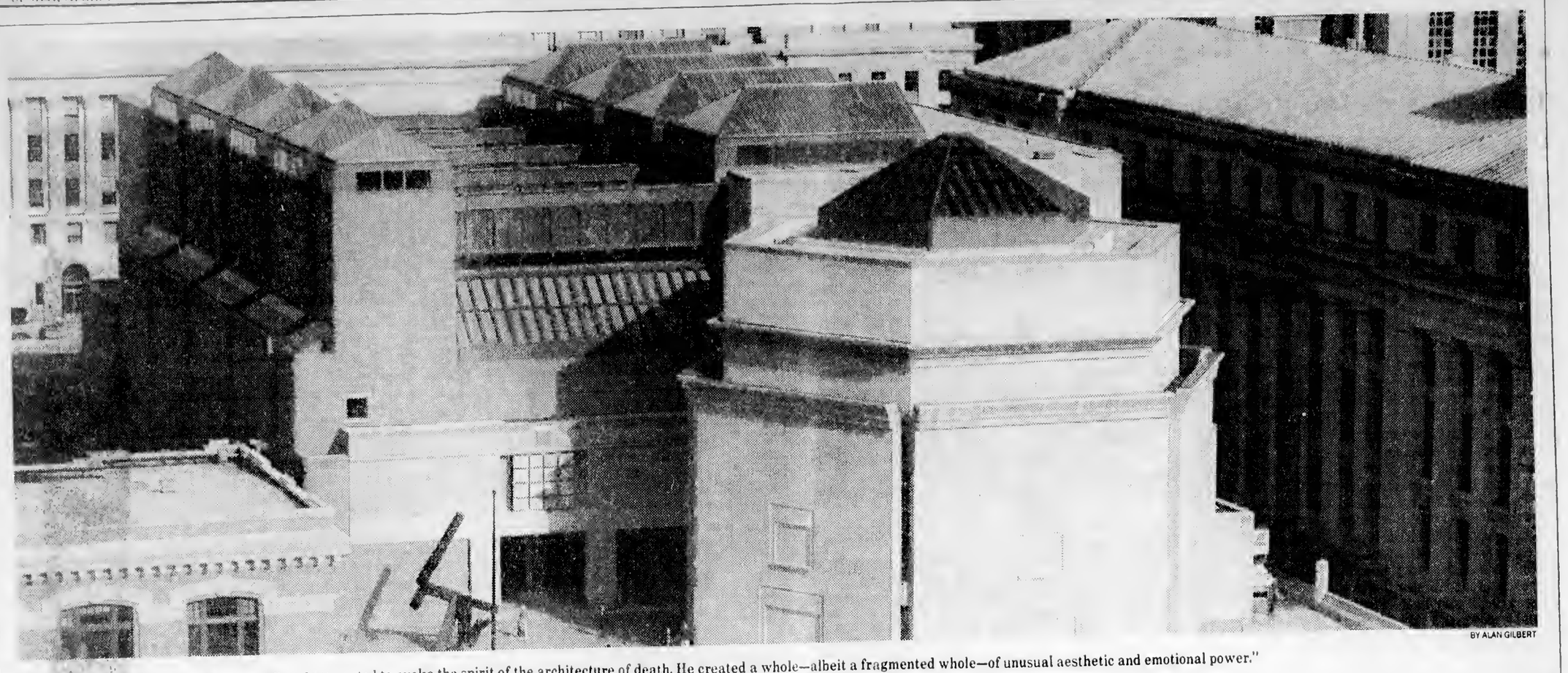
After studying a unit on the Holocaust, thousands of school children around the nation participated in the development of this memorial by expressing their impressions on ceramic tiles. Over 3,000 of these tiles form the Wall of Remembrance in the education center of the United States Holocaust Memorial Museum.

The tiles painted by today's children are poignant statements about the children who perished in the Holocaust. Their legacy is reflected in this tile dedicated to the children of the future.



The United States Holocaust Memorial Museum

100 Raoul Wallenberg Place, Southwest (15th Street and Independence Avenue) Washington, DC 20024-2150



BY ALAN GILBERT

The exterior of the Holocaust Museum: "Freed attempted to evoke the spirit of the architecture of death. He created a whole—albeit a fragmented whole—of unusual aesthetic and emotional power."

The Building

CITYSCAPE, From G1

memorial and an educational and research institution. But by necessity the architect also had to confront the very different contexts of Washington and the Holocaust, and by responding to them so differently he created a whole—albeit a fragmented whole—of unusual aesthetic and emotional power.

Glimpsed from a car traveling along 14th Street SW, the museum seems yet another government edifice. True, the strong, elegant curve of its facade makes it more attractive and ceremonial than nearby structures. But clearly it is part of a family of limestone-clad official buildings lining both sides of the street.

Seen from the opposite direction, as one strolls through the rugby field between the Tidal Basin and the Washington Monument mound, it's obviously something special. There's an appealing public plaza, a sober limestone polygon and, behind that impressive form, a strange series of brick towers and a low, dark entryway.

Then there's the inside, which confounds polite, normal expectations. Outside, the august tranquility of official Washington is echoed. Here, certainties are turned to doubts.

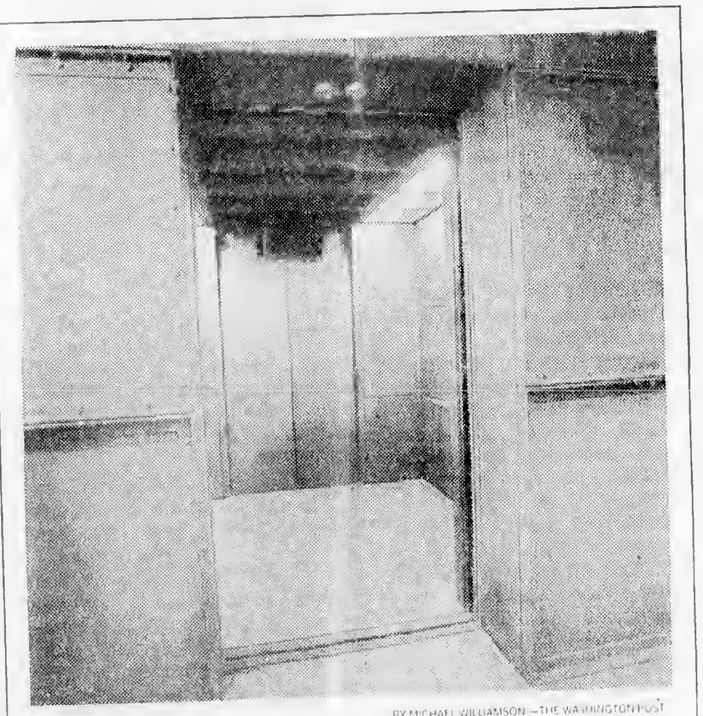
Preeminent credit for this significant, singular, intentionally troubling architectural addition to the city must be given, of course, to the architect—of Pei Cobb Freed & Partners, the famed New York firm that, under the design leadership of I.M. Pei, gave Washington the East Building of the National Gallery of Art. Credit must be shared, however, with Arthur Rosenblatt, the former director of the museum who selected Freed in 1986 and

this particular place. The unprecedented question here was, what weight precisely should a commemoration of the Holocaust be given on the Mall—that official repository of the founding of the democracy, its highest ideals and its survival through the fiery trial of disunion?

From the beginning there were opposing schools of thought. On one side were those who, like Freed, believed the proximity of the Holocaust memorial to the Washington Monument and the Jefferson Memorial ought to be celebrated. On the other side were those troubled by the symbolic confusion the proximity could engender.

After many hearings and soul-searching debates, these concerns produced a few subtle but important changes in the design. The overall size of the building was reduced by about 10 percent, so that the facade along 15th Street (now Raoul Wallenberg Place) could be pulled back in line with the long colonnade of the Bureau of Engraving and Printing. And, again at the insistence of design review agencies, a modest 1905 brick building (called Annex 3) was retained on the northwest corner of the site.

These adjustments, having more to do with urban hierarchy than with pure design, were immensely helpful. Annex 3 was adapted for use as museum offices, relieving pressure on the interior spaces of the main building. More importantly, it forms a fitting northern boundary for the western entry platform, which has turned out to be a handsomely scaled, welcoming urban plaza. Most importantly, the finished building no longer tries so hard to be a free-standing monument. Rather, it



BY MICHAEL WILLIAMSON—THE WASHINGTON POST

The inside of the museum confounds polite expectations; the elevator's door is made of thick steel plates.

Such canny contextual moves have become increasingly familiar in Freed's work (for instance, in the abstracted classicism of his design for the immense federal office building under construction on Pennsylvania Avenue). Here they are greatly enriched in meaning by Freed's response to the building's other context—the Holocaust.

Although the contrast between the outside and the inside is critical to the design, the two are by no means antithetical. The erosion—or perhaps corrosion is the better word—of classical certainties begins in the facades themselves.

granite with a single, square window that opens onto a cavernous atrium, a space one can get to only by going down, and then up again. Walking through the gunmetal gray doors from 14th Street, one confronts a curved wall adorned with flags of nations that participated in the liberation of the camps. There's a long, dimly lit corridor and, off to the right, the atrium.

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signals of disruption that vie for attention—the biblical inscription and a crack in the gray stone floor, inset with glass blocks and lit from below. But mainly it is the way everything comes together to create a powerful atmosphere of oppressive doubt.

Details gradually come into focus—the somewhat subterranean light, the gray floors and stair steps, the metal platform with its out-of-kilter vertical beams, the segmentally arched openings and metal-plate doorways, the rather too-picturesque white east wall facing the west black wall, the brick side walls reinforced with sturdy metal struts. To survivors or to those who have visited actual camps, these brick walls inevitably will recall the image of crematory walls banded with steel so they would not burst apart from tremendous heat. To all, these walls, with their displaced industrial look, will be eerily disquieting.

As intended, the use of bolted metal throughout—in the walls, doors, railings, roof and even the information desk—gives an overall consistency to the room. Also as intended, it suggests again and again the perversion of art, architecture and engineering—indeed of all affirmative material enterprise—by a perverse social vision. The glass-and-steel roof, its purlins slightly twisted, its ridge beam traversing a diagonal path far above, is an engineering and aesthetic tour de force—it's the most emphatic sign that all is not well here.

And yet, there is affirmation in the room, hard to account for, but palpable. There is very little precedence for such an aesthetic transformation. Eighteenth-century philosophers developed a concept called the Sublime, which, they argued, transcended beauty by encompassing the awesome, the terrible, the otherwise incomprehensible. But the concept could not encompass the Holocaust. Freed's 20th-century aesthetic is therefore more pointed: It encompasses a crime often called incomprehensible and tries by tectonic

down to the measure of the individual human body, literally to the fingertips. Perhaps most important is the philosophy of indirect metaphor: Each visitor to the room is left alone with his or her thoughts.

Such freedom of movement and interpretation is directly the opposite of the visitor's experience in the permanent exhibition galleries, where every move is guided and every thought, in a way, controlled. One ascends via constricted elevator cars to the fourth floor, where the exposition begins, and then proceeds, in a relentless looping path, across bridges and down stairwells through the third and second levels. (Necessarily, there are points of escape.)

With its consistent use of metal, glass and raw exposed structure, the superb exhibition design, by Ralph Appelbaum Associates of New York, takes important cues directly from Freed's architecture. Where the two firms collaborated, the results are notable, as in the unforgettable east tower, where photographs of residents of an annihilated village line all four walls from bottom to top.

The steel bridges, their glass-enclosed sides etched with the given names of human victims or of victimized towns, are unforgettable too. Passing through them, a visitor is ravaged by contradictory emotions—sympathy, empathy, regret and vicarious participation. Looking down from their heights, one cannot help but sense the experience of the guard. Other visitors, looking up from the Hall of Witnesses, cannot help but sense this ghostly presence.

At the end of the harrowing exhibition, one emerges directly opposite the Hall of Remembrance. I cannot in conscience fully evaluate this room; during each of my visits it was either too incomplete or too messed up to experience with any certitude. The hexagonal space is powerfully formed, an inner sanctum defined by inward-tilting

makes it more attractive and ceremonial than nearby structures. But clearly it is part of a family of limestone-clad official buildings lining both sides of the street.

Seen from the opposite direction, as one strolls through the rugby field between the Tidal Basin and the Washington Monument mound, it's obviously something special. There's an appealing public plaza, a sober limestone polygon and, behind that impressive form, a strange series of brick towers and a low, dark entryway.

Then there's the inside, which confounds polite, normal expectations. Outside, the august tranquility of official Washington is echoed. Here, certainties are turned to doubts.

Preeminent credit for this significant, singular, intentionally troubling architectural addition to the city must be given, of course, to the architect—of Pei Cobb Freed & Partners, the famed New York firm that, under the design leadership of I.M. Pei, gave Washington the East Building of the National Gallery of Art. Credit must be shared, however, with Arthur Rosenblatt, the former director of the museum who selected Freed in 1986 and stuck by him, and with Albert Abramson, Theodore Lerner, Benjamin Meed and other members of the museum's building committee who worked with the architect through several years of intense and sometimes argumentative collaboration. And, perhaps less obviously, with the Commission of Fine Arts and other agencies that reviewed Freed's design.

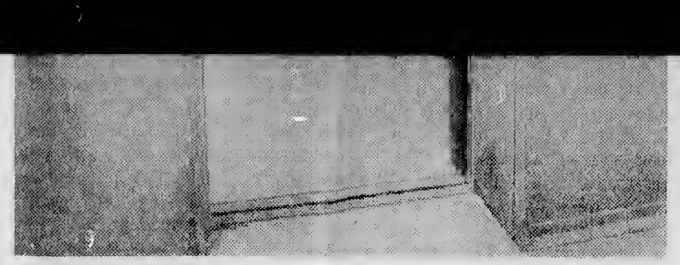
The site presented two major challenges. One was the immediate architectural context. Squeezed between buildings of very different character along both 14th and 15th streets—the neoclassical Bureau of Engraving and Printing on the south and the late-Victorian Auditors' Complex on the north—it raised the pertinent question, which side does one honor?

The second challenge concerned the purpose of this particular building in relation to the Washington Monument and the Jefferson Memorial ought to be celebrated. On the other side were those troubled by the symbolic confusion the proximity could engender.

After many hearings and soul-searching debates, these concerns produced a few subtle but important changes in the design. The overall size of the building was reduced by about 10 percent, so that the facade along 15th Street (now Raoul Wallenberg Place) could be pulled back in line with the long colonnade of the Bureau of Engraving and Printing. And, again at the insistence of design review agencies, a modest 1905 brick building (called Annex 3) was retained on the northwest corner of the site.

These adjustments, having more to do with urban hierarchy than with pure design, were immensely helpful. Annex 3 was adapted for use as museum offices, relieving pressure on the interior spaces of the main building. More importantly, it forms a fitting northern boundary for the western entry platform, which has turned out to be a handsomely scaled, welcoming urban plaza. Most importantly, the finished building no longer tries so hard to be a free-standing monument. Rather, it takes a distinguished place as part of a city street that faces the national park. The controlled tension that remains fits the site, the architecture and its purpose.

Even in the initial, tentative stages of design, a quality of ambivalence—or, rather, multivalence—was a critical part of Freed's thinking. Very early in the process, he recalls, he conceived the notion of weaving the two sides of the building together, with brick facing and an irregular silhouette on the north, and limestone facing on a calmer form on the south. The result, particularly on the west front, is nothing less than a masterful collage: the classically proportioned hexagonal Hall of Remembrance gradually giving way to the spiky towers, each a splendid complement to its immediate neighbor.



BY MICHAEL WILLIAMSON—THE WASHINGTON POST

The inside of the museum confounds polite expectations; the elevator's door is made of thick steel plates.

Such canny contextual moves have become increasingly familiar in Freed's work (for instance, in the abstracted classicism of his design for the immense federal office building under construction on Pennsylvania Avenue). Here they are greatly enriched in meaning by Freed's response to the building's other context—the Holocaust.

Although the contrast between the outside and the inside is critical to the design, the two are by no means antithetical. The erosion—or perhaps corrosion is the better word—of classical certainties begins in the facades themselves.

On the east facade the signs are fairly subtle, until one perceives with a jolt the main entryway, with its forceful metal-clad door frames and roof. On the west, the towers and bridges immediately bring prisons to mind. Closer inspection reveals further upsetting improbabilities—in a solitary window on the second floor, the customary relationship between glass and mullion is reversed, so that the "panes" are opaque and the interstices clear. One can hardly look in, or out.

The entry sequences themselves are disorienting. Directions are not clearly labeled. The visitor must choose—go left, go right, go down, up, forward. Passing through the revolving door of the monumental west facade, one confronts a slablike wall of black granite with a single, square window that opens onto a cavernous atrium, a space one can get to only by going down, and then up again. Walking through the gunmetal gray doors from 14th Street, one confronts a curved wall adorned with flags of nations that participated in the liberation of the camps. There's a long, dimly lit corridor and, off to the right, the atrium.

One proceeds, circuitously, from dark to light, closed to open: The atrium is where one eventually ends up and where one is first forced to contemplate the terrible nature of the crimes commemorated by this institution. A solitary Old Testament quotation is engraved in white on the black west wall: "You are my witnesses."

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This extraordinary room is the literal and philosophical centerpiece of Freed's extraordinary building. It is the hub of the museum's circulation system. Visitors will see it again and again from many angles, looking up from far below and down from glass-walled pedestrian bridges connecting the northern and southern parts of the building. The Holocaust story is related in unstinting detail in the main permanent exhibition galleries. But in this great, unsettling void—fittingly called the Hall of Witnesses—all is indelibly suggested.

It is hard to say what one first notices about this hall. There are two overt reasons: The ceiling soars to a height of 10 stories, and the walls are covered with photographs of victims. But the overwhelming impression is of a void, a vast empty space that is at once sacred and profane, a space that is at once a memorial to the dead and a warning to the living.

The walls are of rough-textured brick, laid in a random pattern. The floor is of rough-hewn stone. The ceiling is of exposed steel trusses and decking. The lighting is dim, and the air is cool. The overall effect is of a space that is both ancient and modern, both familiar and strange.

The photographs on the walls are of victims of the Holocaust, taken from a variety of sources. They are arranged in a random pattern, with no apparent order or sequence. The effect is of a vast, overwhelming number of victims, each with a unique face and story.

The inscription on the west wall, "You are my witnesses," is from the Book of Isaiah. It is a reminder that the survivors of the Holocaust are the witnesses to the crimes committed against them, and that they have a responsibility to bear witness to those crimes.

The Hall of Witnesses is a powerful and disturbing space. It is a place where one is confronted with the reality of the Holocaust, and where one is forced to think about the meaning of that reality. It is a place where one is reminded of the importance of remembering the past, and of the dangers of forgetting it.

The Hall of Witnesses is also a place where one is reminded of the importance of hope. The survivors of the Holocaust are the witnesses to the crimes committed against them, and they have a responsibility to bear witness to those crimes. But they also have a responsibility to bear witness to the hope that they found in the midst of the darkness.

The Hall of Witnesses is a place where one is reminded of the importance of hope. It is a place where one is reminded of the importance of remembering the past, and of the dangers of forgetting it. It is a place where one is reminded of the importance of hope.

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The Art Question

ART, From G1

the museum's works of art and turn your delectation into something close to shame.

The Holocaust itself beggars the museum's site-specific art.

It's not that it is bad art. Elsewhere it might triumph. Nor are these bad artists. In fact, Kelly and LeWitt, Serra and Shapiro, are among the best we have. But the Holocaust Museum's million-dollar Art for Public Spaces Program fails. It's unnecessary. No, it's worse than unnecessary. It distorts and misguides.

Bigotries and savageries seethe in this museum. Why grace them with the beautiful? Why place art among the corpses? The elegances placed there dress up the institution—whose subject is mass murder—as something it is not, as a museum meant for art.

There are seven public art galleries near or on the Mall. The Holocaust Museum—to some degree subversively—hooks into their context. First it does so by its sheathing. Like the Corcoran, the Freer, and the National Gallery's West Building, the Holocaust Museum presents the passerby with cornices, blind niches and erudite allusions to the classical tradition of Greco-Roman art. Drowsing metal lions guard the stairway to the Corcoran. Standing sentry at the National Gallery's East Building is a giant Henry Moore. At the Holocaust Museum, Joel Shapiro's bronzes flank the western door.

Shapiro calls his two-part piece "Loss and Regeneration." It's a gift from Ruth and Albert Abramson and family "in memory of the children who perished in the Holocaust." The first of its two elements suggests a house turned upside down; the second, less specifically, evokes a leafless tree. How are we to read these forms? Is that house supposed to make us think of domesticity subverted and childhood undone? Shapiro's bronze, with its injured dollhouse innocence, goes sticky-sentimental, like a teddy bear placed on a grave.

The Kelly (another gift from the Abramsons) and the LeWitt fulfill a different function. They're there to interrupt the permanent exhibition's voyage through the harrowing. As you walk through the museum, just after the Nazis kill the handicapped of Germany, and just before the Jews are shoved into walled ghettos, you get a bench to sit on, and a chance to see a Kelly. After the death camps, you get a LeWitt. Both pieces are formalist abstractions related to minimalism, and both accept the Judaic injunction against the graven image, but who, amid this awfulness, will pause to contemplate their meanings? Like the ficus plants and rubber trees put in dentists' offices, they're there to damp one's silent screaming. They give the pummeled visitor a breathing spell, a break.

James I. Freed's architecture is masterful. Though it owes debts to art museums—its spiral downward pathway to the Guggenheim, its bridges-under-skylights to I.M. Pei's East Building—Freed's architecture not the history of painting. It's the history of murder.

Somewhere in some corner of this death-soaked institution we ought to find a mention of such slaughterers as Tamerlane, Genghis Khan, Napoleon, Alexander, Idi Amin, Stalin, Saddam Hussein, Pol Pot. That white-on-white abstraction made by

Just before the walled ghettos, you get a Kelly. After the death camps, you get a LeWitt. But who will pause to contemplate their meanings?

Ellsworth Kelly may well be spirit-calming, even thought-expanding, but if we're venturing dilutions of the museum's central theme, why not include images of Carthage ground to rubble, slave ships stuffed with bodies, pyramids of skulls? The Holocaust Museum's permanent exhibition begins its path to Sobibor by placing us in Germany in the democratic early '30s. What about the Hun?

The Holocaust is different, sure. It's not different in its motive—let's expunge them all, good riddance. But it's different in its scale, its industrial efficiency, and it's different in its images. We do not know the faces of those put to death by the Aztecs and the Pharaohs, but the Holocaust has left us a vast number of photographs and film clips. There are thousands of them here.

The artifacts displayed are not entirely reliable. Some of the most searing—the "Arbeit Macht Frei" metal sign from the gate at Auschwitz, the oven doors from Mauthausen, the stretch of Warsaw ghetto wall—are replicas. The authentic and the made-for-show are here mixed up together as if the difference didn't matter. That's another way in which the Holocaust Museum sets itself apart from museums made for art.

The Holocaust Museum tells its ghastly story efficiently, convincingly. It's very impressive. But who, one can't help wondering, will want to revisit its horrors? The art museums on the Mall, when they do their job right, set one's spirit soaring and ensure repeat visits. The Holocaust Museum leaves one's spirit crushed.

The four commissioned pieces do not really help. Why not put up a sign that says "Bosnia"? The murdered Jews of Europe, the Gypsies and the Poles, the homosexuals, the leftists and the handicapped, and all the other victims of Hitler and his people, turn the works of art in the Holocaust Museum into hollow decorations.

The Holocaust Museum will open



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James I. Freed's architecture is masterful. Though it owes debts to art museums—its spiral downward pathway to the Guggenheim, its bridges-under-skylights to I.M. Pei's East Building—Freed's architecture is aimed specifically at the Holocaust. The best thing about it is the way it somehow pulls you, through your admiration, back to the black truths of Auschwitz and Treblinka. Freed's towers suggest guard towers. His dull brick walls evoke industrial efficiency. His I-beams and glass roof make you think, appropriately, of train stations and tracks and voyages toward death.

That insistence upon menace nearly justifies the presence of Richard Serra's "Gravity." Serra's piece is raw, scabbed, burnt, crushingly heavy. A 10-inch-thick, 10-foot-square standing slab of solid steel, it weighs 58,807 pounds. It does not please, it frightens—until it leads your thoughts back to Abstract Art.

Art museums teach continuity: Each work cites its own art history. Each says, or seems to say, I will tell you many things, one of which is this: Here's how I fit in.

In the context of the Mall, the Holocaust Museum's art is similarly confiding. Look how much I've learned from David Smith's metal sculptures, whispers that Shapiro. My colors are the colors of the frescoes of the Renaissance, says the LeWitt. LeWitt is a conceptualist, Serra is a brutalist, and Kelly is an exquisite, but here they speak in unison. Serra's brown burnt rectangle, LeWitt's rubbed-in gray ones and Kelly's gleaming white ones cite similar chains of art-historical precedents. Their installations take you back through Mark Rothko's Houston chapel, back through Barnett Newman's fields and Piet Mondrian's crisp grids, back to revolutionary Russia and Kasimir Malevich's generative "Black Square."

Malevich believed that purely abstract art, with its crisply cut geometries and industrial precisions, would purify society and lead to man's transcendence. Yeah, right. His faith in clarity and progress is mocked in this museum by the ashes of the slaughtered darkening the air.

Malevich doesn't matter. That's the trouble with the art in the Holocaust Museum. It summons the wrong history.

The history that haunts here is entirely reliable. Some of the most searing—the "Arbeit Macht Frei" metal sign from the gate at Auschwitz, the oven doors from Mauthausen, the stretch of Warsaw ghetto wall—are replicas. The authentic and the made-for-show are here mixed up together as if the difference didn't matter. That's another way in which the Holocaust Museum sets itself apart from museums made for art.

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The Holocaust Museum will open to the public April 26.

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Tickets at the Warner Theatre Box

How It All Came To Pass

MUSEUM, From A1

life-or-death selection process at Birkenau. He remembers being forced to burn bodies of victims. And he remembers wondering if anyone outside the camps could possibly know what went on inside them.

"We would ask each other, 'Who is going to tell the world?' " said Lowenberg, vice chairman of the council that oversees the museum. "It was always on our hearts and minds. Somebody had to tell the story."

The Holocaust Museum, which will be dedicated Thursday, tells the story in vivid detail. A memorial to those millions who were persecuted and targeted for annihilation by the Nazis—Jews, Gypsies, homosexuals, religious and political dissidents, the handicapped—it honors their memory as well as the rescuers and liberators of the survivors.

In recent weeks, with the dismissal of the top two executives of the U.S. Holocaust Memorial Council, the museum has become involved in politics. It began that way as well. In late spring of 1977, Mark Siegel, an assistant for political affairs to President Jimmy Carter, was trying to think of ways to improve the president's falling status in the Jewish community, say Carter White House officials. In the preceding months Carter had endorsed a Palestinian homeland; national security adviser Zbigniew Brzezinski was often at odds with the pro-Israeli lobby; the administration was challenging Israel's settlement policy on the West Bank. "It was a pretty rocky time," Siegel recalled.

Siegel, who had learned that the United States—unlike its Western allies—had no memorial to victims of the Holocaust, began pushing for consideration of an appropriate American memorial. Soon after, however, he resigned when he was enlisted to defend the sale of American F-15s to Saudi Arabia, and his colleague at the White House, Ellen Goldstein, took over. "I thought it was a good idea—even though it was political—to have some sort of memorial," Goldstein said recently.

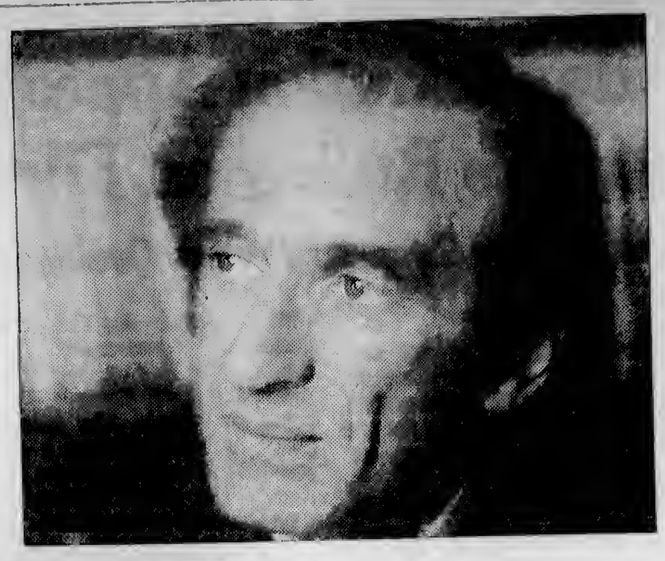
In May 1978 her efforts—endorsed in a memo to Carter by domestic policy adviser Stuart Eizenstat and White House counsel Robert Lipshutz—paid off: Carter announced the formation of the commission before more than 1,000 rabbis and Israeli Prime Minister Menachem Begin in the Rose Garden.

Wiesel: 'I Couldn't Refuse'

The administration scored a coup when it convinced Holocaust survivor and noted writer Elie Wiesel to chair the commission. Wiesel was reluctant, but Carter had done his homework: He presented Wiesel with photographs of Auschwitz taken by American aircraft when he was incarcerated there. "There I was in the Oval Office serving as his guide to Auschwitz," Wiesel recalled. "I couldn't refuse."

In the ensuing months, a 34-member commission was appointed and a 27-member advisory board was added to include more of the many who have argued to be irrelevant. At the council's January 1986 meeting, he surprised the group by announcing that he was resigning as chairman. His only explanation, given in a letter of resignation, was that the council now needed a chairman skilled in management, administration, finance and construction. Followers of the museum's progress, however, have suggested that there were other factors too: his public role after winning the Nobel peace prize, his argument with Ronald Reagan the previous spring over the president's determination to lay a wreath at a German military cemetery in Bitburg where some Nazi soldiers were buried, and his oil-and-

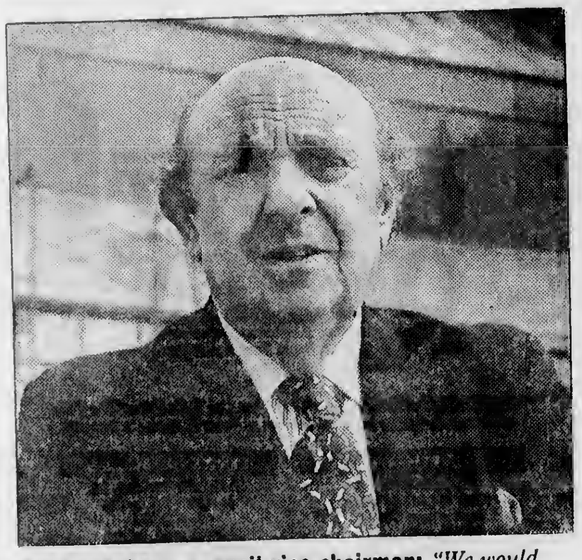




The council chairmen: *Holocaust survivor and noted writer Elie Wiesel, right, has been described as the visionary who sensitized the world to the need for remembrance; his successor, Baltimore builder and philanthropist Harvey M. "Bud" Meyerhoff, left, a major donor and energetic organizer, has been credited with getting the museum built.*



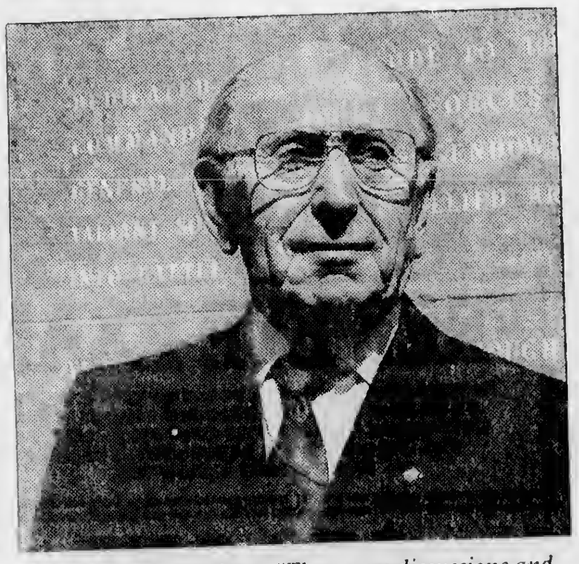
The creation of the U.S. Holocaust Memorial Museum was driven by the will of the survivors, who saw their days as numbered and who were determined to leave an unarguable record of their experiences.



Bill Lowenberg, council vice chairman: *"We would ask each other, 'Who is going to tell the world?' . . . "Somebody had to tell the story."*



Sara Bloomfield, council executive director: *" [We] are deeply and perhaps naively committed to the potential of the museum to change the world."*



Miles Lerman, survivor: *"There were discussions and debates as to* how *the story was to be told but never a difference of opinion on* what *needed to be told."*

when a government goes awry. No one could have predicted the genocidal activities we're seeing these many months."

Gaithersburg high school chemistry teacher Donald McComb, who's Protestant, has taken a second job to fulfill his $50,000 pledge over a 10-year period. He remembers the words he read on a stone marker at Dachau, when he was in the U.S. Army in Germany. "Denket daran wie wir hier starben," the marker read. "Think about how we died here." "I guess it's my commitment to humanity," said McComb, plainly self-conscious. "I have no second thoughts at all."

about it—because but for a series of happy accidents I would have been there myself."

While one committee worked with Freed, another debated the museum's permanent exhibition. Its focus—the European Holocaust—was designated by the legislation that created the museum. But other interest groups pressed their cases—the Armenians, who wanted the story of their 1915-17 slaughter by the Turks included; the Germans, who feared an outdated image of their people. Throughout, museum officials persisted in their singular focus. "We were charged to tell the story of 1933-45—not to make a museum of world politics," said Bill Lowenberg. "That doesn't mean we

"If the war had lasted another six months, there would be no survivors . . . and without them, this museum wouldn't have been built," said survivor Benjamin Meed, chairman of the committee that supervised the content of the permanent exhibition. "Without their lives, their drive, their knowledge of what it meant to be there, we couldn't have portrayed a true story. It would have been a fiction."

All during this period, the museum staff was putting the infrastructure in place: Its federal funding ($21.27 million for fiscal 1993). Its education programs. Its outreach activities. Its staff. After all, points out Dottie Marshall, who has prepared the muse-

and his colleague at the White House, Ellen Goldstein, took over. "I thought it was a good idea—even though it was political—to have some sort of memorial," Goldstein said recently.

In May 1978 her efforts—endorsed in a memo to Carter by domestic policy adviser Stuart Eizenstat and White House counsel Robert Lipshutz—paid off: Carter announced the formation of the commission before more than 1,000 rabbis and Israeli Prime Minister Menachem Begin in the Rose Garden.

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In the ensuing months, a 34-member commission was appointed and a 27-member advisory board was added to include more of the many who have argued to be heard throughout this project. The commission concluded its work in nine months. Among its recommendations to the president: the creation of a memorial museum and an educational foundation.

"Remembrance is not enough," said Sara Bloomfield, now the Holocaust Council's executive director. "The primary purpose of the museum is education. All of us are deeply and perhaps naively committed to the potential of the museum to change the world."

The president agreed with the commission. On Oct. 7, 1980, he signed legislation establishing the museum.

Now it was Wiesel's turn. His six-year tenure as council chairman is cited for the focus it brought to the idea of remembrance, for conceptualizing the project as an educational museum and for a number of Holocaust-related conferences. But little was done toward getting a museum *built*.

"Elie was the visionary," said Miles Lerman, a Holocaust survivor and an original council member. "He sensitized the world to the need for remembrance, for not letting this slice of history go into oblivion. But, is he a practical man? No, he is not."

Wiesel had been willing to settle for a plan to remodel existing red brick buildings on the site—they reminded him of the concentration camps—but eventually it was rejected on practical grounds. "It wasn't structurally sound," said Albert Abramson, the Washington area developer who heads the museum development committee. "Part of the building was exposed to the weather. It was totally inadequate."

Wiesel had little interest in the details of building a memorial, or for that matter in fund-raising. "The moment we started anew, we needed architects, models," he said. "I wanted to preserve the purity of the project, to be sure that only the truth was being told without embellishment."

Part of the problem in getting going, some council members said, was Wiesel's inability to imagine a building conveying the reality of the Holocaust. "Ultimately, it evolved into a physical structure and that troubled Elie," recalled Rep. Sidney Yates (D-Ill.), an original council member. "Could you embody this incredible catastrophe in glass, steel and stone? Elie was never satisfied with the suggestions, the plans, the proposals that were made. That delayed and delayed things."

Eventually, Wiesel's reservations became irrelevant. At the council's January 1986 meeting, he surprised the group by announcing that he was resigning as chairman. His only explanation, given in a letter of resignation, was that the council now needed a chairman skilled in management, administration, finance and construction. Followers of the museum's progress, however, have suggested that there were other factors too: his public role after winning the Nobel peace prize, his argument with Ronald Reagan the previous spring over the president's determination to lay a wreath at a German military cemetery in Bitburg where some Nazi soldiers were buried, and his oil-and-water relationship with some of the more action-oriented council members.

By March, the council had a new—and very different—chairman, Baltimore builder and philanthropist Harvey M. "Bud" Meyerhoff, one of the museum's first million-dollar donors.

Meyerhoff's first acts were practical: He reorganized both the construction and campaign accounting; and he united the museum offices, which had been operating out of three places. "All that was critically important," said Bloomfield. "Elie brought a moral force and a seriousness to the project. But Bud made it happen."

Since the building was to be paid for with private money, fund-raising became a major, and highly successful, priority. Observers now look with wonder at the $168 million raised by the council, $140 million of it in gifts of more than $50,000, and about $10.5 million from direct mail. "I just don't remember any other organization of this type receiving so much support," said Yates, who is chairman of the congressional subcommittee that oversees the museum.

Meyerhoff and several other council members who were early major donors crisscrossed the country asking for money. "One of the ways to keep costs down is to get bigger gifts," said Joseph M. Brodecki, director of the fund-raising campaign. "Our leadership took the first step. They didn't ask anybody to do something that they didn't do."

Meyerhoff put it more directly. "When I went in to ask for a million dollars," he said, "I could say my family gave 6."

That number resonates. "It played some role in our decision," Meyerhoff said, acknowledging that the deaths of 6 million Jews at the hands of the Nazis are echoed in the family's gift. "But it was also part of our desire to get the campaign going."

The emotional pull the museum exerted has attracted a primarily, but not exclusively, Jewish donor base. Joe Cannon, a Mormon and the chairman and chief executive officer of Geneva Steel in Provo, Utah, is a million-dollar donor. "I felt there needed to be a statement that this memorial was not just paid and built for Jews because the Holocaust is a much broader societal issue," said Cannon. "It was my effort to say, no, we need to support this as a whole society because it is symbolic of what can happen when a government goes awry. No one could have predicted the genocidal activities we're seeing these many months."

Gaithersburg high school chemistry teacher Donald McComb, who's Protestant, has taken a second job to fulfill his $50,000 pledge over a 10-year period. He remembers the words he read on a stone marker at Dachau, when he was in the U.S. Army in Germany. "Denket daran wie wir hier starben," the marker read. "Think about how we died here." "I guess it's my commitment to humanity," said McComb, plainly self-conscious. "I have no second thoughts at all."

The Building's Voice

With money in hand and pledges to come, the council could proceed. A first design was scuttled after the museum hired Arthur Rosenblatt, vice president of the Metropolitan Museum, as its director. "For a museum devoted to so tragic an event, the task was to produce a profoundly moving building," said Rosenblatt, who is also an architect. "I don't think they [council members] understood a building with disturbing qualities could be eminently appropriate."

And Rosenblatt wanted a world-class architect. The man he eventually lured to take on the project was James I. Freed, a Jew who at 9 became a refugee from Nazi Germany when he was sent to the United States with his 4-year-old sister.

Freed was cautious. The site, he said, was difficult, and he wanted to be sure he would have the support of the council as well as input from its members. The challenge of the task and his personal connection to the Holocaust won him over. "The content of the building spoke to me," he said. "But in a subliminal voice that was hard to hear. I saw it as a privileged obligation. Nobody had ever spoken for those people who died. Nobody ever tried to honor them in a building. I decided to do something about it—because but for a series of happy accidents I would have been there myself."

While one committee worked with Freed, another debated the museum's permanent exhibition. Its focus—the European Holocaust—was designated by the legislation that created the museum. But other interest groups pressed their cases—the Armenians, who wanted the story of their 1915-17 slaughter by the Turks included; the Germans, who feared an outdated image of their people. Throughout, museum officials persisted in their singular focus. "We were charged to tell the story of 1933-45—not to make a museum of world politics," said Bill Lowenberg. "That doesn't mean we shouldn't be sensitive and supportive. But to make this an all-round museum of atrocity would dilute the meaning and wouldn't do anybody any good."

Said Lerman, "There were discussions and debates as to *how* the story was to be told but never a difference of opinion on *what* needed to be told."

Work could now begin on the exhibition. Rosenblatt returned to New York after getting Freed's design approved by the federal Commission of Fine Arts. He was eventually succeeded by Jeshajahu Weinberg, an Israeli who created the Museum of the Jewish Diaspora in Tel Aviv and was wooed out of retirement for this project.

From the Corners of the World

But how to tell the story? The major archives and artifacts were in Europe. The only logical step was to go there and look. "The history of the Holocaust was more or less a given," said Weinberg, "but what shaped it was what we found."

What finds they were: the scarred relics of Jewish daily life before the war; cobblestones from the Warsaw Ghetto; tattered concentration camp uniforms; passports and ID cards that identified their bearers by nationality, religion and in some cases sexual orientation. And they found a Danish boat that ferried escapees to safety and a Polish railroad car that took victims to the camps.

Some artifacts were found by museum staffers dispatched to the far corners of Eastern Europe. Others—4,000 shoes taken from victims and stored by the Auschwitz State Museum, a document-stuffed milk can that had been buried beneath the Warsaw Ghetto—were obtained through international agreements negotiated by Lerman with the countries occupied by Nazi Germany. His negotiations also yielded massive amounts of archival material for the museum's extensive research institute.

Survivors and their families donated or lent objects as well—a drawing of a transport train made by a 4-year-old victim, a Bible given by the family of a Jehovah's Witness who died in the camps. Many of their stories were recorded in the museum's oral history archives too. The unarguable documentation of the Holocaust that so many of them had sought was gradually being secured.

"If the war had lasted another six months, there would be no survivors . . . and without them, this museum wouldn't have been built," said survivor Benjamin Meed, chairman of the committee that supervised the content of the permanent exhibition. "Without their lives, their drive, their knowledge of what it meant to be there, we couldn't have portrayed a true story. It would have been a fiction."

All during this period, the museum staff was putting the infrastructure in place: Its federal funding ($21.27 million for fiscal 1993). Its education programs. Its outreach activities. Its staff. After all, points out Dottie Marshall, who has prepared the museum's budgets since 1981 as the Park Service's budget officer for the national capital region, it is not only a working museum, but a working federal agency.

"This will be a fully formed institution when it opens," said Elaine Heumann Gurian, deputy director of the museum. "There's a lot more than a building that has to be put in place."

As museum officials prepare for the dedication by President Clinton on Thursday, politics have resurfaced. The president of Israel refused to come to the dedication unless he was invited to speak, reflecting his government's desire for a special relationship with the museum. The state of Israel, its officials here pointed out, was created as a homeland for Jews after the Holocaust. The White House acknowledged that bond when it requested that Israeli President Chaim Herzog be invited to speak at the dedication. It also dismissed Meyerhoff, who felt that an American institution should be opened by an American president and whose heavily Republican council seemed close to selecting a new museum director.

On April 26, the Holocaust Museum will open to the public. Only then will its appeal be tested. The new director and the museum staff will have to determine by which standards it will be measured and by which achievements it will be considered a success. Set amid the heroic and culturally uplifting attractions of the Mall, its foreboding subject will pose a daunting challenge to tourists. Its supporters fervently hope visitors will meet that challenge, and some, pointing to contemporary events in Eastern Europe, see the museum's lessons as more important today than ever.

"We must take this horrible slice of the history of mankind and use it as a point of reference for future generations. It is a warning, a red light," said Miles Lerman.

"I don't think the museum is a safeguard against repetition," said Jeshajahu Weinberg. "But I think all we can do is to try to educate people to make them understand how civilization can break down. . . . For somebody who thinks about what they have seen, this event is imbued with moral lessons."

Said Ben Meed, "Our aim was that anyone who walked in could not walk out the same person. I hope we accomplished this."



Bill Lowenberg, council vice chairman: *"We would ask each other, 'Who is going to tell the world?' . . . "Somebody had to tell the story."*



Sara Bloomfield, council executive director: *" [We] are deeply and perhaps naively committed to the potential of the museum to change the world."*



Miles Lerman, survivor: *"There were discussions and debates as to* how *the story was to be told but never a difference of opinion on* what *needed to be told."*

Two other major federal museums are currently underway. Each, like the Holocaust Museum, must grapple with finding a balance between honoring the community the museum reflects and serving the larger public.

The National Museum of the American Indian is expected to open its Mall museum just after the turn of the century.

The African American museum projects an opening date of 1996, given authorizing legislation and appropriations.

Like the Holocaust Museum, each anticipates a completion schedule of a little more than 10 years. Both are a little ahead of where the Holocaust Museum was at a comparable stage.

You are my witnesses
Isa 43:10

Photographs
newsreels - Hitler
→ A wagon which took Gypsies away
→ a frontier border guard-rail

color / red brick = barracks

4th floor ↑ → Am Responses - newspapers / 30s
places to sit

whole series by Vishniac
Sketch near Volyn in Lith
→ whole tower / pictures / daily life
1890-1941
walk down or elevator

3rd: Fiwel Sol, Ghettoes
→ RR car, Riegelbaum wrote
Casting / last remnant / WG Wall 1940-43
there were 400 ghettoes
large section in A

shoes, suitcase
pictures / # tattoos
doors / a Crematory

end / War / aftermath
→ Danish boat
→ Children drawings
→ Rescues
a learning center
a Hall of Remembrance

1st → 1 boy's story Daniel
conf[illegible] to ghetto to ce

indemnification = no
idea
useful or hollow remi
political control.

Natural barriers:
walls, dif / windows
ID cards
go out / see work?

Wiesel Night

Pedic - (1)
Museum - (2)

Jan over Subscribed
might think not
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Joachim

AR 25598 8/7 YOUNG GERMAN JEWS & HISTORY OF THE HEBREW TABERNACLE 1990-1999 ARCHIVES

A Stirring Message

"... SO MANY WERE TAKEN FROM US NOT IN THE FULLNESS OF THEIR YEARS, NOT BY ILLNESS, HURT OR DISEASE WHICH CAN RATIONALLY BE EXPLAINED: THEY WERE TORN FROM US WITHOUT REASON. CAN MANKIND EVER BE THE SAME AGAIN?..."

(Excerpted from the 'BOOK OF REMEMBRANCE' by **Rabbi Dr. Robert L. Lehman)**

Rabbi Lehman's STIRRING MESSAGE, which reveals his keen grasp of the Holocaust, stands out as a fitting remembrance of **Yom Hashoah April 30, 1992** (see page 16).

* * *

On May 2, congregants of Upper Manhattan's Hebrew Tabernacle will honor their spiritual leader, **Robert L. Lehman**, for his 35 years of faithful service. Rabbi Lehman's remarkable tenure is tantamount to a total commitment. From the pulpit he communicates the kind of liberal-traditional Judaism that does not deter him from creatively interpreting the ever changing events of our turbulent times. On a personal level, he constantly reaches out to his 'congregational family', where in turn he enjoys a well-nigh unanimous personal appeal.

A good way to better illustrate this enduring relationship (Rabbi vis-à-vis his congregants) is to think of it as 'a chemistry that's just right'. Not in the habit of resting on his laurels, 'Bob' Lehman (as many call him affectionately) always strives to come up with innovative projects — educational, cultural, social. And in the process, he enhances the climate of livability by contributing to a more viable neighborhood community.

In Jewish Affairs, such has been Rabbi Lehman's steadily evolving record of achievement, that his ultimate appointment to *President of the American Federation of Jews from Central Europe* clearly proved the logical choice. One very much in keeping with Robert Lehman's unswerving dedication to our tradition-rich German-Jewish Heritage.

Dr. Eric Stoerger
AUFBAU HERITAGE FOUNDATION, Inc

Gold Aufbau Guardian

Anonymous

John R.F. Coblenz, London, England, in memory of "our parents who died in October and December 1991".

Walter Coblenz, Los Angeles, CA, in memory of "our parents who died in October and December 1991".

Silver Donor

Anonymous, Great Neck, NY.

Century Club

Anonymous, Glen Cove, NY.

Anonymous, Meran, Italy.

Henry and Olga Butler, Seattle, WA, in memory of Herman and Lilly Bu[illegible]baum; Erich and Lotte Meyer.

congregation would appreci-
congregants to whom they could be of
service in any way.

Non-Profit Organization, U. S. Postage Paid
Permit Number 9625, New York, New York

RABBI LEHMAN'S CELEBRATION
Saturday, May 2nd at 10:00 A.M.

This is the last call for you to attend the special Shabbat morning service to be held on May 2nd at 10:00 A.M. (Please note the earlier hour).

The service will honor our Rabbi, DR. ROBERT L. LEHMAN, on his 35th anniversary with the congregation (actually it was in December). We will all participate in the usual SHABBAT MORNING worship with the music selected from our tradition, some of which are Rabbi's favorite melodies in our liturgy.

The festivities will include remarks by the congregation's president, MR. CHARLES BLEIBERG, and will be followed by Rabbi Lehman's friend and colleague, as well as President of his professional organization: RABBI WALTER JACOB, of Pittsburgh. The group he heads comprises 1600 rabbis, located in all parts of the world, notably America, South America, South Africa, Europe and of course, Israel. Rabbi Jacob acts as leader for a two year period.

Following the service we will all adjourn to the social hall for a Kiddush prepared and sponsored by the congregational family, coordinated by our Vice-President, MRS. JOAN TAUB. The membership and the community are invited and we look forward to celebrating this very special occasion with Rabbi Lehman and members of his family. Please note, again, that the service begins 15 minutes earlier than usual, at 10:00 A.M.

MUSEUM OF JEWISH HERITAGE

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MUSEUM OF JEWISH HERITAGE
Talk and Slides

Services

Most Saturday Morning Services begin at 10:15 A.M.

SATURDAY, MAY 2nd at *10:00 A.M.*
SPECIAL SERVICE TO HONOR RABBI LEHMAN
on his 35 years with our congregation.
RABBI WALTER JACOB, President CCAR,
will give the sermon.
MR. CHARLES BLEIBERG, President
will also speak.
A SPECIAL "ONEG SHABBAT"
will follow the service.

SATURDAY, MAY 9th at 10:15 A.M.
Torah: Leviticus 19-21
Shabbat "Kedoshim"
BAT MITZVAH OF MICHELLE K. GILBERT,
daughter of our members,
DR. AND MRS. ALLAN GILBERT

SATURDAY, MAY 16th at 10:15 A.M.
Shabbat "Emor"

A Stirring Message

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AUFBAU HERITAGE FOUNDATION

Gold Aufbau Guardian

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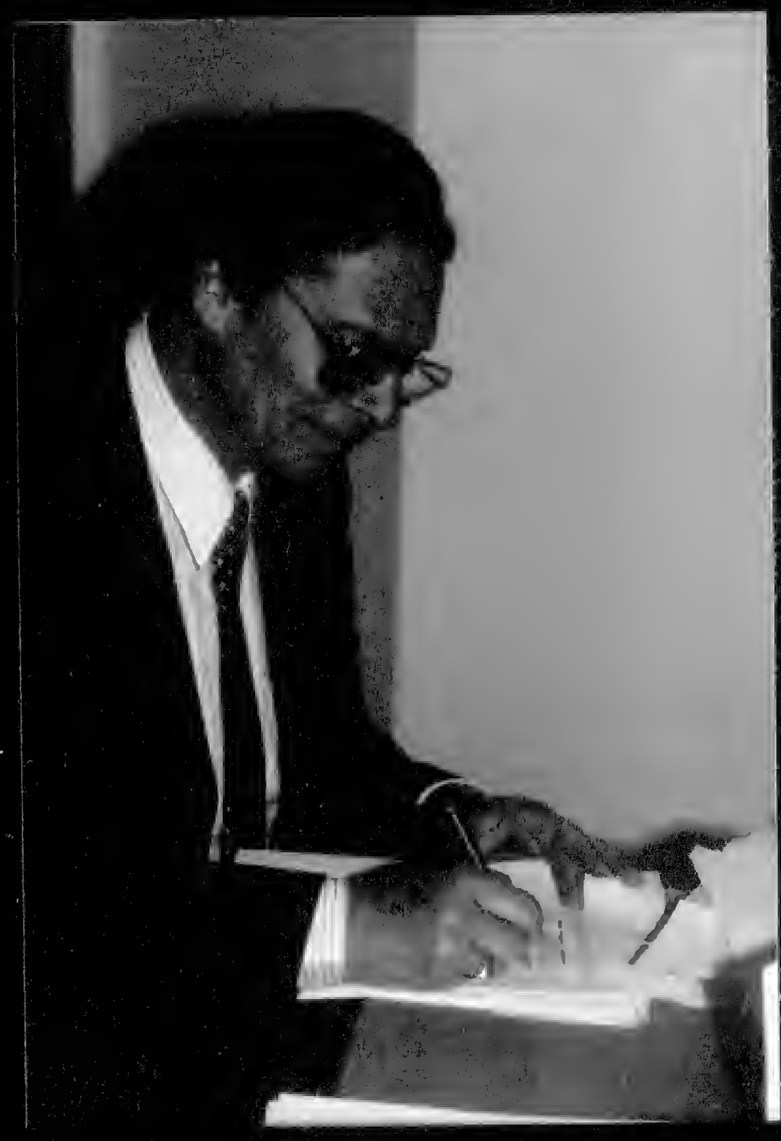


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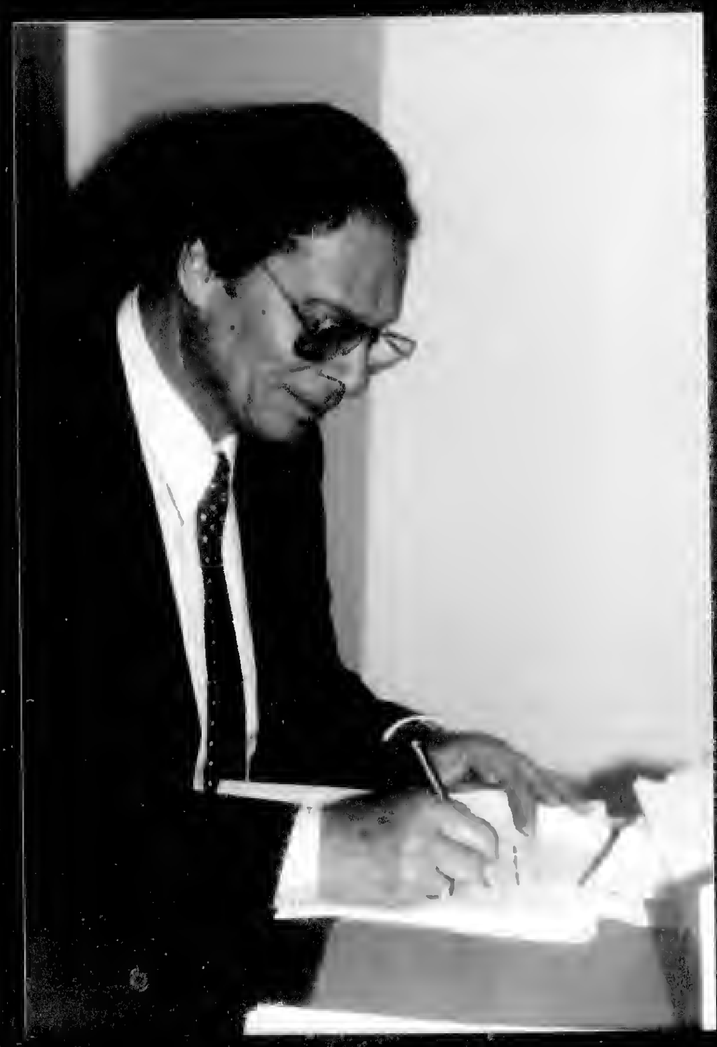






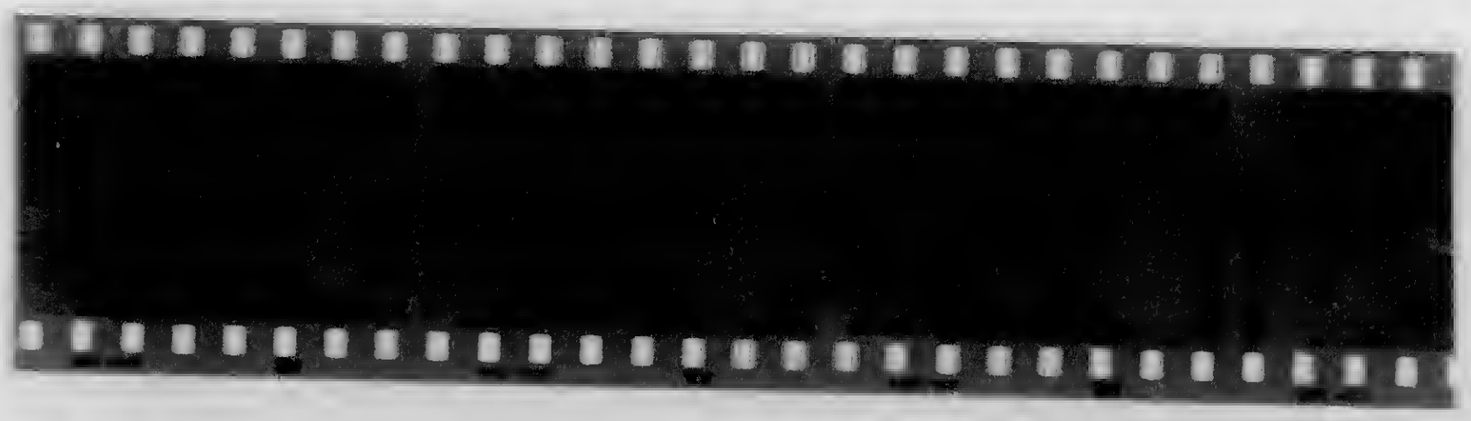


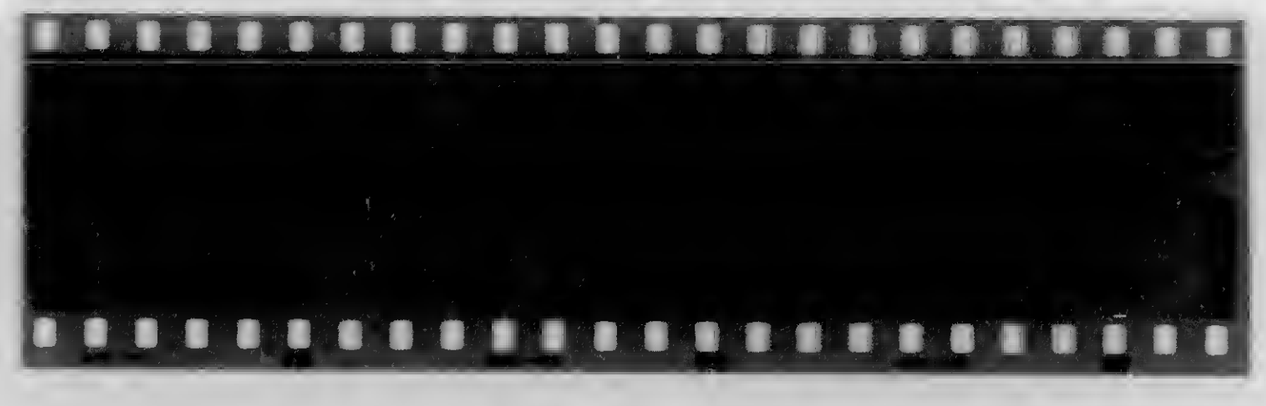
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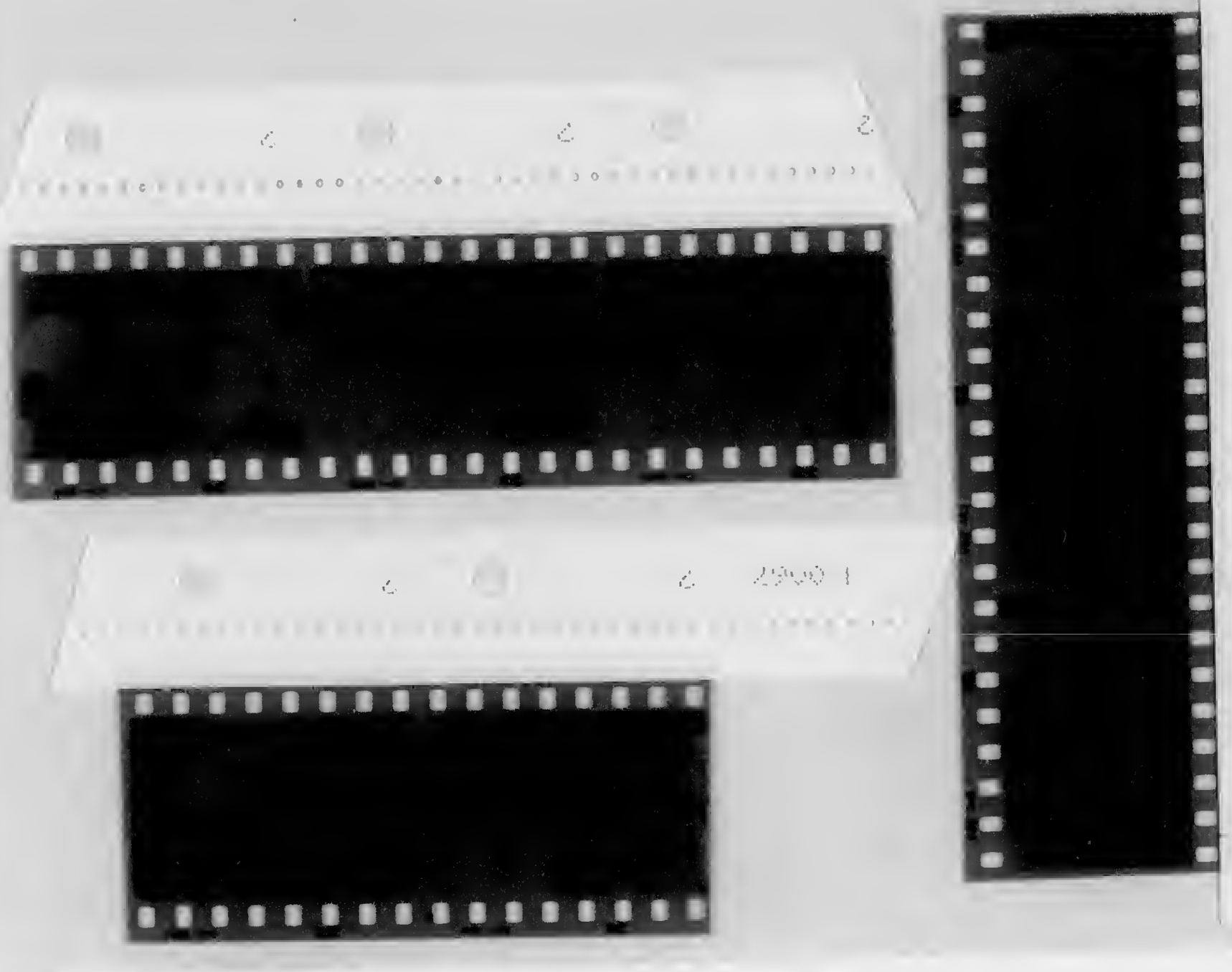


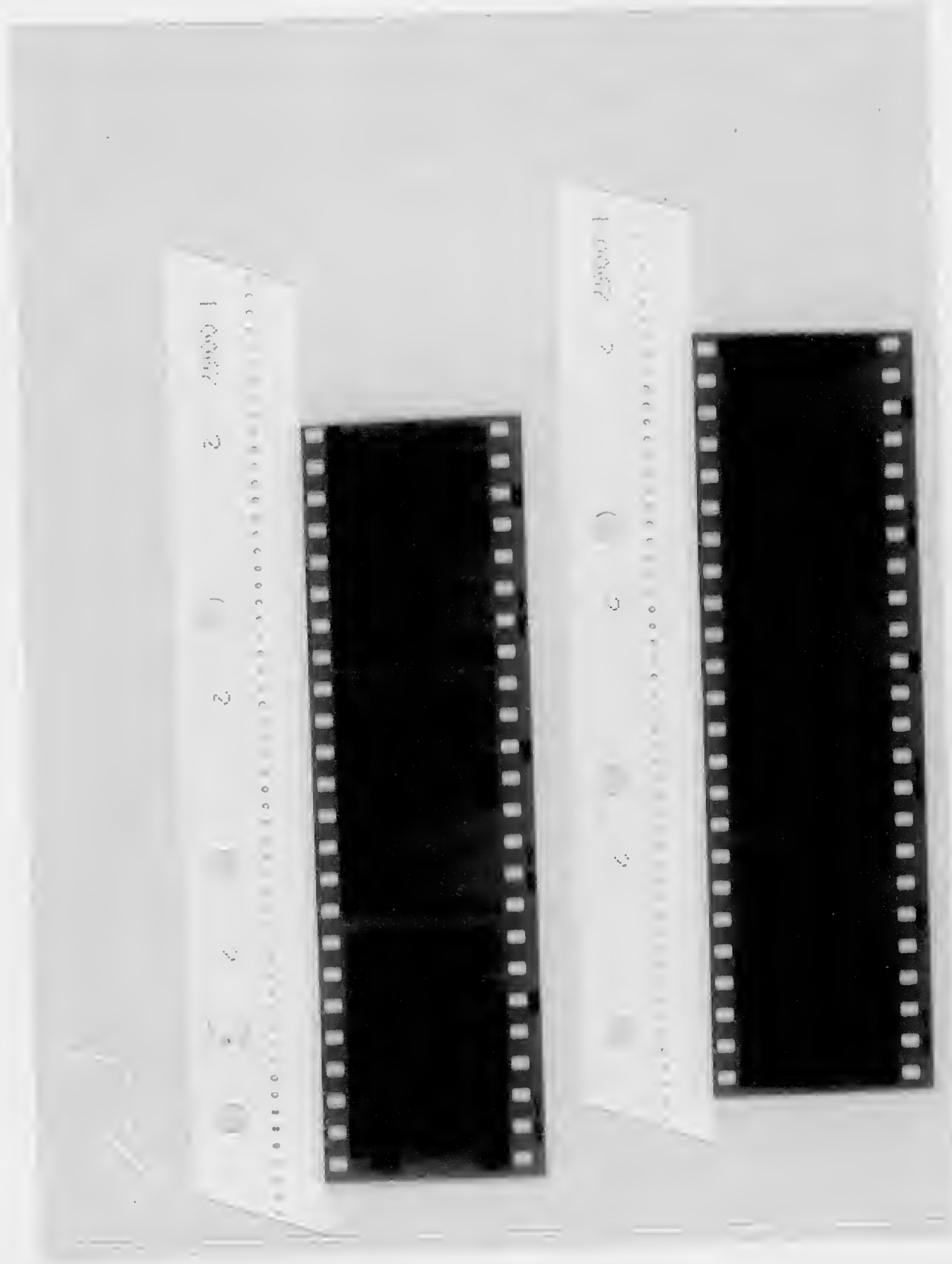













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Dear Friends,

The American Federation of Jews from Central Europe is delighted to present this abbreviated draft of a major work depicting the history of our organization. Please accept it in the spirit of friendship in which it is offered; whether we are mentioned by name or not, we are all part of the process which fills these pages with the story of our generation.

Dr. Hermann Teifer, guided by Dr. Herbert A. Strauss, has worked diligently to produce this precis of a much more complex and fuller work to be brought to fruition at a later date. In the meantime, we mark the Golden (50th) Anniversary of the American Federation with the knowledge that our history is being written and that its details will be studied by the historians of future generations. We hope that they will look upon us and our work during the first half-century of our existence with favor.

Dr. Teifer, a graduate of the University of Vienna, has presented us with a starting point. The continuity of this effort will be assured by your friendly communications to us regarding interpretation of events and personalities. We all have something to add; we and the organizations we represent need to be reflected in this creative effort which one day soon will find its place on the shelves of historical organizations, libraries, and immigration archives.

I trust that I speak in the name of the Federation when I express my gratitude, again, to Drs. Teifer and Strauss, as well as to our Chairman of the Board, Dr. Curt C. Silberman, for his hours of informative discussion; also to our office staff, Mrs. Katherine Rosenthal and Mr. Dennis Rohrbaugh for their invaluable help and assistance.

November 24, 1991
New York, N.Y.

Rabbi Robert L. Lehman
President

ABSTRACT

HISTORY OF THE

AMERICAN FEDERATION OF JEWS

FROM CENTRAL EUROPE

PRESENTED AT ITS 50TH ANNIVERSARY LUNCHEON

NOVEMBER 24, 1991

BY

DR. HERMANN TEIFER

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* Tax exemption for German restitution
* Teaching the German Jewish way
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The activities of the American Federation of Jews from Central Europe were manifold in its fifty years of history. Many noble causes were approached, most of them were positively resolved, and all of them were always handled with dignified detachment.

As our old song says:

If the Federation would only have fought for their constituency's civil rights - It would have sufficed!

If the Federation would only have rallied for Free Ports in the United States - It would have sufficed!

If the Federation would only have taught us the German Jewish way of life in this country - It would have sufficed!

But the Federation did more than that; the Federation fought for rightful reparations, administered them and thus guaranteed, that approximately 150,000 German Jewish refugees who came to this country, could educate their children with the wide range of knowledge and wisdom, they were accustomed to (- with "Bildung" -), and eventually could spend their "Golden Age" in dignity.

The Federation made it possible, that individuals could at least get partially back, what so violently was taken from them; made it possible, that pensions they had worked for so hard in their old country, were paid out to them duly in the new one; that the trauma and physical impairment resulting from gruesome persecution was at least partially indemnified by financial security.

The Federation certainly did not do this alone: Reparations and indemnification were achieved through the efforts of many other organizations in Israel, Europe and in the United States; the so called *Successor Organizations* and the *Conference on Jewish Material Claims Against Germany* offered their services to all of European Jewry, that suffered through the Nazi terror. But it was the *Council of Jews from Germany* that made sure, that the German Jews - Hitler's first victims! - got the share, due to them; and what could the *Council* possibly have done without its representa-

tion of the largest group of emigres, the American Federation of Jews from Central Europe, which took care of its own constituency: individually through the "United Restitution Organization", and collectively through "United Help".

Let's even go one step further; let's even suggest, that the Federation was possibly founded with the **intention** of doing all this; let's suggest, that long before the winds of war had calmed down and shown, that Nazi Germany indeed has been defeated, wise and imaginative people had engineered a platform, from which all this once could become possible ... once, Nazi Germany **would be** defeated!

Roots

German Jewish emigrants in New York before 1933

The first Jewish refugees from Nazi Germany, that arrived immediately with the beginning of the catastrophe in 1933, shortly after the Nazis' rise to power, met here some of their peers: young German emigres, who had left their homeland in the decade after the "Great War" for exactly the same reasons that had brought Europeans to the New World for the last 150 years or so: the quest for better economic opportunities, for more personal and political freedom, for adventure and the experience of the New.

Bernhard Heinemann, who had arrived in New York already at the turn of the century, was president of the "Löbschen Schul", a synagogue in the Yorkville section of New York. He helped facilitating the establishment of German Jewish social clubs, where those "greenhorns", who for most of the time did not know more about America than what they had read in the Karl May novels of their youth, could ease their transition to the New World.

The first of these clubs was the "Prospect Unity Club", founded in 1923, and located at the beginning in Heinemann's "Löbschen Schul", before it moved to the much more prestigious Temple Emanuel. One year later the "Prospect Unity Club" was joined by the "Deutsch-jüdischer Club" (German Jewish Club), an organization that would have an enormous impact on the German Jewish emigration still to come.

At the same time the German Nazi movement started "to take roots also in America". As a reaction to this threat, the presidents of all the existing German Jewish organizations joined in "American Friends of German Jews", who tried to "help Jews in Germany combating anti-Semitism, and prevent the Germans in America to be poisoned by Hitler's people".

In 1926, through the initiative of the German Rabbi Max Malina, all the existing German-Jewish clubs and organizations in New York joined in establishing the "German Jewish Center": "a Central office for the German Jews in New York, dealing especially

with new emigrants", and trying to secure all their interests: emigration papers, legal advice, health care, and job placement. The Executive Secretary of this German Jewish umbrella organization was Fred Bielefeld; with Hermann Secunda, Fritz Schlesinger and others around, who later sat on the Board of the American Federation of Jews from Central Europe, it is fair to say that the German Jewish Center with its emphasis on social services, served as the model for the "first" American Federation of Jews from Germany, founded in 1939.

Reichsvertretung

Nazism triggered the foundation of two organizations: one for social purposes and welfare in the face of the economic downfall of German Jewry, when immigration had to be organized, people without jobs had to be cared for, and children had to be educated. This was the "Zentralausschuß für Hilfe und Aufbau", founded by Ludwig Tietz and the Warburg partner Karl Melchior. On the other hand was the political organization, long sought after and only now - under pressure - finally founded: the *Reichsvertretung* itself.

Thus the representative body of the German Jews was divided into two parts: one political - the Reichsvertretung -, and another part - the "Zentralausschuß für Hilfe und Aufbau" - that dealt with social issues and emigration.

The idea of a representative body for all Jews in Germany was older than Nazism, but it only actually evolved, once the pressure from outside became stronger than the sometimes petty differences within the Jewish community. The diversity of German Jews was immense: there were Zionists and German chauvinists, liberals and orthodox; and there also was the animosity among people from different areas of Germany, Prussians, Rhinelanders, Bavarians (to name just a few), who did not forget their alleged differences, only because they all were Jewish. Thus the idea of Unity for all the Jews in Germany failed.

But when the Nazis came to power in January of 1933, the Jews in Germany felt a new urgency to unite; only a few actually foresaw a glimmer of the tragedy to unfold, but many knew, that Jews had to speak now with one voice, in order to defend their rights as citizens - a desire, that then still seemed to be a realistic one.

In Essen, a community of liberal and "very German" Jews, the Banker Dr. Georg S. Hirschland took the initiative in 1933, and together with the community"s Rabbi, Hugo Hahn, and its president, Dr. Ernst Herzfeld convened a meeting of some of the major Jewish organizations. There the representative from Köln, Rudolf Callmann, suggested to contact the powerful community of Berlin as well, in order to negotiate the idea of a *Reichsvertretung*: a representation of all Jewish congregations in the *German Reich*.

In the next few weeks, Hahn and Herzfeld tried to bring together the leading personalities of German Jewry. They wanted to establish a representative body, where people should work due to their personal merits, rather than as representatives of special interest groups. In the fall of 1933, 25 leading personalities from all over the Reich, including Max Warburg, "the most powerful man in German Jewry", met again, to hammer out all details. The outcome fell short of Hahn's wish: it was a compromise, securing the presidency and vice-presidency of the new organization to widely accepted and honored personalities, without any clear political or ideological affiliation, while establishing at the same time a powerful board, consisting of representatives of the most important groups in German Jewry.

The *Reichsvertretung* was formally established on September 17, 1933; its president was Rabbi Leo Baeck, who already was the "chairman of almost all the German federations and organizations of any importance, due to the trust the German Jewry and the Jews abroad put in him", because of his standing as a rabbi and a scholar. Vice president was Otto Hirsch, a government official from the German state of Württemberg, who was somehow disliked in Berlin not because of his political standing, but rather because of his swabian accent, he never was ready to give up.

Members of the board were, among others, Rudolf Callmann, a solicitor from Köln, representing the "Central Verein der Juden in Deutschland", and Siegfried Moses from the Zionist Federation for Germany, which decided in the eleventh hour to participate in the Reichsvertretung after all.

The Reichsvertretung was financed through the contributions from the congregations and the provincial organizations in Germany, and from donations by the American Joint Distribution Committee and the Central British Fund, set up by the Council for German Jewry.

One of the most important tasks of the Reichsvertretung was "Wanderungshilfe", Help for Migration, cooperating with the "Palästina-Amt", the Office for Palestine, and the "Hilfsverein", which was established at the turn of the century to enable Eastern European Jews to emigrate to the Americas.

The Reichsvertretung also had to keep up a network of schools, particularly after September 1935, when Jewish students were no longer allowed to attend public schools. But children were not the only ones in need for Jewish education: Martin Buber founded the "Mittelstelle für jüdische Erwachsenenbildung", the Coordinating Office for Jewish Adult Education, within the Reichsvertretung.

In looking at the Reichsvertretung, we come to understand the early history of the American Federation of Jews from Central Europe: The German Jewish Center, as well as the German Jewish Club's first attempt for an umbrella organization collapsed, because the differences among the German Jews in New York were

bigger than their common interest. - Only when "outside pressure", as Max Warburg put it in his first official address as the Federation's Chairman of the Board, became overwhelming, when it became increasingly clear that the war in Europe would effect German Jews in America, and the threat of being considered "enemy aliens" in America became real, only then the desire for a unifying body for all Jewish-American organizations became strong enough, to push it through.

Founding

The first beginning: founding through the German Jewish Club

On February 1, 1939, less than three months after the November pogrom in Germany and Austria, the German-Jewish Club took the initiative in proposing a "Federation of German Jews in America". Nourished by the idle hope, that the German immigration quotas for the next three years would be combined and used entirely in 1939, Reinhold Herz from the "Aufbau" anticipated a mass immigration of German Jews to America, thus necessitating their "gathering", their "representation", and their "voice": "Support for our organic incorporation into American life is no task for the individual person; it requires the work of all within an organization".

By that time most of the leading members of the "German Jewish Club" had all been "old Americans", having spent ten or fifteen years in this country. They had witnessed the sharp rise of German Jewish emigration due to the Nazis over the past six years, but apparently they have never felt this urgency, to close the ranks.

The most important reason for this new desire for unity was the German November Pogrom, "Kristallnacht", when a relatively slow removal of German Jewry from Germany's social, cultural and economic fabric suddenly took utterly violent forms: ransacked shops, burning synagogues, tortured people and murdered Jews. Thus it became clear to the last and most optimistic German Jew, in Germany, Britain, Palestine or America alike, that the only rescue for Germany's remaining Jews was hasty, immediate immigration.

The initiator and first president of the new "American Federation of Jews from Central Europe" was Dr. Fritz Schlesinger, who, together with Ernst Stiassny from the Austrian Jewish Council, and Rabbi Dr. Hugo Hahn from the Congregation Habonim, set up a "Dachverband Deutschsprachiger Juden aus Mitteleuropa" ("Umbrella Organization of German speaking Jews from Central Europe"). The first official meeting took place on February 25, 1940. Delegates with the right to vote for an Executive Committee came from these organizations: *Germany Jewish Club, K. C., Ehrlich Society, Shaare Tefilla, Habonim Brudergemeinde, Theodor Herzl Society, Martin Buber Branch, Austrian Jewish Council, IGUL, K J V, Jewish*

Foreign War Veterans, and *Congress Haus*.

Schlesinger, a formerly German dentist from Yorkville in New York City, changed later his name to a slightly more American sounding "Dr. Fred Schleger". He then tried to run for Congress, because he "knew everybody in Yorkville". But, in the words of his friend from the German Jewish Club, Norbert Goldenberg, Schleger "couldn't do it, because of his political slant", meaning his leaning toward the "Weimar Left".

The new umbrella organization did not resemble so much the Federation of today, but rather the German Jewish Center from 1926, or the nonsectarian "Selfhelp of German Emigres", founded in 1936 under the leadership of Prof. Paul Tillich, and certainly still going strong at the time, the "Federation" was established: Its strongest emphasis was put on social and economic aid for German Jews in the United States, like job placement, credit agencies, old age homes, assistance for immigration, and inexpensive storage (!).

It did not survive for long: Too many divergent interests were pulling and pushing the Federation into different directions. Giving every single member organization equal say in its affairs practically assured its demise. "Uptown Jews" and "Downtown Jews"; orthodox and non-believers; conservatives, liberals and "Weimar Leftists" could not easily be put into one single organization.

Due to its "inactivity", the Federation decided on March 10, 1941 to form a "Reorganisationskomittee", a "Committee for Reorganization" and the revival of the Federation. This Committee was chaired by Frederick W. Borchardt, a merchant and banker, and the former Treasurer of the *Reichsvertretung*, who since his arrival in the United States in 1937 had no official ties with the first American Federation of Jews from Central Europe.

The real beginning: founding of the American Federation of Jews from Central Europe

There were now Jews in America, who had gone through the experience of the *Reichsvertretung*: a federation of German Jews, who had tried to defend their interests against an adversary bureaucracy. These were people of class, money and education. They did not care about all the little organizations and clubs that had sprung up over the last decade, to accommodate the petty needs of the German Jewish newcomers; they wanted to go all the way up to the top of the American Government to assure a safe, a comfortable, a secure exile, possibly with chances of getting back all their lost comfort.

At the beginning of 1941, Frederick W. Borchardt, joined the Federation's "Negotiations for Reorganization", possibly at the suggestion from Max Warburg.

There is no clear proof to the assertion, that he was indeed the man behind Borchardt and the leading force, that helped the Federation back on its feet.

But there is Warburg's record with the German "Reichsvertretung"; the fact how perfect style and substance of the newly established Federation would accommodate a person of his standing; and last but not least his son's Eric assertion, that Max Warburg himself "created" the Federation.

The negotiations, "skillfully" presided over by Borchardt, proved to be "rather intricate", undoubtedly due to the different interests and outlooks of the two attending sides: the representatives of the former Reichsvertretung against the "German Jewish Club", considered by Dr. Friedrich Brodnitz - himself a physician and the former Press Chief of the Reichsvertretung - as "Philistine", although Brodnitz himself sat on the board of the German Jewish Club ("Beisitzer").

The founders of the original Federation were "amateurs" in organized Jewish work; The "professional" Jewish organizers were those who had just arrived fresh from Germany with all their knowledge acquired in the *Reichsvertretung* and in the *Centralverein*.

No wonder, that for some time the Federation's activities were marked by a search for identity and squabbles between these two different groups, further complicated by various congregations - some of them orthodox, some rather liberal -, and encompassing the whole range of the social palette.

A good example for this search for identity was the Federation's participation in the so called "Committee Loyalty", which was determined, to raise funds for a new bomber airplane.

After some discussions in early 1942, the Federation's Board was ready to participate in the Committee's efforts, last but not least because they felt that it could score some points with the authorities in Washington, regarding the very uncomfortable problem of "enemy aliens". But Max Warburg, ever so interested in elegant diplomacy, rather than in loud statements, detested the whole endeavor: "serious people" consider this Committee as "ludicrous, even dangerous". But the dentist from Yorkville, Fritz Schlesinger thought otherwise, declaring not without pathos: "Fighting against Hitler means fighting for America!".

Yet, in spite of these squabbles, the "real" Federation **did** come through. It evolved into a **truly democratic** organization, encompassing all aspects of German Jewish life in America, and led by a series of highly competent, energetic personalities. They set the Federation's path not as a service agency; not even as a political organization within the German Jewish world or American Jewry at large (a fact, that many officials within the Federation, starting with Rabbi Max Gruenewald, regret dearly), but as a legal representative: "In wise recognition of reality, Max Warburg defined the only purpose of the Federation as a coordinating

body, that takes care of certain legal matters, which are of interest to the Immigration".

An almost unanimous agreement for the establishment of a new Federation was reached at a meeting on June 24, 1941. From all the delegates from various German Jewish congregations and organizations, only Curt Silberman from Newark voted against a resolution, calling for the representation of refugees from Germany and Austria: He wanted those from Czechoslovakia as well.

But by and large, things from here on went smoothly: Rudolf Callmann was voted in as president, and Max Warburg as Chairman of the Board.

Callmann firmly established the guidelines: He declared Jewish immigration into the United States his top priority, and asked all affiliates, not to contact U.S. authorities any more without the consent of the Federation.

The Certificate of Incorporation was filed on December 5, 1941.

Refugees

Immigration

To be sure, the atmosphere in the country in the 1930s and 40s was anything but friendly to "aliens". Foreigners, who had the audacity to come to America, "yearning to be free" were by and large seen as intruders and competitors for the few jobs that existed.

Specifically at the beginning of 1940 the sentiment in the country was very much anti-alien. There were already eight million unemployed workers in the country. The National Industrial Conference Board, an employers' research organization, found at the same time that 67% of all companies interviewed, would not hire aliens. To make things even worse for the members of the Federation, 40% of all companies polled would not hire any Jews, regardless of their being alien or not.

German Jews in the United States had to take action, to speed up the influx of emigrants. Frederick Borchardt and Rudolf Callmann, both put U.S. immigration policy at the top of their concerns at the newly reorganized Federation. Unfortunately, so far, American Jewry had failed to press for a relaxation of the immigration laws, or to argue that unfilled quotas from previous years be filled retroactively.

General xenophobia, and more specific anti-Semitism, were abundant in the United States, and certainly effected also some of those officials, who were responsible for allowing immigrants into the country. Fear of a "fifth column" threatening the very foundations of America - be it "Red" or "Nazi" - impaired the judgment of many. Sticking out is Breckinridge Long, Assistant

Secretary of State from 1940 to 1944, "who had the power to do something about" the fear of aliens, but did not, since his own "attitudes toward the refugee were narrow and unsympathetic".

But in spite of all the reported facts, how "American consular offices in Germany throughout the 1930s were timorous about interpreting the immigration law", it is hard to assess the number of those German Jews, whose lives could have been saved, if the United States would not have put up their "Paper Walls" to prevent further immigration.

However there were few if any laws that impaired the freedom of alien nationals, already residing legally in this country. The only such law passed before America's entry into the war was the Smith Act, effective June 28, 1940, named after Representative Howard Smith (a Democrat from Virginia), that required "the fingerprinting of aliens over age fourteen".

But with the war raging on in Europe, and the United States sliding more and more toward intervention against the Axis, special actions were taken against those who one day could be regarded as "aliens of enemy nationality": Japanese, Italians and Germans living in America.

The United States would have entered the war sooner or later anyway; Pearl Harbor was just the straw that broke the camel's back. On June 16, 1941 President Roosevelt closed the United States consulates in Germany, and Thomas Mann was not only happy to inform his "German listeners" via BBC about that decision, but he was also claiming at the same time, that the United States were already "morally" and "de facto" in a state of war with Germany.

Enemy Aliens

On December 7, 1941 Japan attacked Pearl Harbor; the very same day, all Japanese living in the United States became subjects to "controlling regulations", which were extended to Germans and Italians one day later, in a proclamation by President Roosevelt. Thus, immediately after the United States' official entry into the war, "all German and Italian nationals or subjects, including those who were deprived of their former German citizenship and had thus become stateless" became "alien enemies".

"Aliens of enemy nationalities" needed special travel permits, which had to be applied for each and every time at the Attorney General's office, even for going "from Beverly Hills to downtown LA". They also were barred to keep any weapons, cameras, binoculars or short wave radios, which all had to be turned in to the authorities.

All pending naturalizations were canceled; William Stagen from the "Jewish Club of 1933" already had had an invitation to be sworn in in December, but received a postcard, asking him not to

appear.

On the West Coast, the "Nisei" (Japanese) were removed to camps, and every enemy alien was subject to a curfew which was "enforced very severely": in Portland, Oregon, the German Jewish owner of a canning factory employing 400 workers was arrested because he had once stayed in his office past 8pm.

Fighting the status of "Enemy Alien" turned out to be an uphill battle for the Federation. The larger part of the country did not care about this problem, since refugees lived only in 14 out of the 48 states; therefore the majority of Congressmen and Senators did not address the question at all. But "good old" anti-Semitism played its ugly role as well: While the American Red Cross, allegedly concerned with the country's security, excluded all Enemy Aliens from any voluntary work, its New York chapter, "motivated only by anti-Semitic considerations", barred them even from donating blood.

The response

"Initially the Federation's main purpose was preventing harm" from the status as "aliens of enemy nationality". In his opening remarks at the first meeting of the Federation's Board of Directors on January 22, 1942, Max Warburg warned of the potentially harmful status of "enemy alien", which even could worsen in spite of the basically positive attitude, that - to Warburg's knowledge - Attorney General Francis Biddle as well as Mr. and Mrs. Roosevelt held for the German refugees in the United States. He further assured his audience that so far "successful efforts" had prevented an even worse law concerning that status.

Even Thomas Mann, an emigre of highest esteem, feared that status. Since he could not rely on the good service of the American Federation of Jews from Central Europe, he wrote directly to Attorney General Francis Biddle, asking him for an exemption of the hardships connected with the enemy alien status. He noted that he was "ausgebürgert", technically no German anymore, and thus adopting the same line of thoughts toward that problem, as the Federation did later:

In a memorandum, forming the basis of all the Federation's actions in regard to the enemy alien question, and presented to the National Refugee Service and the American Jewish Committee the point was stressed, that German Jews were expatriated by Nazi-Germany, and there was therefore no reason not to trust them.

The real emergency situation for enemy aliens evolved on the West Coast, where officials of the War Department started to alarm former Germans, Italians and most of all Japanese. The plight of that latter group is well known, and was already then the horrible example of what could happen to the German emigration as well. Only six weeks after Pearl Harbor, Thomas Mann already understood that the anticipated hardships were rather

negligible, that he did not need any guns, short wave radios or highly sensitive binoculars. But Thomas Mann was horrified by the idea, that he could be interned to some "remote spot" like Kansas. And he remarked bitterly that he (and all German refugees) had fought the war against Hitler long before the United States, thus definitely not deserving this demeaning status.

The *Jewish Club of 1933* took the initiative among the German-Jewish refugees living on the West Coast. Their representative, Dr.Richard Grau, came to New York, to participate in a meeting of the *Council of Aliens from Enemy Countries*, and was then introduced by the Federation to the Department of Justice and to the War Department in Washington, which was "of the greatest significance to our friends in the West". Minor difficulties arose, when some members of the Federation's Executive Committee expressed their doubts, if Dr. Grau was Jewish or not, but apparently this "crisis" was resolved in peace.

In March 1942 the congressional *Tolan Committee*, led by John H. Tolan (1935-47 democratic House representative from California), investigated the problem of enemy aliens in California, trying to determine, if differences among enemy aliens could be established: sorting out the real enemies from their victims and from other innocents. Felix Guggenheim, an immigrant employed by the *Jewish Club of 1933* and thus affiliated with the Federation testified before the Committee, along with the German writers Bruno Frank and Thomas Mann, who was impressed by the openness, fairness and democratic attitude of the Committee, that "listened in a friendly and patient way to the Japanese" and "treated the Germans especially polite".

The solution

In May of 1942, Earl G. Harrison, who had become Commissioner of Immigration and Naturalization two months before, initiated new legislation, designed to differentiate between several groups of "enemy Germans". Immediately the Federation suggested to officials in Washington how immigrants' organizations and individual immigrants could help in reclassifying Jewish refugees from Germany. It was ready to "prepare material in order to convince the federal agencies, that members of our group were expatriated" by proving that they were Jewish.

In September 1942 the German Jewish community in New York anticipated a change for the better: Proudly Callmann pronounced, that "according to reliable reports received by the Federation", those who are "residing in this country since January 1, 1924, and all stateless persons" will be reclassified "in the near future".

Yet, on Columbus Day, 1942, Attorney General Francis Biddle exempted only Italians from enemy alien classification, noting at least, that there were still "other loyal persons now classed as alien enemies". He promised, to look into all the expatriates' files and to reclassify them individually.

Why Biddle failed to reclassify the expatriates together with the Italians was never fully revealed. In a confidential report to the Executive Committee on October 19, 1942, Callmann told about "anti-Semitic circles in Biddle's office", who had argued, that the reclassification of stateless persons would "help only the Jews".

The urgency of the enemy alien status vanished soon after; and although the Federation went on arguing for reclassification, it stopped to be a topic of high priority, even on the West Coast. When in November 1942, at a reception in his honor, Thomas Mann met Vice President Wallace and the Attorney General, Biddle promised, that the "inconvenience" of the enemy alien status would be canceled shortly.

To be sure: there were more pressing things now bothering the German Jewish immigrants in the United States. When the Board discussed the anticipated change in the status of enemy aliens on October 5, 1942, it also looked into "the situation of Jews still living in Europe", coming to the sad conclusion that nothing could be done.

Sorrow

The officers of the Federation were clearly deeply frustrated, for not being able to help German Jews left behind in Germany. When the so called "Ausbürgerungsgesetz" was passed by the Nazis on November 25, 1941, Rabbi Hahn mused in bitter irony, if this law was not at least a way out from the burdensome status of being considered "enemy aliens", since "Hitler was kind enough to expatriate all Jews living outside Germany".

But when the Nazis had passed their "Ausbürgerungsgesetz" they were only partially concerned with Jews in Great Britain and in the United States. The implications of this Nazi law for the Jews still trapped in Germany was a tragic one: It made it legally possible within the laws of the "total state" to confiscate all belongings left behind not only by refugees, but also by those deported to the East.

Deportations of Jews from Germany proper began in the autumn of 1941 (deportations from Vienna had started on mid February of 1941), shortly before the Nazis finally forbade all emigration of European Jews under their control in November of 1941.

Up to this point, the Federation relentlessly tried to help Jews in Germany to get visas by issuing affidavits in the United States, or even by attempting to break a hole into the tough "Paper Walls" of a non liberal American Immigration Law. On October 5, 1942 the Board discussed "the situation of Jews still living in Europe", coming to the frustrating conclusion that nothing could be done by the Federation to ease their plight. At that time the members of the board were clearly alarmed by news

from Germany, without yet grasping the full tragedy of things to come. In order to keep in touch with German Jewry still trapped in Europe they elected Herbert Seeliger to the Board of Directors: he "was one of the officers of the Jewish Congregation in Berlin until 1940, and he is particularly familiar with the situation of the Jews still living in Germany".

Free Ports

But of course, efforts to save those trapped in Europe went on. In February 1943 the Federation tried to set up a trust fund for German Jewish refugees, who were supposed to come to the United States after the war. As a matter of fact, some refugees who so far had survived in France or Spain, tried throughout the early 1940s to enter the United States.

On May 22, 1944, the Federation's Board of Directors sent a resolution to President Roosevelt, asking him to establish a "Free Port" in the United States, where refugees, who could not be permitted entry because of immigration regulations, would find a haven from persecution. There was no immediate answer, even after the Federation tried to involve the War Refugee Board. Rabbi Gruenewald's proposal, to set up the Virgin Islands as a refuge for German Jews, also did not meet with enthusiasm on the part of the Roosevelt Administration.

Then came August 5, 1944, and 984 refugees, 918 of whom where Jews, arrived in Fort Ontario, Oswego, New York. President Roosevelt wanted "to send them back upon the termination of the war", but the Federation "succeeded in arousing the public interest for these refugees", and in December 1945 they got permission to stay. This was undoubtedly one of the Federation's noblest achievements.

Adjustment

The quest for American Jewish Unity

During 1943 and 1948 the Federation took part in the efforts of the *American Jewish Conference* for the unification of American Jewry, because - or in spite - of Max Warburg's complaint about "American Jews and their snobbism": "The agitation among the American Jews against us is a Jewish peculiarity, which we should try to combat".

Rudolf Callmann and Herman Muller worked hard for the recognition at the ill-fated *American Jewish Conference*, specifically dealing with "post-war reconstruction and rehabilitation", and with "Jewry's stand on Palestine", which at the Conference was a decisive Zionist one, working after 1945 for "the establishment of the State of Israel".

But also before the end of the war, the Federation took a strong

pro-Zionist stand, when "on February 16, 1944, Rabbi Max Gruenewald presented our overall views with respect to the rebirth of Zion before the Committee on Foreign Affairs of the House of Representatives conducting hearings on the Bills H.R. 418 and 419...".

"Council for the Protection of the Rights and Interests of Jews from Germany":

From December 1944 through January 1945 the Federation hosted Dr.Siegfried Moses from Jerusalem, President of the "Irgun Olej Merkaz Europa" (the "Union of Emigrants from Central Europe" in Jerusalem). Upon his initiative the "Council of Jews from Germany" (as the "Council for the Protection of the Rights and Interests of Jews from Germany" usually is referred to) was founded on January 24, 1945.

The Council was an association of three independent organizations,
* the "Association of Jewish Refugees in Great Britain" (London)
* the American Federation of Jews from Central Europe (New York)
* the "Irgun Olej Merkaz Europa" (Jerusalem).

A fourth group associated with the World Jewish Congress, the "German Jewish Representative Committee" (New York) joined the Council in a "working committee".

Originally the Council was supposed to have three centers in New York, Tel Aviv and London. But when Leo Baeck became President of the Council on October 30, 1945, his new home, London, became and remained the Council's main center, even when Siegfried Moses assumed the presidency after Leo Baeck's death on November 2, 1956.

On April 25, 1945, the Council of Jews from Germany, as part of a wider Jewish delegation and, represented by Rudolf Callmann, participated at the first meeting of the newly convened *United Nations Organization* in San Francisco. Callmann submitted a memorandum, dealing with the situation of German Jews after the war, primarily with their free movement; German Jews should be allowed to choose freely their country of residence, including Palestine, whose "doors ... shall be reopened to Jewish immigration ...".

The memorandum also dealt with former and present Jewish property in Germany, which should not be considered "enemy property", but be returned to its lawful owners.

Being a child of the "post-war" reparation era, the Council's main purpose was from the beginning "Wiedergutmachung", the collection of reparations for German Jews. It thus negotiated with the so-called "successor organizations", which collected "heirless and unclaimed property" in Germany, for a fair share to benefit its group, and then distributed these funds among the

different German Jewish organizations in the world, thus financing their social programs.

There were fights among friends: Not only represented the American Federation the biggest group of former German Jews, and demanded thus the lion's share of the moneys allocated to the Council. The Federation was also the group spending most, due to the high cost of living in the United States: Every single Mark reaching the Council through the *Jewish Restitution Successor Organization*, could buy a small basket of food in Israel, but was hardly enough in New York to use public transportation.

Leo Baeck

When Leo Baeck was liberated from Theresienstadt, he settled in London and immediately resumed his role, as the "natural" leader of German Jewry, or at least its scattered remnants, represented by the Council of Jews from Germany. He assumed this presidency with the same composure, with which he had become President of the Reichsvertretung, devoting time, energy and his personal contacts to such mundane items as fund raising and restitution.

During his stay in the United States, while he taught at the Hebrew Union College in Cincinnati, he visited New York and attended several meetings at the Federation.

On January 23, 1952, Baeck wrote a letter on behalf of the Federation, praising it as "one of the most active and important members of the Council for the protection of rights and interests of Jews from Germany, of which I have the honor to be President". He specifically mentioned the *United Restitution Organization*, which - as part of the Federation - represented individuals with material claims against Germany in German courts.

Restitution - "Wiedergutmachung" - was for Baeck not just an "affair of money but of right". Relentlessly he worked for a just settlement: in Germany, putting his connection with President Theodor Heuss and others on line, in order to achieve Wiedergutmachung for the Jewish people, and then as President of the Council, to assure a fare share of the funds for German Jews.

"Post War Problems"

In America, post-war problems were discussed much deeper and longer than in Britain, where actual fighting had gone on, while Americans still lived in peace. As a matter of fact, post-war problems like "equality, protection of minorities, post-war help, reconstruction, colonization", etc. were discussed in the United States by special committees of five different American Jewish organizations as early as 1941.

But most of all, "Post-War Problems" signified "Restitutions from Germany".

The Idea of Reparations

"Wiedergutmachung" was one of the big concerns for all the high officials in the Federation right from the beginning; but when in 1942 people in the United States started to talk aloud about the possibility of reparations for German Jews after the war, the Federation saw it fit, to deny all rumors, that it was participating in such discussions: "Nobody should be able to say after this war, that while the peoples fought, the Jews just calculated".

Pursued by the ghost of anti-Semitism, many officers of the Federation were afraid to shed a bad light on German Jews in the American public. On the other hand, they acknowledged that "Geschäftemacher" already dealt with the question of future reparations, which should be addressed in a more dignified way.

And they were: Max Warburg mentioned the claim for reparations ("Reparationsansprüche") in his opening remarks of the Federation's very first Board Meeting on January 22, 1942: The man, who had led the German delegation to Versailles in 1919 and had tried there to keep reparations as small as possible, was now himself the "victim of legalized robbery" and saw no reason for any "good will" for the perpetrators. "Future reparations", he predicted, "will be dealt with differently, from those in 1919".

At the same Board Meeting on January 22, 1942, the lawyer Dr. Karl Ettinger, presented a memorandum on securing proof of the damage ("Beweissicherheit der Schäden"), done to German speaking Jews by the Nazis, in order to present the facts to any future peace conference; he urged the Board to participate in the related work of the American Jewish Congress, where a sub committee led by Nehemia Robinson already dealt with all legal and moral questions concerning reparations.

Thus the Federation, caring for the material security of the people of "its group", was among the very first organizations, looking into the possibility, of eventually getting back some of their lost property in Germany.

In May 1942 the World Jewish Congress invited Jewish personalities in the United States to attend a meeting on "Postwar European Problems". The Federation responded by establishing its own sub-committee, which decided - strictly confidentially - on January 12, 1943 that "something had to be done" about future reparation claims.

Understandably, most of the Federation's work regarding Reparations went on behind closed doors, but always in close cooperation with other American Jewish organizations and with German Jewish associations overseas.

In 1944, the Federation's President, Professor Nathan Stein

initiated a commission, which gathered "information as to the property owned by Jewish communities, social and cultural institutions in Germany. ... Thousands of questionnaires" were mailed, organized and compiled under the title "Former Jewish Communal Property in Germany", forming "a most valuable source of information" for future organizations (e.g. the *Jewish Restitution Successor Organization* and *Jewish Cultural Reconstruction*) that, after the war, entered their restitution claims on behalf of surviving Nazi victims.

This survey by the Federation stood in line again with similar projects in the United States, in England and in Palestine, where to the question of "Reparations" the one of "Indemnification" was added: There was a memorandum of the Executive of the "Association of Jewish Refugees in Great Britain", (London, 1943) on "Jewish Post-War planning"; an article on "Wiedergutmachungsforderungen der Juden" by Siegfried Moses from the "Irgun Olej Merkaz Europa" (Tel Aviv, 1943), which later was expanded into a book; and an article on "Indemnification and Reparations" by Nehemia Robinson (New York, 1944), published at the Institute for Jewish Affairs of the American Jewish Congress and the World Jewish Congress.

Wiedergutmachung

Immediately after the liberation of Germany, the Federation in accord with other American Jewish organizations forcefully lobbied on behalf of all surviving Nazi victims. Positive responses came, among others, from the U.S. War Department and the office of the U.S. High Commissioner for Germany.

The Federation was most of all concerned with securing the civil rights of Jews in Germany, their physical well-being, and the restitution of all Jewish property confiscated by the Nazis. At the same time the Federation raised funds among German and Austrian organizations in the United States to help Jewish survivors, "netting nearly 65,000 Dollars".

More than two years after the war, on November 10, 1947, the first restitution laws in the American and in the French zone took place,

> "providing for the restitution of identifiable property which was taken from its rightful owners during the period from January 30, 1933 to May 8, 1945",

And in 1949, the American occupation authorities in Germany passed the first Indemnification Law ("Entschädigungsgesetz"), to

> "compensate for incarceration in prisons or concentration camps ... and to repair other losses which cannot be restored in kind".

Similar jurisdiction was passed 1950 in the French zone.

This was the beginning of reparations for individuals, and immediately the Federation stepped in "mit Rat und Tat", to help German Jews in the United States to claim their rights.

Not only kept the Federation "the interested parties abreast of all major developments in the field of restitution (Wiedererstattung) and indemnification" (Entschädigung) by publishing Information Bulletins and articles in "Aufbau", it also provided valuable practical help to individual claimants through the United Restitution Organization.

"United Restitution Organization"

In order to prevent private attorneys from undue gains through the inexperience of some claimants, and to help them filing their claims correctly, "to obtain what was their due", the Council of Jews from Germany established a "world-wide Legal-Aid Association" in 1948, called the *United Restitution Organization* (URO), which was licensed by the German authorities to represent claimants in German courts.

URO was the brainchild of Dr. Kurt Alexander, a former German lawyer residing at that time in London. After the London office, headed by Kurt Alexander was installed, other offices opened in short succession in Germany, France, Israel, and New York.

Here Herman Muller, Executive Secretary of the Federation set up URO as a department within the Federation to deal with individual cases.

At the beginning it was just a small office on Broadway and 52nd Street in Manhattan. After all, reparations at this time were limited to the U.S. zone in Germany, and concerned only the restitution of real estate and tangible property there. When Muller offered a job to Gunter Kamm, a former lawyer in Germany, who had come to the United States via Shanghai in 1947, he warned him that URO might last just for a few months, and suggested, that Kamm should keep his other job.

But URO grew in size and importance: 1949 the Federation established a special "Indemnification Section" based on the same principles as the United Restitution Office, which was set up in order to provide information and assistance regarding the Indemnification Law. And one year later the office became self supporting by asking for a contingency fee of eight percent of all claims successfully handled.

On April 1, 1953, URO took on an even wider field, by becoming a member of the so called *Claims Conference*, the "Conference on Jewish Material Claims against Germany", that had been founded to obtain funds from West-Germany for all aspects of individual and collective "Wiedergutmachung".

URO was now supplying "legal and factual information" not only to German Jews, but to all American Jewish Nazi victims, who were not familiar with the German legal situation and needed help in pursuing their claim for restitution and indemnification. It kept

on working in New York within the framework of the Federation under the leadership of Hermann Muller. Gunter Kamm was now in charge of those who originally had lived in Germany, while a second desk was added for the Department of Displaced Persons within URO.

In it's peak year 1960 URO had grown to 180 employees in New York, and close to 1000 employees worldwide. At the same time the Federation had well expanded its original constituency. It had become "address and platform" not only for German Jewish immigrants, but for many other Nazi victims in the United States, for whom "URO" had become a household word, held in high esteem, since the office had helped them and their families to establish material security.

Throughout the years the Federation worked for widening and improving all kind of individual and collective reparation payments for its own group and all Nazi victims living in America. Through its affiliation with the Council of Jews from Germany it also participated in the wider issues of "Wiedergutmachung".

The "Successor Organizations"

Since the Holocaust had not only uprooted German Jewry, but had also killed innumerable German Jews and destroyed Jewish communities and congregations, it became painfully clear, that in many cases Jewish property could not just be returned to it's former owners, or even to their heirs. Thus an American decree established the "Jewish Restitution Successor Organization" (JRSO) in 1947, which was declared the legal successor to all heirless Jewish property in the American-occupied zone of Germany. Similar organizations in the British and in the French zone of Germany followed suit.

JRSO collected and than disposed of heirless property, to "use the proceeds for general Jewish purposes". But the exact way how to do this was a constant source of friction for all participating agencies.

Leo Baeck, on behalf of the Council of Jews from Germany and it's affiliated organizations, demanded, that "20% of the net proceeds from the realization of heirless and unclaimed Jewish property" should be set aside for use by the Council.

In the Council's view, all property of JRSO and the two other successor organizations was "identical with former property of German Jews". Thus the Council's demand of just 20 percent seemed extremely fair, leaving most of the funds for the newly established State of Israel, which should get "priority in all cases of Jewish charity (Notlinderung)", and to the main American Jewish organizations, most of all to the Joint Distribution Committee, as repayment for its efforts to save German Jewry during the first period of Nazi terror in Germany.

But the Joint Distribution Committee and the Jewish Agency were opposed to this idea, because they had invested heavily in establishing JRSO, and because, so they argued, all German Jewish individuals could claim their money versus URO anyway, thus not being forced to touch "heirless property". Furthermore, the Joint Distribution Committee did not want heirless funds, the sad remnants of the Holocaust, to benefit the wealthy Jewish congregations in the United States, which were in no need of outside contributions.

The representatives of German Jewry felt bitter about this quarrel. As they saw it, "most of the funds collected by JRSO belonged mostly to their group", the one, that has been the most affluent one of those, who suffered through the Holocaust. German Jews felt, that the others "tried to push them out", by designing JRSO funds for "general Jewish purposes". But after lengthy negotiations, a compromise could finally be reached on November 2, 1954, thus securing most valuable funds from the successor organizations (among other projects) for social purposes in the United States via the American Federation of Jews from Central Europe.

The "Conference on Jewish Material Claims against Germany"

When the Federal Republic was founded in 1949, and its Chancellor, Konrad Adenauer promised two years later, "to right the horrible wrongs committed on the Jews under the Nazi Regime", legislation for all aspects of Wiedergutmachung passed to West Germany, which opened negotiations with the State of Israel and with the "Conference on Jewish Material Claims against Germany", representing 23 Jewish organizations from France, Great Britain and the United States.

The negotiations began on March 20, 1952 in Wassenaar near The Hague. An agreement was signed in Luxembourg on September 10, 1952 by Adenauer, Moshe Sharett, the Foreign Minister of the State of Israel, and Nahum Goldmann, the President of the so called *Claims Conference*.

As Rudolf Callmann saw it, the so called "Luxembourg agreement" ultimately "secured about 11% of the collective restitution returns for the German Jewish group". Callmann considered this "unjust" and "not enough". This was, in Callmann's judgment, "not in accordance with the intention of the German government, which would have thought of it's own former citizens first: "Adenauer had told me that we should be the foremost beneficiaries of all money which came from Germany. This position was just ignored".

Max Gruenewald agreed, and did not hold back to say so to Nahum Goldmann: "It seems that everybody is entitled, except the heir", to which Goldmann reportedly reacted with "dismay".

Rudolf Callmann and Frederick Borchardt who represented the

Federation at the Claims Conference had the feeling "that ... the Eastern Jews dominated the Claims Conference. ... (It) felt that we (Jews from Germany) should be excluded from benefits coming out of the Conference".

Gruenewald cites an example for this attitude from a later date, when revenues from the Claims Conference started to be distributed: Under Silberman's presidency the Federation tried to establish a "rotation fund", from which individual claims applicants could have borrowed a certain sum, until their "Wiedergutmachung" would go through. Gruenewald and Herman Muller tried to get money for the rotation fund from B'nai B'rith, which just had gotten restitution for it's lost property in Germany through Muller's extensive help, "but B'nai B'rith's payment was rather meager". In May 1963 the whole Board took on the issue of B'nai B'rith, which refused to grant the Council of Jews from Germany the same 11% of its restitutions, that the Council got from JRSO.

Gruenewald remembered that some German Jews - maybe even Leo Baeck himself, who represented the Council of Jews from Germany at the Claims Conference - wanted to go their own way, and start their own negotiations with Germany, since they believed to have "enough political muscle"; but Gruenewald was **not** one of those. He understood, that getting any restitution or indemnification from Germany depended on the strength of a united Jewish front and on global issues, rather than on the benevolence of any German government toward a small and scattered group of former German victims. This was apparently also understood by Callmann himself, who in spite of all his misgivings stayed with the Claims Conference, and became even it's Vice President in 1955. The newly established Federal Republic of Germany knew too well, that it's place among the nations as an equal partner depended not in the least upon it's deeds "in the fields of restitution", as the U.S. High Commissioner in the American zone of Germany, John J. McCloy, had put it earlier.

<u>Protests</u>

Curt Silberman as president of the Federation, together with his new Executive Director, Herbert Strauss, opened a new chapter in this organization's activities: within the rather narrow limits of its constitution it started "reaching out", getting into rough water of American Jewish politics: It still did not gain the full recognition it wanted (and deserved) as one of the "major Jewish organizations" in this country, but it became an "address" as well as the "platform", it had been before.

As a platform, the Federation spoke and acted for German speaking Jews in the United States, particularly those who came to this country because of the Nazi persecution. But as an address it invited its own group, as well as others, to take advantage of its wide array of experience.

The key, undoubtedly, was URO: So many Nazi victims - Czechs, Poles, Hungarians, Rumanians, Yugoslavians, as well as German speakers - knew the Federation's address (literally), as the place, where they could claim their restitution, that the Federation also became their address, when they had to express their discontent with the speed, quality and quantity of "Wiedergutmachung", once the Federal Republic seemed to start stalling the process.

In the first months of 1964, Curt Silberman was the president of a wide coalition of victims' organizations, that held a big protest rally on March 22 at the Hotel Americana in New York, to criticize some shortcomings of the pending legislation in the Bundestag in connection with the so called "Schlußgesetz". The rally was attended by hundreds of people and found a wide echo in the American public.

Throughout this year, the protests held on: In New York another "Major Protest Meeting" was held, while Silberman in the name of the coalition conducted "negotiations with German authorities in Bonn".

On February 23, 1965, Silberman went to Washington, to confer - among others - with Senators Javits and Kennedy about "the moral support, the United States could lend to the Nazi victims' minimal demands in regard to the *Schlußgesetz*".

Social Concerns

United Help, Inc.

One year after its foundation, the Federation's Executive Secretary Dr. Ernst Fraenkel presented a paper to the Board, dealing with "social adjustment" of German Jews in the United States; Dr.Friedrich Brodnitz urged an amendment, to point out "the peculiar situation of the middle class which has been deprived of its financial backing".

German Jews in the United States had to struggle as hard for their "place at the sun" as any other immigrants' group before or after them. And although a network of help and service organizations was either already there, when the Nazi victims arrived (for example the German Jewish Club, which later became the New World Club), or was established along with their arrival (Self-help, founded 1937, Help and Reconstruction, and Blue Card, both founded 1940), the hardship of poverty was felt by many; even by those, who thanks to their German work ethic, their readiness for assimilation, and their talents managed to adjust fairly quickly.

Therefore it must have come as a tremendous shock to the officers of the Federation, when the Executive Committee of JRSO refused, to allow any funds accrued from "heirless" Jewish property, to reach North America, where allegedly the network of Jewish congregations and organizations was so tight, that no one had to

suffer any hardship.

In 1953, the Council of Jews from Germany presented its overall "Social Agenda" (Sozialprogramm) to the Claims Conference. According to this plan, the Federation was supposed to get 4.5 millions for old age homes and other social institutions in the United States. But, as William Stagen from Los Angeles put it rather bluntly, "American Jews from the Conference did not want any money going to the United States, since Jews here were rich anyway".

At the height of the Federation's most bitter negotiations with JRSO in 1953, Frederick Borchardt, who diligently represented the Federation at the successor organization, could land his first victory, by convincing JRSO to support at least specific social projects in the United States. As a pilot project for such undertakings, the service agency "Help and Reconstruction" instituted the "Help and Reconstruction Fund for the Aged Inc." to receive money from JRSO.

When a year later JRSO finally agreed, to let its funds finance social issues in North America, the Federation renamed the "Help and Reconstruction Fund for the Aged, Inc.", into "United Help", allocating to it the sums originally given by JRSO to the "Fund", and designating United Help as an organization designed to channel German reparation funds in the United States for social purposes.

"United Help, Inc." was actually an organization encompassing five others: It stood under the leadership of the Federation, represented the three refugee welfare agencies in New York, namely "Help and Reconstruction", "Selfhelp of Emigres from Central Europe", and "Blue Card", and accepted furthermore the aid of the "Gustav Wurzweiler Foundation", established 1950 by a former German Jewish banker and philanthropist.

All its funds went foremost to United Help's founding members, Selfhelp, Help and Reconstruction, and Blue Card in New York, whose work United Help was supposed to centralize; but it funded also other, smaller organizations and services in Chicago, Los Angeles, and other American cities.

Originally United Help was the "social arm" of the Federation, and as such part of it; but at the same time United Help was also its own organization with its own financial sources, Board of Directors, and Executive Committee that eventually "severed connections with the Federation".

When the first half of 1964 the end of the flow of restitution money was already foreseeable, the Federation decided to raise money in support of its social agenda: The "Combined Campaign for Victims of Nazi Oppression, conducted by United Help, Selfhelp, Blue Card, and Help & Reconstruction, in co-operation with the Jewish Philanthropic Fund of 1933 (JPF) and supported by the American Federation of Jews from Central Europe". The campaign

that did not accept any contributions under $ 1,000, was headed by the Federation's Chairman of the Board, Rudolf Callmann.

The Jewish Philanthropic Fund of 1933 (JFF)

Since the Federation from its beginning was not tax exempt, it was very hard to carry out its social and cultural obligations toward the German Jewish community in the United States. Thus the "Jewish Philanthropic Fund of 1933" was originally established in 1953 and reorganized as a independent organization in 1960.

The *Philanthropic Fund* is often referred to as the "fund raising arm of the Federation" - an expression that is somehow misleading, since it hardly collects any funds for the Federation's own use. Furthermore the *Fund* is an independent organization with its own board, although there were always influential people serving on both boards at the same time.

Instead the *Fund* is a "Community Chest" for the social and cultural agencies of the German Jewish group - agencies that are fully independent of the Federation -, particularly Selfhelp, Blue Card, The Margaret Tietz Nursing Home, the Research Foundation for Jewish Immigration, and the Leo Baeck Institute.

The *Jewish Philanthropic Fund* raises tax exempt funds "mainly through a program of legacies", so not to conflict with all other agencies, which are soliciting gifts from living people. It then allocates this money "based on individual petitions by the social or cultural agencies".

Care for the Elderly

When the percentage of elderly people among the German Jewish emigres became bigger and bigger, it was the desire of any club, congregation or organization in this group, to take care of their parents in a dignified way, instead of subjecting them to rely on long waiting lists in any of the existent old age homes, Jewish or not.

"We wanted ... institutions and homes where our people were separated from non-German speaking Jews. The old men or women need people around them who speak their language".

Different social agencies within the German Jewish community all over the country could take care of that.

One of the first such institutions was "Christadora House" on New York's Lower East Side, founded in 1942 by *Selfhelp* and the "American Friends Service Committee" (Quakers). Christadora House was actually a "Co-operative Residence Club", designed for those unfortunate German Nazi refugees - "late middle aged" or older -, who were stranded in America without social security or any other means of support. 1948 it moved to Newark, New Jersey, where it

changed its name to "Newark House" and became a home for the aged under the administrative direction of Margaret Tietz. "Newark House" eventually received some grants from United Help.

United Help's own first project in the field of old age care was a contribution to the building fund of the Beth Abraham Home in the Bronx (New York), where one new floor with 35 beds was added, and reserved for the use of Nazi victims.

A similar arrangement was found in California, were the *Jewish Club of 1933* "entered into an agreement with the *Jewish Home for the Aged in Los Angeles*: When this Home, belonging to the whole Jewish community of Los Angeles, moved to a new building in the San Fernando Valley, the Club contributed $ 120,000 for the erection of its own wing, thus securing fifteen beds "for our people when we needed" them: The lion's share of this money came from United Help, the rest from a fund raising drive.

Other, similar projects funded by United Help took place across the United States, wherever Nazi victims in general, and German Jews in particular needed them.

United Help's biggest and most prestigious project was the erection of the two Kissena apartment complexes for the aged in Flushing, Queens (New York). The project was financed mainly by restitution money, secured from JRSO via the Federation, with extra funds supplied by the Gustav Wurzweiler Foundation , and by a mortgage from the "New York State Division of Housing".

The first tenants moved into Kissena I in 1964; 75% of them were German speaking Jews, 60 years or older. All of them lived an independent life in their own apartments with their own furniture, but at the same time with the full support of social workers and home makers (provided by *Selfhelp*). Most of all they had the full social and cultural surroundings of their own group, complete with a German library.

Kissena II was added six years later. Since then the almost purely "German character" of the Kissena apartment complexes got watered down when Eastern European Nazi victims and other Americans moved in from the New York area.

The "Jewish Philanthropic Fund of 1933" also engaged in old age care: 1966 it installed the "New York Foundation for Nursing Homes", which in turn built the "Margaret Tietz Center for Nursing Care" in Kew Gardens, Queens (New York): a nursing home, originally designed to house German Jewish Nazi victims.

Cultural activities

The Federation established its own Cultural Committee, chaired by Rudolf Callmann, as early as in March 1942. It planned a symposium of all leading personalities within the German Jewish immigration on Jewish cultural contributions, and discussed the possi-

bilities of transforming Congregation Habonim's "Franz Rosenzweig Lehrhaus" into an institution of the Federation.

But far more pressing legal and economic concerns prevented these projects of actually taking shape.

After the war, Prof. Nathan Stein, who was then President of the Federation proposed a book on German Jews in America: "Jews from Germany in the United States", edited by Eric Hirshler with an introduction by Rabbi Max Gruenewald was published 1955 at *Farrar Straus* in New York.

Leo Baeck Institute

The Leo Baeck Institute, a research institute devoting itself to the history of the Jewish community in German speaking countries was founded 1955 by the *Council of Jews from Germany* simultaneously in Jerusalem, London, and New York with funds from the "Successor Organizations". It was never affiliated with the Federation, although it assisted in establishing the Institute's New York branch, and there were influential people serving on both boards, particularly Rabbi Max Gruenewald who was international president of the Institute as successor to Siegfried Moses. Under Gruenewald's presidency the New York branch made "policy (in a guarded way) for all three Institutes".

"Research Foundation for Jewish Immigration" (RFJI)

The *Research Foundation* was founded 1972 on the initiative of Curt Silberman and Herbert Strauss, then President and Executive Vice President respectively of the Federation.

Three years earlier the two officials participated at a meeting of the *Council of Jews from Germany* in London, where Strauss suggested a concerted effort of all the Council's affiliates, to write the "universal history of the German-Jewish immigration after 1933 in the several countries".

The proposal was accepted and a small amount of money was allocated to all participants.

Back in New York, the Federation established an "organizational framework" for the Federation's effort toward that history: a tax exempt foundation with the possibility of soliciting gifts or legacies for the conduct of its work. The Foundation's coordinator of research and Executive Director was (and is) Herbert Strauss; its Board of Directors consisted entirely of members, sitting at the same time on the Federation's Board as well.

Since its establishment the *Research Foundation* accomplished three major projects:

1.) A six part series on "Jewish Immigrants of the Nazi Period in

the U.S.A." (New York, 1979-1987) which provided all the necessary source materials for the planned history and turned out to be a most useful tool for researchers in this country and abroad.

2.) An Oral History Collection, documenting "the social, economic, and intellectual processes involved in the immigration, resettlement, and acculturation of immigrants from Central Europe of the Nazi period": a collection of about 250 audio taped and transcribed interviews with immigrants from across the country.

3.) The "International Biographical Dictionary of Central European Emigres 1933-1945. Sponsored by the Research Foundation for Jewish Immigration, Inc., New York, and the Institut für Zeitgeschichte, München, directed by Herbert A. Strauss and Werner Röder, München, 1980-1983". The three part dictionary, a truly international endeavor, "documents the life history of about 8000 emigres".

Remembering Kristallnacht

On November 9, 1990, on the 52nd anniversary of the German November Pogrom "Kristallnacht", the Federation once again gave testimony to one of German Jewry's most valuable heritages: There can be "Bewährung im Untergang" - Reaffirmation in Destruction. "Flames", as Curt Silberman wrote, "may destroy physical structures, they cannot, however, extinguish the spirit to survive and to rebuild".

In this spirit the Federation and its President, Rabbi Dr. Robert Lehman, chose that date to honor the Consul General of Denmark in New York, and with him the Danish people that showed so much courage and altruism in the dark days of World War Two, when it protected its Jewish community from the onslaught of the Nazis.

On Kristallnacht, to quote Curt Silberman again, the "flames destroyed the synagogues of Germany, and at the same time signaled the beginning of the *Endlösung*". That is why it is of such great importance to remember it, to commemorate Kristallnacht, and to introduce a special liturgy for the synagogue evening service on or around November 9th: not as a substitute, but as an addition to Holocaust Services which are held on "Yom HaShoa" in April or May. Rabbi Lehman is one of the driving forces and main contributors to this project which is not only important to German Jewish congregations in the United States, but to American Jewry at large.

When the whole Jewish world commemorated the 50th anniversary of Kristallnacht in 1988, the Federation - and particularly its President, K. Peter Lekisch - led the organizational efforts in New York for a special synagogue service at Temple Emmanuel.

One year later, in a strange twist of histcry, the Federation

found another reason to speak out in connection with Kristallnacht: 51 years after this pogrom the *Berlin Wall* fell; an event that caused so much joy in both parts of Germany that many voices were heard, to install November 9th as a new national holiday. Robert Lehman, who just had assumed his presidency of the Federation after K. Peter Lekisch's death, was among the first Jewish leaders to write to the governments of both German Republics, urging them to use their judgment of decency and not to convert that infamous November 9th from a day of worldwide sorrow into one of German joy.

These letters were one more step on the thorny road to "Moral Restitution" - a concept, introduced by Curt Silberman to the Council of Jews from Germany and to the Federation in 1962, and representing since then one of its most pressing tasks.

Not that Material Restitution is a topic of the past! 46 years after the end of World War Two, there are still many material issues that must be resolved, and can be resolved now, particularly after the dramatic political changes in Europe since 1989. Many Jewish organizations all over the globe are part of these efforts, together with the American Federation of Jews from Central Europe which is still the foremost address for many Nazi victims in the United States.

But at the same time it is still important, how this "new" Germany defines herself with regard to the Jewish people, and it is the Federation's duty to press her for clear answers.

The Federation's most valuable contributions to all these issues caused the Conference of Presidents of Major American Jewish Organizations finally in 1991 to accept it as an observer, thus acknowledging the importance of the Federation within the framework of American Jewry.

But the responsibility to carry on its mission now lies with the third generation of American Jews from Central Europe: The Federation's Chairman of the Board, Curt Silberman, was an adult, when he arrived in this country; the Federation's President, Robert Lehman, was an eleven year old boy. A third generation that already was born in this country has reached adulthood since and is ready to carry on the tradition of Central European Jewry. President Robert Lehman is currently conducting a survey of both, the second and the third generation, to find out about their needs and their abilities and to open a new chapter in the history of the American Federation of Jews from Central Europe.

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Dreieinhalb Jahrzehnte im Hebrew Tabernacle

(hm) 35 Jahre lang Rabbiner derselben Gemeinde zu sein ist sicherlich kein Rekord, nicht einmal in unserer Zeit, in der Führerpersönlichkeiten schnell wechseln. Aber beachtlich ist es schon und ein Zeichen für die Beliebtheit, die Achtung und das Ansehen, deren sich der Amtshinhaber erfreut. Im Falle von Robert L. Lehman, seit 1956 geistiges Oberhaupt des Hebrew Tabernacle in Washington Heights, ist dies so offenkundig, dass es gar nicht der an einem Sabbatmorgen abgehaltenen Jubiläumsfeier im Rahmen des üblichen Gottesdienstes bedurft hätte, an dem 600 Personen teilnahmen.

Noch nie, ausserhalb der Hohen Feiertage, war die Synagoge so voll wie an diesem Vormittag und die Welle der Sympathie, die Rabbi Lehman entgegenschlug (der zugleich auch am Tage danach seinen 65. Geburtstag beging), dürfte selbst ihn überrascht haben. Wie er es selbst im Gemeindeblatt ausdrückte: "Es war ein so würdevoller, warmer, blendender Gottesdienst, das ich ihn nie vergessen werde" — ein Gefühl, das sicherlich auch von den Anwesenden geteilt wurde.

Zu denen, die Lehmans Wirken im Hebrew Tabernacle würdigten, gehörte vor allem Rabbiner Walter Jacob aus Pittsburgh, Präsident der *Central Conference of American Rabbis*, wie Lehman in Deutschland geboren (Lehman in Heilbronn, Jacob in Augsburg), der auf die vielen Verdienste seines Amtsbruders innerhalb seiner Gemeinde hinwies, aber darüber hinaus auch um das jüdische Leben, die eigentliche Seelsorge, die beide in Fortsetzung deutscher Rabbiner-Tradition ausüben.

Charles Bleiberg, Präsident des Hebrew Tabernacle, sparte ebenfalls nicht mit Lob für den Jubilar, der sich in einer Rede für das Vertrauen der Beamten und Treuhänder der Gemeinde in all den Jahren bedankte, ebenso wie für die Freundschaft, die ihn mit den Vorstandsmitgliedern verbindet. Freilich liess er wissen, dass auch für ihn in fünf Jahren die Stunde des Abschieds von seiner Gemeinde schlagen wird, und er gelobte, seinem Nachfolger eine lebendige und dynamische Gemeinde zu hinterlassen.

Wie sehr dies jetzt schon dank der Tätigkeit Rabbi Lehmans der Fall ist, war für alle Anwesenden bereits an diesem Tag deutlich. Wenn man bedenkt, wieviele der ehemaligen deutschen Juden, die den Grundstock des Hebrew Tabernacle wie der anderen nach 1933 entstandenen jüdischen Gemeinden in Washington Heights bildeten, aus dem "Vierten Reich" in andere Teile New York Citys und in dic Vororte gezogen sind, und wieviele von ihnen dem Hebrew Tabernacle treu blieben, ist dies ein deutliches Zeichen für die Anerkennung und Anhänglichkeit gerade Rabbi Lehmans Gemeinde.

Dr. Lehman, der 1954 seine Ordination am Hebrew Union College, dem Rabbinerseminar der Reformbewegung, erhielt, setzte sein Studium an der orthodoxen Yeshiva University und der University of Maryland fort. Er war nur zwei Jahre in Baltimore tätig, ehe er im Jahre 1956 auf seinen jetzigen Posten berufen wurde. Unter seiner Leitung wurde der neue Tempel nach seinem Umbau an der 185. Strasse Ecke Washington Ave. — ursprünglich diente er der Christian Science Church als Gotteshaus — eingeweiht, und damit begann auch, dank der räumlichen Vergrösserung, eine neue Phase der Synagogenaufgaben.

Insbesondere wurde die Arbeit mit der Jugend verstärkt, aber auch die zahlreichen im Rentenalter stehenden Gemeindemitglieder sind dankbar für die vielen Aktivitäten, die ihnen "ihr" Tempel bietet. All das konnte man in Gesprächen auf dem Empfang vernehmen, der im Anschluss an den Gottesdienst in den unteren Räumen der Synagoge stattfand.

Unter den Anwesenden bemerkte man u.a. den Staatssenator Franz Leichter, John Brian Murtaugh, Mitglied der New York Assembly, den Stadtverordneten Stanley Michels sowie sämtliche Vorstandsmitglieder. Wie man von Rabbiner Lehman erfuhr, erhielt er Glückwunschschreiben u.a. von Rabbiner Alfred Gottschalk, Präsident des *Hebrew Union College Institute of Jewish Religion*, von Rabbiner Alexander Schindler und auch vom New Yorker Bürgermeister, David Dinkins. Für Rabbiner Lehman war es ein ebenso unvergesslicher Tag wie für die Teilnehmer an der Feier. Wir können ihm — und uns — nur wünschen, dass er seine Gemeinde auch in den kommenden Jahren mit derselben Energie und Tatkraft weiter leiten wird.

Gespräch mit Rabbi Robert L. Lehman

Fortsetzung von Seite 16

Geht es letzlich um das moralische Handeln jedes einzelnen? Bedeutet das Leben im Bewußtsein der Geschichte auch, daß man die Geschichte immer wieder neu interpretiert?

Lehman: Eine sehr schwierige Frage... "Neu interpretiert"? Das macht uns — im Gegensatz zu den Orthodoxen — zu liberalen Juden. Die Orthodoxen sagen: "So steht es in der Torah, keine Debatte." Für uns gibt es, in Grenzen, Stufen der Erkenntnis, verschiedene Möglichkeiten der Interpretation. In den Lagern wandten sich Menschen an ihre Rabbiner und fragten: "Es ist Pessach, wo kann ich Matza finden?"

Der orthodoxe Rabbi sagt: "Iß kein Brot. Nicht einmal, wenn du eine Scheibe bekommst." Aber was ist denn wichtiger — wollen wir leben oder sterben? Wir sagen: "Was auch immer geschieht, iß!" Das Leben ist wichtiger als alles andere.

So sehe ich auch die Geschichte. Wenn man sich dem Holocaust nur immer auf negative Weise verbindet, verbringt man sein ganzes Leben nur mit Tragödie und Schrecken, mit Erinnerungen, Tränen. – Nein: Geh vorwärts, beweg' dich, lebe! Es steht im Zweiten Buch Moses.

Als Moses sein Volk aus Ägypten führte und die Verfolger immer näher rückten, da fragte Moses: "Was soll ich tun?" Und Gott antwortet: "Beweg' dich, tue selbst etwas, ruf nicht mich an, sondern schau, daß du durch dieses Meer kommst!"

Einer der erwähnten Partisanen hat im Slowakischen Aufstand vom Herbst 1944 gekämpft. Er hat deutsche Züge gesprengt. Seither glaubt er vorbehaltlos an "Juden mit Gewehren". Er glaubt an Überlebenstraining, ist bei den Boy Scouts engagiert. Er hat aus seinen Erfahrungen Konsequenzen gezogen, seine Geschichte in Taten umgesetzt. Er lebt, er handelt.

Lehman: Die wichtigste Aussage zu unseren Gesetzen ist: Du sollst durch sie leben. Leben! Wie soll man sich verteidigen? Ist Massada die Antwort, der kollektive Selbstmord?

Aus dem Aufstand im Warschauer Ghetto haben wir gelernt: Wenn du kämpfen und sterben mußt, dann nimm auch deine Feinde mit dir in den Tod.

George Santayana hat gesagt: Wer die Geschichte ignoriert, ist dazu verdammt, sie erneut zu durchleben. Wir müssen begreifen, daß wir Teil der Geschichte sind.

Das Gespräch führte Andreas Mink.

EN

Wer kennt Nachkommen der Familie **Chaim** und **Johanna Ziegler** (Tochter: **Emma**) aus Leipzig, Eberhard Str. 8?

Seeking information on **Julius Bloch**, for book on cattle dealers. He once lived on Long Island and also in Sydney, NY

Intentional Second Exposure

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Contact

Portrait: Der Exilforscher und Aufbau*-Mitarbeiter Guy Stern*

"Über die Vergangenheit, auf die Zukunft!"

An seinem Jackenrevers fängt sich ein Sonnenstrahl, erst beim Nähertreten erkennt man das Große Verdienstkreuz der Bundesrepublik Deutschland: Prof. Dr. Guy Stern, Distinguished Professor for German Literature and Culture an der Wayne State University, Detroit, stellt sich geduldig dem Fototermin auf dem Broadway, unweit der *Aufbau*-Redaktion. Die Frage nach seinen Verdiensten wischt er mit einer Handbewegung beiseite: "Ach, die Auszeichnung ist für gar nichts Bestimmtes. Die Aufzählungsliste war lang, alles kann man nicht wiederholen." Aber hauptsächlich ging es darum, daß er einer der beiden Gründer der Lessing-Gesellschaft und des Lessing-Jahrbuches ist.

Doch Guy Stern ist auch Exilforscher, einer der Mitbegründer der Society for Exile Studies in den USA. Und wenn er den *Aufbau* besucht, hat er immer mehr als einen Termin wahrzunehmen. Seit über 40 Jahren liefert er regelmäßig seine Manuskripte ab — und seit einem halben Jahr gehört er zum Vorstand der Zeitung. Doch es ist nicht die reine Philanthropie, die den Amerikaner mit der Zeitung verbindet: "In der unruhigen Welt des Exils war der *Aufbau* ein Pol der Beständigkeit in einer ungewissen Zeit. Und das Exil wird es auch noch geben, wenn der letzte NS-Asylant gestorben ist."

In einem ersten autobiographischen Aufsatz, *The Americanization of Günther*, erzählt Guy (Günther) Stern, wie er in die USA kam — in dem für ihn typischen Stil, der nie überdramatisiert und doch eine gute Pointe auszukosten versteht. Die Kopie für das Archiv der Redaktion trägt die bezeichnende Widmung: "Über die Vergangenheit, auf die Zukunft."

1937 floh Günther Stern, damals 15 Jahre alt, mit einem Kindertransport aus Hildesheim in die USA. "Das Affidavit war mehr als wackelig", erinnert er sich. "Mein Onkel war verheiratet mit einer Amerikanerin in St. Louis und schlug sich als Aushilfsbacker durch. Wenn da nicht dieser Konsul in Hamburg gewesen wäre..." Das war Malcolm C. Burke, und noch heute spricht Stern den Namen mit Respekt aus. Beide Augen drückte Burke für die Flüchtlinge zu, die auch nur die geringste Aussicht auf Entkommen hatten, wie Stern bei späteren Nachforschungen herausfand. "Aber Kopfrechnen mußte man können", scherzt Stern heute, denn zu den Fragen über die Person fügte Burke eine Additionsaufgabe hinzu.

In Amerika kam der junge Guy bei seinen Verwandten unter — "Onkel Benno" wurde sein gesetzlicher Vormund. Günther widerstand dessen religiösem Populär-Mystizismus, fand über Kino, High School, Schwimmverein und Aushilfsjobs seinen Weg in die amerikanische Gesellschaft. Eine wichtige Rolle dabei spielte die gleichaltrige Idamae Schwartzberg: "Sie hatte nur wenig Geduld mit meinem deutschen Namen Günther, den sie einen Zungenbrecher nannte", erinnert sich Stern. "Sie beschloß, nur die ersten beiden Buchstaben zu behalten und ein 'y' anzuhängen. Der Name setzte sich fest in der High School, und ich behielt ihn bei, als ich US-Bürger wurde, während der Grundausbildung im Camp Berkley, Texas." Das war 1943.

Während der ganzen Zeit sorgte sich der Teenager um seine zurückgebliebene Familie: Vater, Mutter, Schwester und Bruder, beide jünger als er selbst. Jeden aussichtsreichen Garantor, sprich: gut situierten US-Bürger, den er kennenlernte, sprach Guy auf ein Affidavit für seine Familie an — selbst einen Spieler, der ihn als Anhalter mitnahm und sich bereit erklärte, das Geld zu hinterlegen. Doch tragisch scheiterten die beiden an dem konsultierten US-Anwalt, der sich weigerte, den "Beruf" von Guys Zufallsbekanntschaft als eine erforderliche finanzielle Grundlage des Sponsors zu akzeptieren. Sterns Familie gelang die Flucht nicht — sie wurde ermordet.

"Die Vorstellung, daß man dabei war, Autoren und ihre Werke zu vergessen, fand ich schrecklich! [...] In unserem Zeitalter des Asyls wird die Analyse der jeweiligen Literatur einer Nation zunehmend an Bedeutung gewinnen, um die Besonderheiten des Exils zu erkennen."

Guy Stern

Guy setzte sich erfolgreich gegen das Drängen seines Vormundes zur Wehr, eine Wirtschaftsschule statt der Universität zu besuchen. Zwei Jahre konnte er an dem jesuitisch geführten St. Louis College Romanistik studieren, bevor er 1942 zum Militärdienst eingezogen wurde. Als amerikanischer Staatsbürger kämpfte er in der Normandie, als Master Sergeant im Military Intelligence Branch. Die Remigration nach Deutschland kam für ihn nach Kriegsende nicht mehr in Frage.

Während seines Kriegsdienstes hatte der frischgebackene Amerikaner den österreichischen Autor Karl Frucht kennengelernt, der 1933 in Wien mit Hertha Pauli eine literarische Agentur gegründet hatte und nun in den USA weiterhin Kontakt zu "seinen" Autoren hielt. Er führte Guy Stern in die Emigrantenkreise ein. "Als Fliege an der Wand" habe er ihren Treffen in New York beigewohnt, erinnert sich Stern. Seinen Platz in den Reihen der Exilgrößen sicherte sich der Student mit Hundeknochen: "Die Exilanten hatten ein Herz für Hunde. Ich arbeitete damals in einem Restaurant am Broadway, und von dort brachte ich Fleischabfälle für die Hunde mit. Ich war immer ein gern gesehener Gast", grinst er.

Weit über seine eigene Verbundenheit mit dem Thema Exil ging Sterns Interesse schon damals hinaus: "Die Vorstellung, daß man dabei war, Autoren und ihre Werke zu vergessen, fand ich schrecklich!" Über



Forscher und Lehrer aus Passion: der Exilwissenschaftler Guy Stern.
Foto: Stefanie Nies

Frucht lernte Stern auch Hertha Pauli kennen. Sie wiederum war eine Nichte zweiten Grades des Pianisten Artur Schnabel, dem sie den Studenten vorstellte. Stern schrieb über das Treffen einen Artikel für die College-Zeitung.

Ebenfalls über Herta Pauli traf er Walter Mehring. Zum ersten Mal kam der selbstbewußte Teenager mit der sogenannten Emigrantenpsychose in Kontakt, noch heute ringt er um Worte: "Bei Mehring war die Scheidewand zwischen bereehtigter Angst und Paranoia sehr dünn. So ging er nie wieder nach Berlin zurück, weil er fürchtete, von den Russen entführt zu werden."

1948 schloß Stern sein Studium an der Hofstra University mit dem Bachelor of Arts in Roman Languages ab, ging danach auf die Columbia University in New York, wo er noch ein Germanistik-Studium anhängte. 1953 legte Stern seine Doktorarbeit vor. Der Titel: "Fielding, Wieland and Goethe, a Study in the Development of the Novel". Sein Interesse für das Exil, zumal das literarische, bestand daneben — obwohl nicht ganz gleichberechtigt.

Doch das änderte sich bald. Auf einer Party erzählte Stern, nachdem er zum Germanistikdozenten an der Denison University of Ohio ernannt wurde, daß er dabei sei, ein Lesebuch für seine Studenten zusammenzustellen, darin auch Texte von deutschen Dichtern der Gegenwart. "Da drehte sich eine Dame zu mir herum und erzählte, sie habe einen ganzen Karton voll mit Briefen von Rilke, Heinrich Mann und Wolfskehl. Es stellte sich heraus, daß sie die Nichte des Schriftstellers Jakob Wassermann war", erinnert sich Stern. Er erhielt die Briefe, doch statt sie in seiner Textsammlung zu verwenden, schrieb er einen Aufsatz über Wolfskehl, den ersten, in dem er das Exil thematisierte. Er erschien 1959.

Sein neues Forschungsgebiet ließ ihn nicht mehr los: Neben seinen Studien über Lessing nahm es einen immer breiteren Raum ein. So wurde er 1969, zusammen mit John Spalek und Joseph Strelka, von Walter Berendsohn nach Schweden zur Exilforschungskonferenz eingeladen. "Wir beschlossen, enger zusammenzuarbeiten", berichtet er. Zehn Jahre später gehörte er zu den Gründungsmitgliedern der Society for Exile Studies, fungiert seitdem als deren Vizepräsident.

Gemeinsam suchten er und seine Kollegen nach einer geeigneten Methodik zur Erforschung der Exilliteratur. Dabei geht deren Bedeutung, Sterns Ansicht nach, weit über das rein literarische hinaus: "Der Holocaust verleiht ihr ein ganz besonderes Gewicht, weil so viele Menschen umgekommen sind. Jeder Exilant ist ein Überlebender, jede Zeile, die im Exil entstand, ein Triumph. Selbst Unterhaltungsliteratur kann so noch ihr Existenzrecht behaupten, weil sie die Zeit ihrer Entstehung reflektiert."

Stern setzt bei seinen Untersuchungen auf Komparatistik, auf vergleichende Studien, die sowohl das Exil innerhalb der Jahrhunderte betrachten als auch innerhalb der einzelnen Nationen. Vor allem letztere, die sogenannte synchronische Betrachtungsweise, interessiert ihn: "Der Begriff der Nationalliteratur wird in den kommenden Jahren wahrscheinlich verschwinden. Und dann ist der Komparatismus wichtig, um die jeweilige Literatur einer Nation und die Besonderheiten des Exils zu erkennen." In unserem "Zeitalter des Asyls" werde diese Analyse zunehmend an Bedeutung gewinnen. Das steigende Interesse an seinem Fachgebiet ist laut Stern der Beweis für seine These: "Natürlich handelt es sich bei der Exilforschung um ein recht neues Fachgebiet und das heißt, daß es hier noch viel zu entdecken gibt. Aber dazu kommt eine kaum zu erklärende Faszination an der Zeit des Nationalsozialismus", erklärt er. "Außerdem findet allmählich ein Generationswechsel an den Universitäten statt. Einige erzkonservative Germanisten mochten den neuen Faehbereich Exilforschung nicht, denn das hätte bedeutet, sich auf ein ganz neues Gebiet einlassen zu müssen."

Gerade das ist jedoch Sterns Lebenselixier: Herausforderungen anzunehmen, wo immer er sie finden kann. Wohl deshalb ist er unter anderem einer der beiden Mitbegründer der Lessing-Gesellschaft, war Herausgeber des Lessing-Jahrbuches, Präsident der American Association of Teachers of German, ist Mitglied des Executive Board des Leo Baeck Institutes und Sekretär der Kurt Weill Stiftung.

Zahlreiche Auszeichnungen pflastern seinen Weg: vom Bundesverdienstkreuz über die Goethe-Medaille bis hin zum "Distinguished Germanist of the Year". Einige weitere stehen noch aus: darunter etwa der Doktor honoris causa, den ihm die Hofstra University diesen Monat verleihen wird. Doch die liebsten Auszeichnungen sind ihm die Ehrungen für Excellent Teaching von der Universität Cincinnati und der Wayne State University, nicht aus purer Eitelkeit, sondern weil er Thomas Jefferson recht gibt: "If a nation expects to be ignorant *and* free, it expects what never was and will never be."

Stefanie Nies

Der Aufbau *im Gespräch mit Rabbi Robert L. Lehman*

"Das Leben ist wichtiger als alles andere"

Robert L. Lehman wurde in Heilbronn geboren. Er floh 1938 mit seinen Eltern in die USA. Bis zu seiner Pensionierung war er Rabbiner der Congregation Hebrew Tabernacle in Washington Heights (Manhattan).

Aufbau: *Rabbi Lehman, in der Debatte um die Rolle der Schweiz im Zweiten Weltkrieg ist vermehrt zu hören, daß dabei über den finanziellen Aspekt grundlegende ethische Fragen vergessen werden. Wir wollen deshalb — ausgehend von der vom World Jewish Congress (WJC) an die Adresse der Schweiz gerichteten Forderung, sich jenseits von materieller Restitution "ihrer Verantwortung" zu stellen — mit Ihnen über "Erinnerung", "Geschichte", "Verantwortung"/"Schuld" und "Gerechtigkeit" sprechen. Welche Bedeutung haben diese Begriffe für das Judentum, gerade im Bezug auf den Holocaust?*

Rabbi Lehman: Nun, in unserer Gemeinde pflegen wir eine Tradition der Erinnerung. Wir beachten dabei — im Gegensatz zu den "amerikanischen" Congregationen — zwei Gedenktage: "Kristallnacht" und Yom Ha-Shoah. In den 40 Jahren, in denen ich Rabbiner des Hebrew Tabernacle in Washington Heights war, haben wir dabei zuerst sechs Kerzen für die Sechs Millionen entzündet. Ich habe dann eine siebte hinzugestellt: für den rechtschaffenen Christen.

Die Erinnerung zu pflegen ist sehr wichtig. Wir sollten aber nicht nur an die Tragödie denken, die wir erlitten haben, sondern auch an die Menschen, die Gutes getan haben.

Was bedeutet das in bezug auf die Schweiz? Gehen wir davon aus, daß ein Jude einer Schweizer Bank sein Geld anvertraut hat. Diese Geste des Vertrauens sollte erwarten lassen, daß die Banken für das Geld Sorge tragen, daß sie sich zumindest darum bemühen herauszufinden, wem diese Mittel zustehen.

So zu handeln, wäre richtig. Wir kennen rechtschaffene Christen — etwa die Dänen. Da soll mir keiner sagen, daß die Banken nicht nach Überlebenden suchen konnten.

Können Sie uns etwas zur jüdischen Tradition von "Zakhor", "Erinnerung", sagen?

Lehman: Der Begriff stammt wohl aus der Zeit des Zweiten Kreuzzugs. Damals wurden so viele Juden ermordet, daß unsere Vorfahren einen Tag des Gedenkens einrichteten. Sie verknüpften ihn mit dem Fastentag Tisha be Av, dem neunten Tag des Monats Av. Dieses Datum war traditionell der Erinnerung an die Zerstörung des Tempels gewidmet. Dabei wurden spezielle Gedichte — "Piyyutim" — und Klagelieder vorgetragen.

Wir haben jüngst ein Treffen jüdischer Veteranen des Partisanenkriegs gegen Hitler-Deutschland besucht, das die Gemeinde Or-Shalom in Orange, Connecticut, ausgerichtet hatte. Zwei Veteranen sprachen. Beide stellten sich und ihre Kameraden in die Tradition der Makkabäer. Da war eine Auffassung von Geschichte zu erleben, die unmittelbar mit dem eigenen Selbstverständnis verbunden ist. Diese Männer begriffen sich als Teil einer uralten Tradition.



Rabbi Robert L. Lehman
Foto: Erich Hartmann/MAGNUM

Lehman: Natürlich — wir müssen einen Weg zum Widerstand finden. Ob es nun innerer oder äußerer Widerstand war. Ich werte den Aufstand im Warschauer Ghetto wie das Studium der Torah oder das Unterrichten von Kindern. Es geht darum, daß wir an die Vergangenheit anknüpfen.

In diesem Sinne ist die Geschichte also ganz lebendig.

Lehman: Unbedingt.

Geschichte gibt den Menschen die Mittel in die Hand, um mit ihrer Existenz zurechtzukommen?

Lehman: Man muß wissen, wo man hingehört: "Ich bin der Herr, Dein Herr, der Dich aus Ägypten geführt hat..." — das erste Gebot. Es heißt nicht etwa nur: "Ich bin der Herr...". Nein — er hat etwas getan. Das ist wichtig. Rituale wie die Seder-Zeremonie (in Erinnerung an den Auszug aus Ägypten) verbinden uns mit der Geschichte. Wir stehen in direktem Bezug zur Geschichte — und dieser Bezug existiert als Funktion der Erinnerung.

Viele junge Journalisten aus Deutschland kommen zum Aufbau. *Sie lernen Opfer der NS-Verbrechen kennen, Überlebende des Holocaust. Sie pflegen die Erinnerung, öffnen die Tür zur Vergangenheit. Wie sehen Sie diesen Vorgang?*

Lehman: "Erinnerung" mag das falsche Wort sein. Vielleicht wäre "Wiederherstellung", "Rekonstruktion" besser. Wiederherstellung einer Zeit, die sie nicht selbst erlebt haben.

"Reconstruction" war in der Anfangszeit der Untertitel des Aufbau.

Lehman: Ich weiß. "Erinnerung" bezieht sich ja nur auf etwas, das wir selbst erlebt haben. Die jungen Deutschen lernen also etwas über die Rekonstruktion von Geschichte. Vielleicht aus Schuldgefühlen heraus, die sich auf ihre Großeltern beziehen. Sie tun etwas, das wir "Mitzvah" nennen. Wie der Dienst beim Peace Corps hier in den USA. Sie wollen "die Welt lebenswerter machen". Dafür gebührt ihnen Respekt. Sie wollen die Last ihrer Großeltern oder Eltern auf sich nehmen. Sie versuchen zu verbessern, Unrecht wieder gutzumachen.

Kann man im Zusammenhang mit den Banken und anderen Unternehmen auch von einer solchen "Wiederherstellung" sprechen — ich denke etwa an die Allianz-Versicherung, die sehr schnell auf Vorwürfe, die ganz enge Zusammenarbeit des Unternehmens mit dem NS-Regime betreffend, reagiert hat. Der Vorstandsvorsitzende der Allianz ist an die Öffentlichkeit getreten und hat gesagt: "Ja, unsere Firma hat sich damals schuldig gemacht."

Lehman: Darum geht es. Die Leute wollen hören: "Ja, wir haben damals Schuld auf uns geladen, und nun wollen wir Schadenersatz leisten." Ein derartiges Eingeständnis ist in der Tat Bestandteil von "Rekonstruktion".

Ganz praktisch wird dadurch Holocaust-Opfern geholfen, denen jede finanzielle Sicherheit fehlt. Diese Leute spüren nicht nur, daß ihnen niemals Gerechtigkeit widerfahren ist — sie wissen auch nicht, wie sie jemals aus ihrer Armut herauskommen sollen. Man braucht ja nicht nur Talent, sondern auch Glück, Lebensmut...

Würde eine derartige Erklärung der Schweizer Banken die "Welt lebenswerter machen"?

Lehman: Es geht nur um eine überschaubare Sache — und da lautet die Antwort "ja". Eine moralische Erklärung zur eigenen Verantwortung genügt. Die Schweizer können ja gar nicht so viel tun: In der jüdischen Tradition kennen wir das Wort "du sollst dem Blinden keinen Stein in den Weg legen". Aber genau das haben die Banken damals getan — sie haben denen ein Hindernis in den Weg gelegt, die heute blind und hilflos sind. Die moralische Integrität der Banken ist unwiederbringlich zerstört.

"Liebe Deinen Nächsten wie Dich selbst" — das sind ja nicht nur ein paar Worte. Wir haben hier eine Einladung zu leben. Im Fünften Buch Mose wird gefragt: "Was ist Religion?" Die überraschende Antwort: "Sie ist nicht oben im Himmel, wo wir sie nicht erreichen können. Nicht auf dem Grund des Meeres, wo wir sie nicht berühren können. Religion liegt in deinem Herzen und in deinem Mund für dich zu tun."

Es geht ganz einfach um die Verständigung zwischen Menschen, ob nun im bezug auf die Banken, oder im ganz alltäglichen Gespräch. Woher nehmen die Banken nur die Unverfrorenheit zu sagen: "Wir tragen keine Verantwortung?" Natürlich haben sie Verantwortung! Jeder anständige Mensch kann das sehen. In grundlegenden ethischen, spirituellen Fragen kann man sich nicht neutral verhalten.

Wie verhält sich "Verantwortlichkeit" zu "Gerechtigkeit"?

Lehman: Gerechtigkeit entsteht, wenn jemand seine Verantwortung eingesteht. Das sollte von "ganz oben" kommen. Nehmen wir den Papst. Natürlich kann er nicht für Pius XII. sprechen. Aber wichtig ist, daß er etwas zum Holocaust gesagt hat. Es mag zu wenig sein — aber seine Gesten zeigen, daß der Papst vermitteln will: "Die Vergangenheit war falsch." Daran glaube ich. Das ist Gerechtigkeit.

Auf Deutschland bezogen, fällt es mit Blick auf die Gerichtsverfahren gegen NS-Verbrecher schwer, von "Gerechtigkeit" zu sprechen. Diese Leute kamen oft mit lächerlich geringen Strafen davon und propagierten dazu noch die eigene Amnestie... Ist das nicht bitter?

Lehman: Dies ist keine einfache Frage. Es mag Bitternis geben. Helen Epstein hat das Buch *Were She Came From. A Daughter's Search For Her Mother's History* geschrieben. Sie sehen da die Tragödie, der die Verfasserin nicht entkommt. Trotz all ihrer Erfolge im Leben ist der Schmerz immer noch da, verfolgt sie.

Es gibt Menschen, die einfach nicht vergeben und vergessen können. Es gab Grade der Tragödie. Es wurden nicht alle getötet. Nicht jeder kam in die Lager. Manche versteckten sich. Manche gut, andere weniger gut. Nehmen Sie nur Ruth Westheimer. Sie saß in der Schweiz und hat auf ihre Eltern gewartet... Ich bin mir sicher, daß sie leidet — niemand hat Hand an sie gelegt, aber die Verletzung ist da.

Wenn es jemandem ernst ist, akzeptiere ich seine Reue. Aber die Wunde ist immer noch offen.

Die vielbeschworene "Vergangenheitsbewältigung" ist somit eine ganz persönliche Angelegenheit?

Im Grunde ja. Aber heutzutage steht es den wenigsten frei, Verantwortung zu übernehmen. Präsidenten sprechen für uns. Aber wenn eine solche Person etwas sagt, bewirkt auch dies etwas.

Fortsetzung Seite 23

Robert L. Lehman neuer Präsident der "Federation"



Robert L. Lehman

Zum Nachfolger des kürzlich verstorbenen K. Peter Lekisch wurde Rabbi Robert L. Lehman vom Hebrew Tabernacle in Washington Heights zum neuen Präsidenten der American Federation of Jews from Central Europe gewählt. Diesem Dachverband, dem die Interessenvertretung der Einwanderer aus Deutschland und Österreich obliegt, gehörten ursprünglich 30 Organisationen und jüdische Gemeinden an.

"Die Federation sieht sich der Aufgabe gegenüber, im amerikanischen Judentum Verständnis für den Platz der deutsch-jüdischen Kultur zu finden, die als erste von den Nazis vernichtet wurde", so erklärte der neugewählte Präsident, seit 34 Jahren geistliches Oberhaupt seiner Gemeinde. "Wie können die Lehren dieser Kultur wieder Besitz der neuen Generation in Amerika und anderen Ländern werden?"

Die Federation, die sich als Wortführerin der eingewanderten deutschsprachigen

Jüdisches Leben in Amerika

Juden auf politischem, kulturellem u wirtschaftlichem Gebiet versteht. V denen letztere für die Einwandere Generation gegenwärtig in einer Zeit scher Veränderungen vielleicht im Vorde grund stehen. Frühere Präsidenten Federation waren u.a. der jetzige Ehre präsident Rabbiner Max Gruenewald u Dr. Curt Silberman, der Vorsitzende d Direktorenrats.

Dr. Lehman, ein gebürtiger Heilbro ner, kam 1938 mit seinen Eltern na Amerika und erhielt seine Ausbildung a Hebrew Union College, wo er 1954 zu Rabbiner ordiniert wurde. Zwei Jahre sp ter wurde er an den Washington Tabernac berufen, wo er einen Vertrag auf Leben zeit hat. Er gehört der Central Conferen of American Rabbis an, ist aktiv in mehr ren ihrer Komitees und wird auf ihr nächsten Jahrestagung im Juni eu Ansprache halten. Die von seiner G meinde herausgebrachte Literatur rei von Materialien für Senioren bis zu Th men die sich mit dem Holocaust befasse

Aufbau und New World Club gratulier Rabbi Lehman zu seiner Wahl, wünsch ihm für seine Amtsführung Erfolg u hoffen, ein wenig dazu beitragen zu kö nen, dass die Federation die ihr gesteckt Ziele erreicht.

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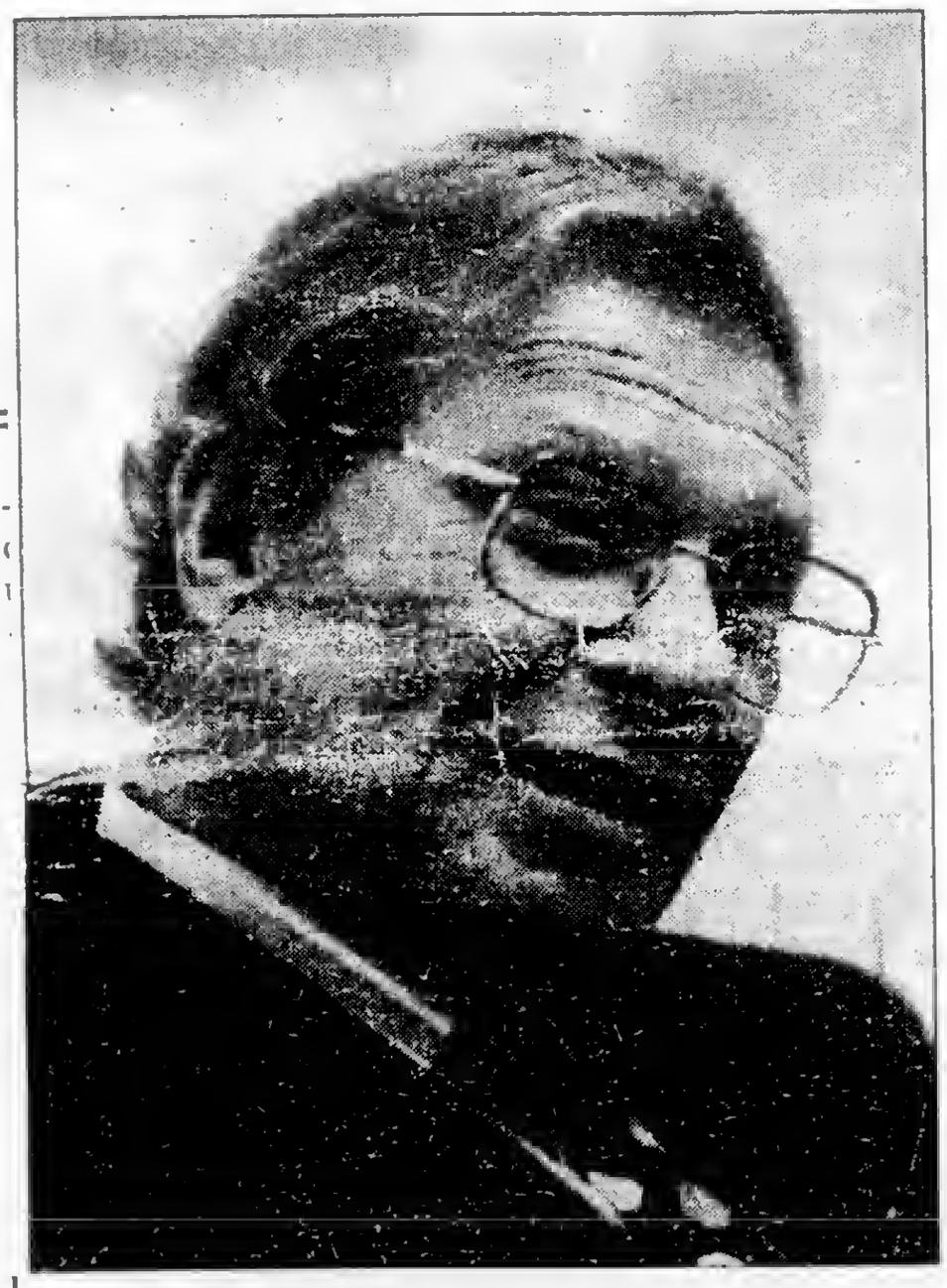
LEADING INTO THE NEW CENTURY

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Rabbi Robert L. Lehman über Gegenwart und Zukunft des deutschen Judentums

Leben und Lieben in Deutschland

Das Judentum in Deutschland im Jahre 1999 ist nicht zu vergleichen mit dem deutschen Judentum der 30er Jahre. Nichtsdestotrotz ist es lebendig und gibt Anlaß zur Hoffnung. Diese für Emigranten nicht unbedingt leicht zu verstehende Botschaft hat Rabbi Robert Lehman anläßlich eines Gedenkgottesdienstes zur „Kristallnacht" in der Congregation Habonim verkündet. Robert Lehman stammt aus Heilbronn und amtierte von 1956 bis 1997 als Rabbi der Hebrew Tabernacle Congregation in Washington Heights. Er plädiert dafür, die wiedergeborenen Gemeinden im deutschsprachigen Europa nachhaltig zu unterstützen. Der* Aufbau *hat die Rede Rabbi Lehmans übersetzt und bringt nachstehend Auszüge:



Rabbi Dr. Robert L. Lehman: Eine Botschaft der Hoffnung Foto: Erich Hartmann / MAGNUM

Für viele von uns ist dies immer noch eine Zeit der Ersehütterung und des persönlichen Schmerzes. Doch ich war einer von jenen, die Glück hatten. Wir kamen Anfang 1938 nach Amerika, meine Eltern und ich waren in Sicherheit. Aber ich kenne viele in dieser Congregation Habonim und im ganzen Land, die bis heute darum trauern, daß sie ihre Bar Mitzvah nicht in der Synagoge ihrer Heimatstadt feiern konnten, einer Synagoge, die über Generationen ihnen, ihren Familien und ihrer Gemeinde lieb geworden war.

Wie naiv waren wir doch damals – und wie offensichtlich richtig war doch, aus der Rückschau betrachtet, die Prophezeiung Heinrich Heines: „Wer Bücher verbrennt, der wird auch Menschen verbrennen."

Ich habe während meiner 40-jährigen Tätigkeit als Rabbiner der Hebrew Tabernacle Gemeinde in Washington Heights mindestens 40 Mal zu „Kristallnacht" gesprochen und jedesmal eine neue Interpretation, eine unterschiedliche Nuance gesucht zu den Geschehnissen jener Zeit. Und wenn ich auch persönlich nicht die Synagogen in Flammen aufgehen sah, betrachte ich „Kristallnacht" in der selben Art wie die Inquisition, die Kreuzzüge und die Pogrome – sie sind nicht lediglich Geschichte jüngster oder ferner Epochen, sondern Tragödien, die uns jedes Jahr Schmerz und Tränen bringen und Fragen aufwerfen.

Jedes Jahr – außer in diesem Jahr.

Denn heute vor drei Wochen war ich bei einer Shabbat-Feier in München, wo bestimmte Tatsachen, Pläne und Ideen klar in den Brennpunkt gerückt wurden. Während die Zerstörung von 1938 stets gegenwärtig und wirklich sein wird: Heute gibt es unter deutschsprachigen Juden in Deutschland, der Schweiz, Österreich, auch Ungarn, der Tschechoslowakei und Rumänien Beweise von einer Wiedergeburt des Judentums – all dies in scharfem Kontrast zu den Geschehnissen vor 61 Jahren. Damals lautete die Nachricht auf Zerstörung – ich aber bringe Ihnen eine Botschaft der Hoffnung.

Heute leben in Mitteleuropa an die 100.000 Juden in etwa 85 jüdischen Gemeinden, und sie suchen

Fortsetzung auf Seite 2

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Holland. Ja, es gibt zwar Rabbiner, aber sie sind nicht Deutsche, sondern kommen aus Israel, Süd Amerika, Ungarn und Rumänien. Und sie sind hauptsächlich orthodox, während die Gemeindemitglieder, die ich traf, eher dem Liberalen oder Reformjudentum zugehören – sie nennen sich Progressiv.

Was kann in dieser Situation getan werden? Es gibt eine zweite Entwicklung. Aus der Sicht, daß dort kein rabbinisches Potential im Entstehen ist, haben wir ein Rabbinerseminar auf dem Kontinent eingerichtet: das Abraham-Geiger-Kolleg, benannt nach einem der beühmten Reformrabbiner des 19. Jahrhunderts. Mein Freund Walter Jacob aus Pittsburgh hat diese neue Bewegung organisiert. Wenn sich also im Jahr 2000 die Tore zu diesem Kolleg öffnen, wird dies das erste liberale Seminar auf dem Kontinent sein – seit der Shoah, seit dem Zweiten Weltkrieg.

Es war ein historischer Augenblick, eine historische Deklaration, für die wir über zwei Jahre lang gearbeitet haben. Und es ist unsere Absicht, diese Lehrstätte an einen zentralen Ort des Landes zu bringen: Der Hauptsitz wird in Potsdam sein, und wir werden versuchen, die jungen Männer und Frauen so als Rabbiner auszubilden, daß sie dem liberalen Judentum dienen – vornehmlich in Deutschland, aber auch für liberale deutschsprachige Juden überall.

Eine neue Bewegung steigt aus den Trümmern

Und noch ein dritter Hinweis auf diese Entwicklung: Der Torah-Kommentar von Rabbi Gunther Plaut aus Toronto, der ins Deutsche übersetzt und veröffentlicht worden ist. (...) Dieser Kommentar steht in der Tradition der Werke von Moses Mendelssohn, die dieser vor mehr als 200 Jahren erarbeitet und verbreitet hat. Damit schließt sich nach zwei Jahrhunderten ein Kreis. (...)

Es ist wohl Ironie, daß dies alles in München, dieser Stadt mit ihrer Geschichte von Nazismus und Antisemitismus, stattgefunden hat. Und nun setzt eine neue Generation von Juden einen Kontrapunkt zu dieser Vergangenheit. Ich könnte Ihnen tagelang von diesen drei Größen – der Union, dem Geiger-Seminar und dem Kommentar von Plaut – erzählen. Aber was ich Ihnen heute eigentlich sagen will, ist das: Aus den Trümmern der „Kristallnacht", deren wir heute Abend gedenken, tritt nun mit immer rascherem Schritt eine neue Bewegung in Deutschland hervor, die ganz einfach nicht mehr aufgehalten werden kann.

Das entscheidende Wort ist Veränderung, wir müssen das anerkennen und – hoffentlich – unterstützen. Das Judentum aus den Jahren vor 1939 oder 1940, für das viele von uns nostalgische Gefühle empfinden, existiert nicht mehr. Wie immer wir das auch betrachten – wir werden älter. Unsere Kinder und Enkel sind Amerikaner oder Israelis, vielleicht leben sie in England, aber – von Ausnahmen abgesehen – sicher nicht in Deutschland. Diese neue Gruppe, von der ich spreche, das sind Deutsche von Geburt an, egal welcher Herkunft . Sie leben und lieben in Deutschland, sie haben Kinder und sie entwickeln sich, sie haben dort ein zu Hause gefunden. Das ist deren Entscheidung. Wir müssen ihnen alles Gute wünschen.

Die nostalgische Auffassung, daß man nie mehr nach Deutschland zurückkehren sollte, hat ihre Wurzeln in der Vergangenheit. Wer in der Gegenwart lebt, der muß die Kraft akzeptieren, die von dieser neuen Generation ausgeht, welche im Begriff ist, unseren Platz eizunehmen. Wer zum jüdischen Leben der Vorkriegszeit zurückgehen möchte, kann dies zwar versuchen, aber er wird dort nichts mehr vorfinden. Im heutigen Europa, das sich zu einer einzigen sozialen, wirtschaftlichen und politischen Kraft zusammenschließt, sind die Juden ein Teil dieses Geburtsprozesses. Und ob uns das gefällt oder nicht, sie werden auch dort bleiben.

Natürlich gibt es sowohl in der jüdischen Gemeinschaft wie auch in der allgemeinen Völkergemeinschaft Probleme, das ist unbestritten. Aber ungeachtet all dieser Probleme, ungeachtet dessen, wie schwierig die Aufgabe ist, ungeachtet dessen, wieviele ungelöste Fragen sich im nächsten Jahrtausend stellen werden, wir müssen diesen Leuten helfen. Wir müssen sie so gut wie möglich unterstützen, wir müssen sie ermutigen, damit diese neue Interpretation des Judentums sich ausbreiten kann und gleichsam als ein heilendes Bindeglied wirken kann zu jenen, die – insbesondere in München – jeden Tag an die Nähe von Dachau erinnert werden.

Wenn wir nun der Vergangenheit gedenken, indem wir uns die Bedeutung der „Kristallnacht" vergegenwärtigen und den Jahrestag des 9. November begehen, so beten wir gleichzeitig auch für die Zukunft und das Wohlergehen dieser neuen Gemeinschaft – in Wort und Tat: „Lo Omut Ki Echye Va-asaper Maaseh Yo". „Ich werde nicht sterben, sondern leben, und die Worte des Herrn verkünden" (Psalm 118, Vers 17). Amen."

[Übersetzung M.Z./LW]

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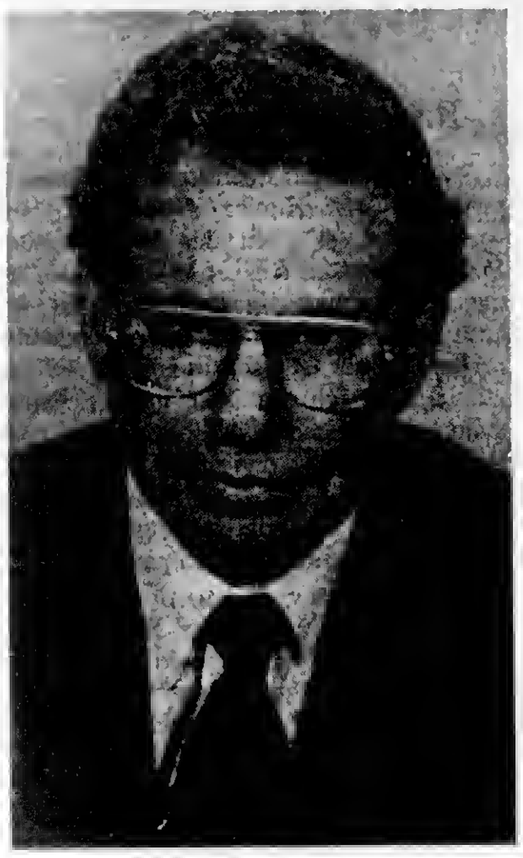
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Rabbi Robert Lehman hält Gedenkrede:

100 frühere jüdische Bewohner in Schweinfurt



Dr. Robert Lehman

Foto: Kirk Guida

Die 1200-Jahr-Feier in Schweinfurt ist nicht nur "einmalig", sondern provoziert geradezu die Gelegenheit, Einmaliges zustande zu bringen. Beim Ökumenischen Festgottesdienst in der St. Johannis-Kirche war diese Einmaligkeit deutlich und eindrucksvoll zu spüren. Dass Juden und Christen in einem gemeinsamen Gottesdienst, in einer Kirche zusammenkommen, bezeichnete Dekan Johannes Strauss als "aussergewöhnlich". Fast sensationell schien auch die Tatsache, dass an diesem Festtag mit Bischof Paul-Werner Scheele der erste römisch-katholische Bischof seit der Reformation von der prächtigen Kanzel in der St. Johannis-Kirche predigte.

"Für mich ist es ein bewegendes Ereignis, dass ich heute vor Ihnen stehen darf", brachte Rabbiner Dr. Robert Lehman von Hebrew Tabernacle in Washington Heights, New York, seine Gefühle zum Ausdruck. Er habe die Volksschule in dieser Stadt nicht besuchen dürfen, seine Familie wanderte unfreiwillig nach Amerika aus, heute lebt er in New York. "Sechs Millionen unserer Glaubensgenossen wurden in den Tod getrieben — wie können wir das je vergessen? Warum haben die meisten Führer der christlichen Kirchen geschwiegen in dieser Zeit?", fragte er seine betroffenen Zuhörer.

Die 1200-Jahr-Feier sei für rund 100 ehemalige jüdische Mitbürger Schweinfurts ein Anlass zur Rückkehr gewesen, sie wurden im Frieden begrüsst und entgegneten ebenso "Schalom!". "Eine traurige Vergangenheit trennt uns, eine neue Generation vereint uns". Sie helfe, so der Rabbiner, eine Brücke zwischen Gegenwart und Vergangenheit zu bauen.

Bischof Scheele erklärte: "In unserem Jahrhundert ist Entsetzliches geschehen. Dass fast 100 ehemalige jüdische Mitbürger trotz allem weite Wege zurückgelegt haben und die nicht leichte Entscheidung getroffen haben, diese Einladung anzunehmen, verdient grossen Respekt", betonte Bischof Scheele. "Viele von uns haben den Zweiten Weltkrieg miterlebt, das verpflichtet unsere Generation, mit ganzer Kraft für den Frieden auf allen Ebenen des Lebens einzutreten". Zu einem "Ja" zur Zuversicht, forderte der Bischof auf, erst dann sei die Freude des Festes ganz geschenkt.

Nach mehr als 60 Jahren betreten wieder ehemalige jüdische Bürger mit Rabbiner Lehman den israelischen Teil des Schweinfurter Hauptfriedhofs. Die eindrucksvolle Zusammenkunft der Juden im "Haus des Lebens" geht dem ehrenden Gedenken ihrer seit 1889 bis 1942 dort beigesetzten Familien und Opfern des "Dritten Reichs". Anlass zu der Feier bot die auf einem Betonsockel errichtete Gedenktafel, die über das Schicksal der Juden Schweinfurts in der Zeit des NS-Gewaltterrors berichtet. Gemeinsam pflanzte man eine ca. vier Meter hohe Jungplatane.

Dr. Lehman widmete in seiner Gedenkansparche der zu vergessenden jüngeren Epoche der von den Nazis geplanten grausam vollzogenen Vernichtung des Judentums, auch in seiner Vaterstadt Schweinfurt.

Mit dem Besuch der Überlebenden habe die Stadt Schweinfurt — nun mehr sichtbare Zeichen des Anerkennens einer Mitschuld gesetzt und Eingeladenen die Hand zur Versöhnung ausgestreckt.

Oberbügermeister Petzold knüpfte an die Rede des Rabbiners an und nannte die jüdischen Grabstätten ein nicht untergegangenes Zeugnis, dass einmal Juden und Christen noch bis in die ersten Jahre der NS-Diktatur gutnachbarlich zusammenleben und es auch wieder könnten.

Petzold: "Ich gedenke mit Scham und Schauer an unsere jüdischen Bürger, die verschleppt, gefoltert und ermordet in Massengräbern verscharrt wurden". Der Oberbürgermeister beschloss sein Gedenken mit der Aufforderung: "Lassen sie uns gemeinsam daran arbeiten und standhaft bleiben, dass nie in Schweinfurt, in Deutschland und anderswo auf der Welt wieder Menschen jüdischen Glaubens in Bedrängnis geraten und um ihr Leben fürchten müssen".

Rabbiner Dr. Lehman hatte in seiner Gedenkrede daran erinnert, dass drei der von der Stadt Eingeladenen vom Tod überrascht wurden: Inge Esther Cohn (Israel), Alfred Stern, New York und Ludwig Manasse, USA.

In der St. Johanniskirche führte Dr. Lehman aus: "Es ist für mich ein bewegendes Ereignis, dass ich heute vor Ihnen stehen kann. Der Bruder und die Schwester meines Vaters sowie seine Eltern wurden in dieser Stadt im 19. Jahrhundert geboren. Meine Grosseltern sind auf dem hiesigen Friehof begraben. Diese zwei Familienmitglieder, die vor meiner Geburt gestorben sind, waren die Glücklichen.

Mein Vater, der auch in Schweinfurt geboren wurde, liegt 3000 Meilen entfernt von seinen Eltern; wir wissen nicht, wo sein Bruder Norbert oder seine Schwester Emmy und ihre Familie umgekommen sind — wahrscheinlich in den Gaskammern von Auschwitz.

Wir verdanken unser Leben dem glücklichen Umstand, der uns Anfang 1938 nach Amerika führte. Der Entschluss zur Auswanderung wurde von meinen Eltern gefasst, nachdem es meinem Vater unmöglich gemacht wurde, seinem Beruf nachzugehen und er einige Zeit als Jude im Gefängnis zubringen musste. Auch war es mir nicht erlaubt, die Volksschule in dieser Stadt zu besuchen. Aus diesem Grunde spreche ich heute besser Englisch als Deutsch.

Der Wiederaufbau für die meisten von uns, die sich an allen vier Enden der Erde ansiedelten, war schwer. Wir kamen wie viele andere mittellos in der Neuen Welt an. Arbeit war schwer zu finden, besonders für die Einwanderer mit wenigen Kenntnissen der Landessprache.

Die Zeit unseres Anfangs kann in keiner Weise mit dem Schicksal der Zurückgebliebenen verglichen werden, die den Krieg im Konzentrationslager oder Untergrund überstanden! Beide Kategorien sind als Zeugen heute hier vertreten. Sie standen am Abgrund des Grabes und gehören zu den wenigen, die die schreckliche Zeit überlebten, als 6 Millionen unserer Glaubensgenossen — darunter 1½ Millionen Kinder — von den Nazis in der grausamsten Weise in den Tod getrieben wurden. Wie können wir das je vergessen? Jedoch in dieser schweren Zeit haben verschiedene Mitbürger uns geholfen und mehrere haben *versucht* uns zu helfen. Aber in unseren Herzen und Seelen schallen die Namen: Bonhöffer, Kardinal Faulhaber, Pastor Niemöller. Warum haben die meisten Führer der christlichen Religionen geschwiegen? In Jerusalem, in der "Strasse der Gerechten", bei Yad Vashem, sind Blumen und Bäume angepflanzt worden zu Ehren der Wenigen, die uns als *Menschen* geholfen haben. Warum waren nicht alle wie sie?

Die 1200. Geburtstagsfeier der Stadt Schweinfurt ist der Anlass unserer Rückkehr. Fast 100 frühere Bürger jüdischen Glaubens schliessen sich der Festlichkeit an. Sie haben uns eingeladen und wir danken Ihnen. Sie haben uns die Hand entgegengehalten und wir haben sie akzeptiert. Sie begrüssen uns in Frieden und wir antworten: Schalom! Ich sprechc als Rabbiner im Namen der früheren jüdischen Mitbürger, und hoffentlich in ihrem Sinne. Manche mögen fragen: "Was trennt uns? Was vereint uns?" Was *trennt* uns? Die traurige Vergangenheit, von der ich sprach. Was *vereint* uns? Eine neue Generation, und die Gelegenheit an dieser heiligen Stätte fordert von uns, das Positive zu betonen. Die Antwort zu der Frage: 'Was vereint uns?' ist in der Heiligen Schrift zu finden. Vor 2500 Jahren sagte der Prophet Malachi: 'Haben wir nicht alle einen Vater, hat uns nicht *ein* G'tt geschaffen?'

In diesem Sinne wird es uns leichter gemacht, eine Brücke über den grossen Abgrund zwischen Vergangenheit und Gegenwart zu bauen. Wir wünschen der Stadt und Ihnen eine Zukunft der Freude, der Freiheit, dem Frieden aller Menschen. So möge G'tt uns alle segnen!"

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Vol. LVII, No. 19 September 13, 1991

YOM HASHOAH

Von Rabbi Dr. Robert L. Lehman

Is it really necessary that we commemorate YOM HASHOAH on its 49th anniversary? The 25th has special significance, even more so the 50th, but do we need an article on the 49th occasion of remembrance?

If we claim that each year is vital and that the 49th is just as important as the 24th, or any year, would it not be equally true that each day should be an occasion for remembrance and thanksgiving?

For those of our generation who survived either the Warsaw Ghetto uprising or the Shoah, or both, was the moment of redemption not synonymous with a moral obligation: to recall, to remind, to seek, to comprehend? Most of us take the process of birth for granted, it is part of the journey of humanity, but once that life is threatened and that life is reconsecrated, can we/it ever be the same again? Not if you are a Jew!

The Warsaw Ghetto uprising in 1942 has been described and historically analyzed and fictionalized a thousand times over and still the episode is one of unimaginable heroism as well as pain and terror. Up to that very moment there had not been a rebellion against the forces of tyranny on an organized basis, certainly not by a people who had been driven from places of identity into an ever closer, encircling, stifling place called Ghetto. A free people had already made the noble attempt to stand against the oppressor: the Dutch workers and later the Danes, but these were people unburdened by an intensity of persecution unequalled since the time of the Crusades or the Inquisition. History does repeat itself, especially if you are a Jew!

Most of us have read *Mila 17* by Leon Uris and many thousands more saw the movie. But for many readers and viewers that was a "safe" rite of passage. We might have been shaken or even traumatized but it was, for most, only within the confines of our living rooms or a theater; that is to say, we did not live in those confining quarters. Can you imagine the sense of loss, the fear of death, the smell of hunger, the view of the grave which faced one and all within the ghetto walls, each and every day, until the final destruction or escape. Truly, unless you were there, it is beyond the grasp of the ordinary human mind.

And yet, these brave men, women and children sent a signal which was heard throughout the civilized world although it did not engender an attempt at rescue. Military aid was not considered, weapons smuggled into the walled camp were not of sufficient numbers to make a difference, the outside world may have stood in awe for a moment or two, even giving the defenders a paean of praise at this rally or that, but in the long run paid attention to other sources of concern. (How easy it is to find parallels to other precarious situations, when lives and homes were endangered, in later decades!).

The Jews of Germany, who were the first to feel the tragedy, were already in the camps or dispersed by 1942. The Eastern-



European Jews had the misfortune to be caught up in the turmoil of warfare and a degree of persecution unparalleled in scope and intensity since the 15th century. And yet, weakened as they were in body, despairing amid children's cries for food, burying their elders in record numbers, striving to hear the unanswered call for support, stooped by the knowledge that death was coming closer day by day, it was in the realm of the spirit that they held their heads up high!

Rabbi Leo Baeck tought in Theresienstadt. Men in Bergen-Belsen recited passages from Talmud as they pushed wheelbarrows. Individuals wrote of their experiences at pain of death in order to be witness for those who would/might survive. This was their song of life, of heart and mind. The Jew might well be facing death, but Judaism would surely live.

It is in this context that we ought to take note of a definition. *Yom HaShoah* is the Knesset's original designation for the 27th of Nisan. But in more recent years the phrase was amended by many Israelis and by those of the Diaspora by adding *"U'gevurah"*, referring to resistance, strengh, a sense of rebirth. That sentiment touches us as well on the 49th year of commemoration. We anticipate the 50th year, denoting a half-century of remembrance. Next year there will be many special "events" to denote the occasion, with speeches, pageants, tours, books and the like.

As we approach this remarkable milestone of memory, each day will be a source of images not as in a movie where clean-cut heroes are encrusted by make-up artists to resemble involvement in battle. Rather, we see hurt, pain, terror and sense a flicker of life which will not be quenched.

The Israelis know this feeling and have given many lives to the cause. "U'gevurah" for them is a lifeline, a rallying cry to survival and we can only stand in awe at their determination and courage. Let the lesson of 49 years ago be an integral part of our being as well; further, let us bring the message to those who stand in positions of power today. Let the leaders who seek our votes understand that a people, a faith which has dealt with a Yom HaShoah will not be easily intimidated because as those of the past have shown us, by precept and example, we, too, are motivated by "U'gevurah"! Let there be no mistake about this.

The 50th anniversary will not see our spirit weakened or our resolve diminished on any level of concern; this generation is the result of Yom HaShoah, we are descendants of the Warsaw Ghetto heroes, and we shall meet our moral obligation. We echo the words of the Psalmist: "I shall not die but live".

Leadership Institute for Young German Jews
Pittsburgh, PA
August 1 - 25, 1999

(8/01/99)

Sponsored by the American Friends of the Union of Progressive Jews in Germany, Austria, and Switzerland. Rodef Shalom Brotherhood, Sisterhood, and Jr. Congregation, and the lecturers

SCHEDULE OF CLASSES - PART I

August 2 - 11

9 a.m. - Rabbi Daniel Schiff - Jewish Literature (August 2 only - Orientation)
10.15 - Dr. Walter Jacob - The Reform Movement, Its History and Foundation (August 2 only Rabbi Schiff's class)
11.30 - Rabbi Richard Rheins - Modern Halakhah and Ethics

12.30 - lunch
1.00 - Music of the Synagogue - Cantor Lerner, Rabbis Peter Stein, Jessica Loketz
1.30 p.m. -
August 2 - Tour of Pittsburgh - Carol Staitman, Marcia Frumerman
August 3 - Rabbi Sharon Henry - (Director, Rodef Shalom Religious School) Religious School organization
August 4 - Mimsie Leyton - (Family Center Director) Family Education with nursery school age children
August 5 - 1 p.m. Anne Molloy (Librarian) - Children's Resources; 2 p.m. Harold Goldman (Principle McKeesRocks Elementary School)- - Religious School curricula
August 6 - Ms. Goldman (Curriculum Specialist) - New Ideas for School age children

August 9 - Irene Jacob (Director) , Tour, Biblical Garden. Gail Weisberg (Russian Specialist, Jewish Commmunity Center- Intregrating Russian Jews
August 10 - Ms. E. Naveh (Director Jewish Community Relations Council) - New ideas for inter-group relations
August 11 - Lazar Palnick (Washington Today, a political presentation)

Services each evening 5.30 p.m; Torah Study 9.30; Shabbat 10.30 a.m.; Sunday 9 a.m.

EVENINGS

Auigust 2 - Volley Ball
August 5 - Jr. Cong. Baseball game **
August 6 - Jazz Concert Frick Estate
August 7 - Afternoon with Jacobs **
August 7 - Regatta
August 8 - Regatta
August 9 - Volley Ball, Jr. Congregation Cookout **
August 11 - Cocktail party, Indep. Court **

WASHINGTON D.C. TRIP
August 12 - 15

August 12 - Holocaust Center, general tour
Agust 13 - Social Action Center, B'nai Brith, Shabbat Eve Service and discussion with Washington journalists
August 14 - Shabbat - Washington Hebrew Congregation; tour of Jewish Washington
August 15 - Capitol tour; Mall and museums

SCHEDULE OF CLASSES - PART II

August 16 - 25

9 a.m. - Rabbis Peter Stein, Jessicka Loketz, Larry Freedman - Reform Jewish Practice
10.15 - Dr. Mark Staitman - Modern Jewish Philosophies
11.30 - Rabbi James Gibson - The Reform Prayerbook

12.30 - lunch
1.00 - Music of the Synagogue - Cantor Lerner and Rabbis Locketz and Stein

1.30 p.m.
August 16 - B. Fischer (Carnegie Mellon University) - Organizing for Social Action
August 17 - Tour Biblical Garden
August 18 - Ms. Brean (Squirrel Hill Coalition) - Community techniques
August 19 - Ms. Karen Hochberg (Executive Assistant to the County Commissioners) - Effective Community Organization
August 20 - Open
August 23 - Open
August 24 - Open

EVENINGS

August 16 - Jr. Congregation Volley Ball
August 18 - Jewish Costumes Lecture
August 19 - Jr. Cong. Kennywood **
August 22 - Ballet, Hartwood Acres
August 24 - Farewell Dinner, Indep. Court **

Additional field trips and visits will be scheduled according to individual interests.

Five textbooks for the courses and bibliographies will be provided for each student. Everyone will receive a complimentary membership in the Jewish Community Center (Thanks to D. Ostrow) which will enable them to use their recreational facilities, swimming pool, etc.

American Friends of the Union of Progressive Jews in Germany, Austria, and Switzerland

Supporting Reform and Liberal Judaism's Growth in Europe

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17 August 1999

Dear Bob,

It is a pleasure to be able to write to you again with the good news that the Abraham Geiger College is now a reality. We have established ourselves in Potsdam and are now working on the details of personnnel, administrative procedure, the various committees, etc.

Fortunately matters moved a bit quicker than we had anticipated and the preliminaries were gotten out of the way rather soon. I had a good meeting with the European Board of the World Union, attended also by Jonathan Magonet and some of his faculty. They asked some good questions and then approved the idea and the plan as then presented to them. Budget and other matters will be presented to them and to you in October.

The Board of the Abraham Geiger College has asked me to become the founding president and I have accepted this pro bono position. I know that a great deal of work lies ahead as some of us have been busy with the plans on a daily basis for since the beginning of the year. With God's blessings all of us who are involved will succeed and be able to meet the desperate need for rabbis and educators in Central Europe.

I willl continue to keep you informed and will always welcome your suggestions and thoughts.

Regards to Loni and Sharon; enjoy the rest of the summer.

Yours,

Walter

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Alexander Schindler
New York, NY

28 March 1999

Dear Bob,

It was good to talk to you before our trip to Tuscany. I tried to call Barbara but only succeeded in leaving a phone message. I shall try again today. I am glad that you are enthusiastic about Germany; I believe that real progress is possible. Matters are moving rather rapidly and a few of us are working hard to sustain the momentum. Would you like to join the small working group which I am now forming as well as the advisory board? In the last month we have been incorporated and have filed for the appropriate IRS status which will be forthcoming soon.

It is good to report the publication of two important books to you. They deal with Reform Judaism and will be especially helpful as nothing like them has appeared in German up to now. Gilbert S. Rosenthal and Walter Homolka, *Das Judentum Hat Viele Gesichter* and Jonathan A. Romain and Walter Homolka, *Progressives Judentum - Leben und Lehre*. I am sure that they will help us immensely and enable both the Jewish and non-Jewish reader in German speaking lands to understand pluralism and our approach to Judaism.

The effort to involve Americans in part time rabbinic activities turns out not to be really helpful to the growing communities. They need full time people who will stay for years. So the only path is that of training rabbis in Central Europe. As I mentioned to you that is now becoming a reality. It remains unrealistic to send students to the Hebrew Union College as they will remain here and if they are married have difficulties in finding appropriate work for their spouse. The Leo Baeck College does not provide a good alternative either as they have their own internal problems and the issue of the spouse remains; for either program there is the problem of language; must every German rabbi speak perfect English? Most important we need such students rabbis for immediate

leadership in our smaller congregational groups on a bi-weekly or weekly basis and this cannot be done at a distance. Our best option, therefore, is training in Germany.

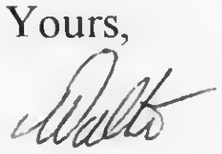
We have found a bold way of doing this inexpensively through using the German university system; there are three universities with large Jewish studies programs (ten or more professors) and a dozen with three or four professors. They offer a solid curriculum on a graduate level in rabbinics, Talmud, medieval literature, history, liturgy, philosophy, etc. German universities have no tuition charges and the student can move from one to another without penalty.

We will use this system and augment it with rabbinic studies provided by rabbis in Central Europe and American rabbis who would spend a semester there. Our program mirrors that of the Hebrew Union College. We plan to include a year in Israel as well.

This program will enable us to prepare two or three rabbis per year with a very small amount of money and provide desparately needed leadership to our growing congregations immediately. The total cost for four years will be $ 300,000 (virtually all funds will be used for scholarships); this would get 12 rabbis on their way. I am seeking this from large foundations; this is one path. (After the initial years the program will be adopted by the government and the central organizations.) My other approach is to seek direct scholarship funding for the students ($ 25,000 - payable over four years) from family foundations and individuals. Either method will achieve the same goal. Some foundations and families have already shown initial interest. You may know some foundations or individuals who can be approached. I would be grateful for any leads, especially from families with some German connections in their past.

Let me know what you think.. It would be wonderful to have you as part of all this. There are no financial commitments and no meetings, except as the law demands. Best wishes for a good Pesah to you, Loni, Sharon, and your mothers. Irene sends her love

Yours,



AR 25598 8/8 RETIREMENT FROM HEBREW TABERNACLE, MEMORIAL & MEMORABLE DOCUMENTS 1969-1992, 1997-2003 ARCHIVES

A Celebration of Devoted Leadership

in honor of

Rabbi and Loni Lehman

June 6, 1997

The Essex House



☆ RABBI ROBERT L. LEHMAN ☆

Robert L. Lehman was born in Germany and came to this country in 1938 at the age of 11. After graduating from Stuyvesant High School in 1945, he spent two years in the Army before continuing his education at Long Island University and then Hebrew Union College where he was ordained in 1954.

Rabbi Lehman's first pulpit was in Baltimore, Maryland, where he served from 1954 until 1956 when he returned to New York City to become the spiritual leader of the Hebrew Tabernacle. One might say that he came full circle having joined the Tabernacle with his family after coming to New York from Germany and having had his Bar Mitzvah at the Tabernacle.

Rabbi Lehman has served the Tabernacle for forty and one half years and, along with his wife, Ilona (Loni) and daughter Sharon, he has become an integral part of our congregational family. Always seeking new ways to enrich the lives of his congregants, and reach out to the community, he initiated the Open Mind Adult Education Program, organized grand musical events featuring such well known artists as Pincus Zuckerman, David Bar-Illan and Jerome Hines, arranged for special films to be shown and arranged to have many interesting and some famous speakers, such as Eli Wiesel, come to speak at our congregation. He initiated our Shabbat Dinners, started a program here for Torah for Tots, wrote special services for children and started a series of lectures for residents of Isabella Home, as well as holding an annual service for them at the time of the High Holy Days. When the crisis of the "Boat People" of Vietnam became world news, Rabbi Lehman was instrumental in getting our congregation to "adopt" one such family, bringing them to New York City and caring for all their needs until they became self sufficient. Rabbi Lehman has our congregants and German Jewish and local organizations and, in an effort to broaden his congregants' horizons, he has led tours within the United States and to Europe and Israel in an approach to a more in depth Jewish education.

While enriching the lives of his congregants with these and many other innovative programs, Rabbi Lehman sought to broaden his own horizons as well. He continued his education at Yeshiva University, gained a certificate from the Post Graduate Center for Mental Health, received an honorary doctorate from Hebrew Union College in 1979, and then went on to earn a Doctor of Ministry Degree from the New York Theological Seminary in 1985. His interest in his field of endeavor and in Jewish affairs in general led him to serve on the National Executive Committee of C.C.A.R. (Central Conference of American Rabbis), become a member of the C.C.A.R. National Committee on Ethics, and serve a term as President of the New York Association of Reform Rabbis. He also served on the Executive Committee of the World Gathering of Jewish Holocaust Survivors, was a member of C.C.A.R. Committee on Aging, and has been President of the American Federation of Jews from Central Europe.

Rabbi Lehman's 40 year tenure at the Hebrew Tabernacle represents one of the longest of a rabbi in New York reform congregations. We were lucky to have him as our spiritual leader and as our friend for these many years. Although we are sad to see him and Loni leave, we wish them a loving farewell and hope that they will enjoy their retirement years in good health and much happiness.

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Ilona (Loni) Tucker Lehman was born in Germany, spending a portion of her childhood in Frankfurt. Due to Hitler's rise to power and W.W.II, her family had to flee Germany seeking refuge in Belgium. When Hitler's armies invaded Belgium, Loni was hidden in a boarding school and the family managed to survive until the end of the war. She and her parents came to New York in 1948. She immediately started working and briefly studied nursing until she met and married Rabbi Lehman. After an extended period as a "domestic engineer" and "pediatric development coordinator," Loni returned to work at Bergdorf Goodman.

In the 1980's Loni decided to go back to school. She entered Fordham University, fulfilled the requirements for a liberal arts education and received her B.A. Degree in Art History in 1986. She continued with graduate classes but had to put her studies aside to attend to illnesses that had beset her and her parents.

Since joining the Hebrew Tabernacle, Loni has been a help to the Rabbi, sharing in lifecycle events and concerns, visiting the infirm, and participating in services over these many years. She has also been a member of Sisterhood since becoming a member of the Hebrew Tabernacle.

The Hebrew Tabernacle, a liberal congregation, has been dedicated to *Learning Worship, and Righteous Action* for over 90 years. On this special occasion we acknowledge with gratitude the generous contributions in honor of Rabbi and Mrs. Robert L. Lehman.

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POEM BY SHARON M. LEHMAN ☆ May 18, 1997

So after forty years Dad's going to retire
And a new rabbi, the people will hire.
So, why now? Tell me, is it time to leave
And make the congregational members grieve?
Sit right back 'cause I've made a LIST
And, Dad, join in if there's anything I've missed.

Can you imagine forty years of.....

Bar Mitzvahs, funerals, shivas and brisses.
Weddings: do you sir X, take Ms. Y as your Mrs?
Open mind, Talmudic studies and Sisterhood lunches
Which provided many Wednesday lunch munches
Purim festival, temple seders and weekly sermons
'Bout current events and history, all related to Germans
Simchat Torah, were services became much long*ah*
As not only men processioned with the Torah.
Isabella House, installation and holiday service
In anticipation still, the rabbi is still slightly nervous
Late night meetings of various kinds
Interfere with evening TV to which dad unwinds
Bulletins, arranging speakers and, of course, practicing singing
After which our ears are usually ringing.
But one must say singing, as with all that he does
Is done with commitment, devotion and love,
And after giving one's all for forty years
It's only fair that the demands ease.
So now they can relax some, maybe take up a hobby
Or maybe get a part-time jobby
Perhaps like Clinton they can take up the sax
No!
The next forty years will be spent hanging up all their new plaques.

HEBREW TABERNACLE LUNCHEON
IN HONOR OF RABBI AND MRS. ROBERT L. LEHMAN

JUNE 21, 1997

CHALLAH

* * *

GREEN ASPARAGUS WITH
BOUQUETIERE OF RADICCHIO AND ENDIVE
RASPBERRY-WALNUT VINAIGRETTE

* * *

SAUTÉ OF GROUPER, TOMATO BASIL JUS
OR
STUFFED CHICKEN BREAST WITH
SPINACH AND MUSHROOMS

BOUQUETIERE OF VEGETABLES *ROASTED NEW POTATOES*

* * *

SEASONAL FRUIT TART

FRESHLY BREWED COLOMBIAN ROAST
AND DECAFFEINATED COFFEES
SELECTION OF TEAS
PETIT FOURS

HAYWOOD CHARDONNAY
COMTE GASCOGNE

Intentional Second Exposure

A Celebration of Devoted Leadership

in honor of

Rabbi and Loni Lehman

June 6, 1997

The Essex House

PROGRAM

Reception ☆ Le Petit Salon

Luncheon 1- 4 PM ☆ Le Grand Salon

Welcome ☆ Joan Taub

Motzi ☆ Rabbi Michal Shekel

Appetizer

Champagne Toast ☆ Joan Taub

Entree

Address ☆ Rabbi Ronald B. Sobel

Response ☆Rabbi Robert L. Lehman

Dessert

Presentation of Scrapbook of Remembrances to the Lehmans

Blessing ☆ Cantor Michael Kruk

Music ☆ Young Artists from the Juilliard School



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In the 1980's Loni decided to go back to school. She entered Fordham University, fulfilled the requirements for a liberal arts education and received her B.A. Degree in Art History in 1986. She continued with graduate classes but had to put her studies aside to attend to illnesses that had beset her and her parents.

Since joining the Hebrew Tabernacle, Loni has been a help to the Rabbi, sharing in lifecycle events and concerns, visiting the infirm, and participating in services over these many years. She has also been a member of Sisterhood since becoming a member of the Hebrew Tabernacle.

The Hebrew Tabernacle, a liberal congregation, has been dedicated to *Learning Worship, and Righteous Action* for over 90 years. On this special occasion we acknowledge with gratitude the generous contributions in honor of Rabbi and Mrs. Robert L. Lehman.

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A special thank you to Hansi Wickert for her sponsorship of Rabbi Alexander Schindler at the June 6th Service.

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POEM BY SHARON M. LEHMAN ☆ May 18, 1997

So after forty years Dad's going to retire
And a new rabbi, the people will hire.
So, why now? Tell me, is it time to leave
And make the congregational members grieve?
Sit right back 'cause I've made a LIST
And, Dad, join in if there's anything I've missed.

Can you imagine forty years of.....

Bar Mitzvahs, funerals, shivas and brisses.
Weddings: do you sir X, take Ms. Y as your Mrs?
Open mind, Talmudic studies and Sisterhood lunches
Which provided many Wednesday lunch munches
Purim festival, temple seders and weekly sermons
'Bout current events and history, all related to Germans
Simchat Torah, were services became much long*ah*
As not only men processioned with the Torah.
Isabella House, installation and holiday service
In anticipation still, the rabbi is still slightly nervous
Late night meetings of various kinds
Interfere with evening TV to which dad unwinds
Bulletins, arranging speakers and, of course, practicing singing
After which our ears are usually ringing.
But one must say singing, as with all that he does
Is done with commitment, devotion and love,
And after giving one's all for forty years
It's only fair that the demands ease.
So now they can relax some, maybe take up a hobby
Or maybe get a part-time jobby
Perhaps like Clinton they can take up the sax
No!
The next forty years will be spent hanging up all their new plaques.

HEBREW TABERNACLE LUNCHEON
IN HONOR OF RABBI AND MRS. ROBERT L. LEHMAN

JUNE 21, 1997

CHALLAH

* * *

GREEN ASPARAGUS WITH
BOUQUETIERE OF RADICCHIO AND ENDIVE
RASPBERRY-WALNUT VINAIGRETTE

* * *

SAUTÉ OF GROUPER, TOMATO BASIL JUS
OR
STUFFED CHICKEN BREAST WITH
SPINACH AND MUSHROOMS

BOUQUETIERE OF VEGETABLES *ROASTED NEW POTATOES*

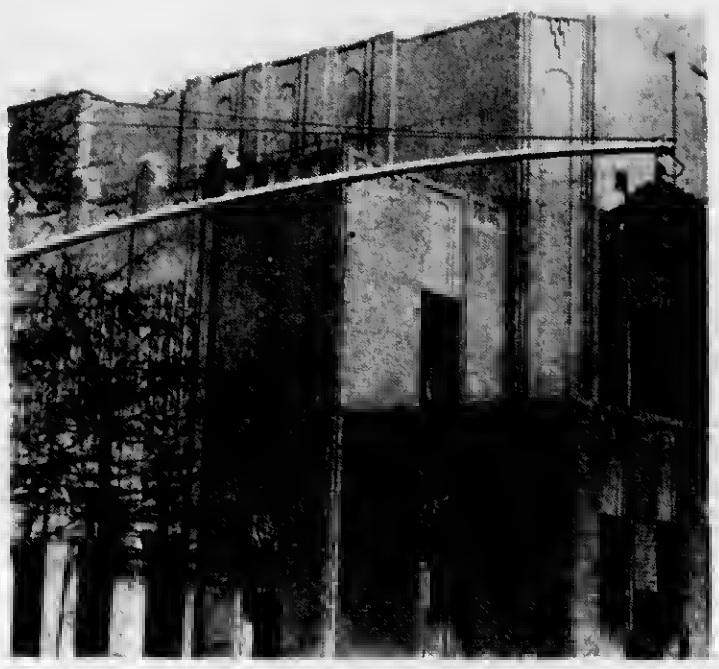
* * *

SEASONAL FRUIT TART

FRESHLY BREWED COLOMBIAN ROAST
AND DECAFFEINATED COFFEES
SELECTION OF TEAS
PETIT FOURS

HAYWOOD CHARDONNAY
COMTE GASCOGNE

Temple stuff I want-



THE TABERNACLE *Bulletin*

Hebrew Tabernacle of Washington Heights

Rabbi Robert L. Lehman, D.Min., D.D.

Cantor Emeritus Henry Ehrenberg

Cantor Frederick C. Herman

Vol. XLVIII | November 1, 1985 – 17 Cheshvan 5746 | No. 5

SABBATH SERVICES

FRIDAY, NOVEMBER 1, 1985 at 8:15 P.M.
Following the Service,
ABBA EBAN's HERITAGE FILM SERIES
"CIVILIZATION AND THE JEWS"
Part 7: The Golden Land
will be shown in the Social Hall

SATURDAY, NOVEMBER 2, 1985 at 10:15 A.M.
Shabbat "Vayera": Genesis 18:1 - 22:24

FRIDAY, NOVEMBER 8, 1985 at 8:15 P.M.
ANNUAL OBSERVANCE OF KRISTALLNACHT
Selections from the new musical
"YOURS, ANNE"

(Please see inside pages for details)

SATURDAY, NOVEMBER 9, 1985 at 10:15 A.M.
Shabbat "Chaye Soroh"; Genesis 23:1 - 25:18

IMPORTANT DATES

SUNDAY, DEC. 1st: Synagogue Tour with Rabbi Lehman
FRIDAY, DEC. 13th: Shabbat CHANUKAH
SUNDAY, DEC. 15th: Temple CHANUKAH Celebration

TABERNACLE BULLETIN
Vol. XLVIII Nov. 1, 1985 No. 5
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Congregation Hebrew Tabernacle
A Liberal Congregation and
Progressive Community Center
551 Ft. Washington Ave., New York, N.Y. 10033
Office LO8-8304
Rabbi's Study ..... LO 8-8304
Cantor's Res. 873-4843
Park West Chapels
Nat Tallen, *Sexton*

The Rabbi and Cantor of the Congregation would appreciate being advised of congregants to whom they could be of service in any way.

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A MATTER OF CONCERN

The great majority of our congregational family is interested in "continuity". This means that we encourage young couples and their children to be a part of our religious services and to participate in our Temple activities. We have been moderately successful in this endeavor. Let it be understood that Cantor Herman and I, as well as our President, Mr. Kohlmann and all the officers and members of our Board, heartily endorse our vision for more youth in our Temple family.

But we cannot have it both ways. Rcently, several of the younger people have contacted me to say that when their children were somewhat unruly during the services, they felt the embarrassment which comes with hostile stares of disapproval. We who are older tend to forget that as children we also had a hard time sitting still for hours of prayer and sermon; as a matter of fact, our own children were not "perfect" either!

Personally, I would rather have a lively child in our midst than no children at all; were I sitting in the pew, I would rather help the embarrassed young couple than to have the young man and woman go elsewhere. We have cared for the elderly for decades and they will not suffer by the influx of young people but, at the same time, youth also must be served and WE WANT YOUNG PEOPLE AND CHILDREN as a basic component of our Temple family.

Let us encourage the young couples as much as we can; they are our future and we look to them and their children as our next generation of Tabernacle members. I hope you will support me in bringing this message to one and all. Thank you. *R.L.L*

KRISTALLNACHT OBSERVANCE

This special observance, part of our yearly program of religious services, will take on a special charaeteristic this year.

In view of the fact that a musical presentation of the diary of Anne Frank is now playing Off-Broadway, we will have a presentation on our pulpit by members of the cast or by substitutes chosen by the producer himself. The musical accompaniment will be either by our own organist or by a musician selected by the play's staff.

This presentation of parts of "YOURS, ANNE" will be rendered following the service, and will be heard by us in the Sanctuary. The theme, of course, is fitting to the occasion of commemorating Kristallnacht and we anticipate a large congregation that Shabbat evening.

We are honored that the presentation of this special music is being sponsored by DR. RUTH AND MR. MANFRED WESTHEIMER, in memory of her parents. The service will begin at the regular Friday evening hour of 8:15 P.M.

SISTERHOOD SMORGASBORD
SUNDAY, NOV. 17th

We are happy to invite you once again to the annual SMORGASBORD of SISTERHOOD, one of the major events of our season of activity. The wonderful food being prepared, the delightful tables, the gracious friendship and fellowship of this social gathering truly is one of the highlights of our congregational family.

The festivities will begin at 4 P.M. and will run into the early evening. Everyone will stay because a good time is guaranteed to all. At the same time, it is important that you make your reservations NOW and also indicate with whom you wish to share your table. Please feel free to call either Mrs. Gusti Abraham (927-9850), Mrs. Gertrude Maier (927-9363) or Mrs. Reny Smerka (781-9625) in order to assure your reservation.

ISABELLA LECTURES

Upon the success of last year's lectures and visitations by our Hebrew Tabernacle volunteers, Dr. Lehman has again consented to bring to that group of former members and friends another series of talks.

He will bring with him several of the volunteers from our Temple, although others will go on their own time and at their own pace. If you wish to be part of this group, please call Rabbi Lehman at your earliest opportunity.

These lectures have been scheduled on a bi-weekly basis, on Friday mornings at 10 A.M. If any of your loved ones and friends are at the Isabella House or Home, please tell them of these lectures and we would welcome their attendance. If you have more specific need of information, please call Rabbi Lehman at 568-8304.

THANK YOU

Permit me these few private words of thanks and gratitude for the wonderful response on your part to my degree: Doctor of Ministry. It was an especially lovely service on Erev Succot and the sentiments expressed, especially by our president, Mr. Kohlmann, were heartwarming. I rejoice in your kindness and thank you as well for the lovely gift of a serigraph by Shraga Weil. My family and I are indebted to you and shall treasure this gift and the memory of the evening, always. It was one of the happiest moments of my tenure at the Hebrew Tabernacle.

Shalom, *R.L.L.*

SYNAGOGUE TOUR: DEC. 1st

Dr. Lehman will lead a tour of four major New York Synagogues on Sunday, December 1st. Participation is open to members and friends of the congregation but RESERVATIONS ARE A MUST.

The tour will leave the Temple approximately at 9:30 A.M. and will return by 4 P.M. In the meantime, we will see the four Synagogues, two each on the West and East Sides of Manhattan. Lunch will be part of the tour and all details will be available in the "flyer" which will be in the homes of the congregation in due time.

In the meantime, if you are so inclined and wish to participate, please feel free to call the Temple office now in order to reserve your place: 568-8304. There will be only ONE bus.

MAZEL TOV TO:

our Cantor, FREDERICK C. HERMAN, and our member, MS. MARIE MORA, on their recent engagement. We wish them well and we are delighted that we can join together in this very special Simcha in the life of our congregational family.

our members, MR. AND MRS. HARRY FROLICH, on the marriage of their daughter JACQUELINE to MR. LAWRENCE BERLER, as well as on the engagement of their son JOHN to MS. LAURIE LIKOFF.

our member, MRS. JOSEF BACHENHEIMER, on the recent B'nai Mitzvah of her twin grandchildren AMY and ERIC.

A NOTE OF THANKS

Allan, Bernice and family join me in extending our thanks to the members and friends of the Hebrew Tabernacle. We are grateful for your kind expressions of sympathy on the loss of our loved one, Morris A. Engel.

MILDRED ENGEL

NEW MEMBERS

We extend a hand of welcome to the following individuals who have joined our Congregation in recent weeks:

LT. COL. WALTER STERN
MRS. ANN SCHEIN
MR. ALFRED RAPHAEL
MS. ELLA HIRSCH
MR. & MRS. ADOLPH HOUSE

It is our hope that they will remain part of our "family" for many years to come.

TOUR TO EUROPE

There are plans afoot for another THREE CITY TOUR, in the Spring of 1986, probably at the beginning of April. This tour will be of two weeks' duration and will touch the Jewishly important and vital cities of

PRAGUE, ANTWERP AND LONDON.

Dr. Lehman will be the resident guide and leader, with periodic discussions and lectures on the Jewish life in these three cities. Of course, side trips are planned as well; there will be one free day in each city.

We will be staying in DeLuxe or First Class hotels, most meals will be included; the tour group will attend services, will conduct its own Shabbat dinners and will have local guides in each place of visitation. For those who wish to precede the tour or remain in Europe thereafter, specific plans can be worked out at a later date.

All pertinent details will be forthcoming soon; in the meantime, this first announcement should serve to alert our members and friends. For discussion of some of the details, feel free to call Rabbi Lehman at 568-8304. The tour will leave New York after the Purim holiday and will return prior to Pesach so that these religious observances will not interfere with the travel plans.

IN MEMORIAM

In grateful memory of the departed whose names are taken from the permanent records of our Synagogue and which appear here, the Kaddish will be read at our Sabbath Services on November 1st & 2nd and on November 8th & 9th:

November 1st and 2nd

George Charig
Sari Frank
Lillie Machlis
Jesse Kutell
Yetta Rothschild
Augusta Levy
Renate Heiman
Else Friedman
Arthur Berg
Lydia Tislowitz
Bertha Moses
Regina Landau Freeman
Irma Knoepfler
Morris Kahn
Theodor Morgenroth
Charles Hymes
Frank Koerpel
Hannah Jacob
Florence Scheer
Nathan Bloom
Lilly Sandel
Paula Deman
Betty Bodenheimer
Rosa Ganz
Meta Goldmann
Paul Hahn
Fred Gluck
Alphons Mayer
Yetta Grabscheid
Gussie Myers

November 8th and 9th

Jane Collin
Ida Gordon
Ida Stern
Samuel Herz
Karoline Herz
Erich Herz
Ilse Stadthagen
Harriet Rothschild
Louis Hopp
Fanny Weber
Walter M. Meyers
Resi Hamburger
Arthur Sommer
Lillian Sontheimer
Paul Pergamenter
Sarah Pergamenter
Rudolph R. Pfeffer
Emanuel Arnstein
Kurt Wallner
Gerhard Ollendorff
Herman Bloch
Herman Levite
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Siegbert Herzfeld
Sarah Herzfeld
Martin Herzfeld
Sarah Herzfeld
Lillie Henoch
Max Henoch
Lore Lewy
Rosalie Englaender
Lucie Riess
Isidor Bloch
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Fannie Schwartz
Benjamin Barnett
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KOL NIDRE:1992

FRIENDS, AS SOME OF YOU KNOW, OVER THE PAST LABOR DAY WEEKEND MY FAMILY AND I TRAVELLED TO THE SOUTH WHERE I served as Scholar in Residence I GAVE A SERIES OF 4 LECTURES. ONE ~~OF THESE~~ hour WAS ~~ON~~ devoted JEWISH THEOLOGY. ~~BUT AS~~ WE SPENT TIME ON SUCH ISSUES AS COVENANT, SHOAH AND THE MEANING OF THE MINYAN, The & Shema. ~~WHILE~~ THE TIME ALLOTED this lecture WAS ONE HOUR, but as WE HAPPENED ON THE SUBJECT OF MAN ARGUING WITH GOD, ~~AND~~ THE LESSON EXTENDED FAR BEYOND THE TIME-SPAN ~~ALLOTED~~ planned ORIGINALLY. OUT OF THIS EXPERIENCE COMES THE THEME FOR OUR MESSAGE THS MOST SACRED EVENING; AS PEOPLE THERE, SO PEOPLE HERE, I'M SURE, HAVE THE NEED TO ARGUE WITH GOD CONCERNING ALL OF THE NEGATIVE ISSUES WHICH HAVE COME THEIR WAY OVER THE PAST YEAR SPECIFICALLY, AND IN THE COURSE OF THEIR LIFETIMES GENERALLY.IT WAS AMAZING TO ME TO SEE THE ANGER PEOPLE FELT IN THEIR HEARTS AND HOW THEY RAILED AGAINST DEITY: SO MUCH TO SAY, SO MUCH TO COMPLAIN ABOUT, SO MUCH TO OBJECT TO AND THE OUTPOURING WAS SO FIERCE BECAUSE THIS WAS THE FIRST TIME, PERHAPS IN ALL THEIR LIVES, THAT SOMEONE HAD ENCOURAGED THEM TO SPEAK OUT, verbalize their feel. CERTAINLY THE FIRST RABBI TO DO SO. I WAS QUITE SHAKEN BY THE EXPERIENCE ESPECIALLY SINCE FROM MY POINT OF VIEW THE ARGUMENTATION OF MAN WITH GOD WAS NOTHING NEW: ABRAHAM ARGUING AT SODOM AND GEMORAH, MOSES IN CONFRONTATION SO THAT NOT ALL THE PEOPLE ARE PUNISHED FOR THE SINS OF A FEW, JOB OBVIOUSLY AND, OF COURSE, LEVI OF BERDICHEV WHO HARANGUES GOD BECAUSE OF ALL THE INJUSTICE WHICH HIS PEOPLE MUST BEAR. ELI WIESEL IN ONE OF HIS EARLY LECTURES STATED IT BEST: WHAT IS JEWISH HISTORY, washed IF NOT AN ENDLESS QUARREL WITH GOD?

AND, IF YOU LET YOUR ~~SELF GO~~ mind wander on THS MOST SPECIAL NIGHT OF THE JEWISH YEAR, WHEN SUBMISSION AND BELIEF ~~SHOULD BE~~ are THE BASIC CHARACTERISTICS AS WE ASK FORGIVENESS, ISN'T WIESEL CORRECT? DONT WE WHO SURVIVED THE SHOAH AGREE WITH HIM? DONT WE HAVE THE RIGHT TO PROTEST WITH ALL OUR HEART, ALL OUR SOUL, ALL OUR MIGHT? BUT TO BE CHAUVENISTIC IN THIS CONTEXT SERVES NO PURPOSE. WHAT ABOUT SOMALIA:

HOW CAN SUCH MISERY BE ALLOWED TO PERSIST? AND WHAT ABOUT HURRICANE ANDREW? WHO CAN COPE WITH THAT TYPE OF DEVASTATION? I WILL NEVER FORGET THE TV IMAGE OF A GRANDMOTHER HUGGING HER VERY SMALL GRAND-DAUGHTER TO HER CHEST, COMFORTING HER WITH THE WORDS: DONT WORRY, DARLING, YOUR DOLLIES ARE SAFE! ~~SEEING THIS TRAGEDY AND SO MANY OTHERS, WHO CAN BLAME ANYONE FOR BEING ANGRY WITH GOD~~? HOW CAN HE PERMIT THIS EVIL TO EXIST; LOOK AT THE TRAGEDY AND HUMAN MISERY. ~~KAND~~ WE HUMANS SURELY DO NOT DESERVE SUCH NEGLECT FROM HIM ON HIGH; AND YET YOU ASK ME TO WORSHIP HIM? AND ON again on a ~~A FAR MORE~~ PERSONAL LEVEL: THE LOSS~~ES~~ OF JOBS, HOMES, CARS, COLLEGE EDUCATION OF THE YOUNGSTERS, AS WELL AS ILLNESS, INFIRMITY, FRUSTRATION, DEATH IN THE FAMILY ARE ALL ~~MANIFESTATIONS OF~~ causes for OUR DISSATISFACTION WITH GOD. ~~AND, AGAIN WITH REFERENCE TO THE NATURAL DISASTERS~~: THE ~~CENSUS TAKERS~~ insurance adjusters COME TO THE DOOR AND WANT TO KNOW THE NUMBERS OF PEOPLE LIVING IN A HOUSEHOLD . THE MOTHER ANSWERS: WELL, THERE IS JIMMY, KAREN, JACK.., BUT THE OFFICIAL INTERRUPTS HER: NEVER MIND THE NAMES, JUST THE NUMBERS! BUT WE KNOW, FROM RELATIVES WE HAVE AND FRIENDS WE HAVE COME TO CHERISH, THAT NUMBERS IN DISTRESS ONLY NUMB THE MIND. ~~FOR~~ THE REAL TRAGEDY IS THE INDIVIDUAL ~~NAME~~: JACK, KAREN, JIMMY, ETC! IT IS THESE INDIVIDUALS WHOM WE INVOKE WHEN WE SEE THEIR HURT AND FOR THE NATURAL DISASTERS AS WELL AS OTHERS, WE BLAME GOD. WHEN GIVEN THE CHANCE, WE SHAKE THE FIST AGAINST THE HEAVENS; PERMISSION IS GIVEN THIS NIGHT TO DO JUST THAT FOR IT MAY HELP TO CLEAR THE MIND AND HEART.

OF COURSE, THERE ARE RESPONSES TO THESE ~~ISSUES~~ outbursts OF ANGER AND WE NEED TO CITE THEM AS WELL. TO BE NEGATIVE IS NO GREAT ACHIEVEMENT. THE ANSWER OF GOD TO THE CHALLENGE IN THE BOOK OF JOB, AS UNDERSTOOD BY BUBER, IS NOT IN TERMS OF WHAT GOD ANSWERS BUT THAT HE ~~ANSWERS~~ responds AT ALL. JOB IS BESET BY ALL THE ILLS WHICH CAN DEFEAT

There is a presence!

A HUMAN BEING BUT ENDS UP RECOGNIZING THE ~~PRESENCE OF~~ Need for GOD IN HIS FAMOUS AFFIRMATION: "YEA, THOUGH HE SLAY ME, YET WILL I TRUST IN HIM". AND WHAT OF LEVI OF BERDICHEV? HIS ANSWER WAS YISGADAL, V'YISKADASH SHEMEI RABBO: GREAT AND SANCTIFIED BE HIS AWESOME NAME. BUT THE BEST response to the affirmation ANSWER ~~WAS~~ GIVEN ~~OUT OF~~ in A STORY RELATING TO THE SHOAH: IN A BARRACKS IN A CAMP THEY WANTED TO CELEBRATE SIMCHAT TORAH, THE TIME AND PLACE ALREADY A CONTRADICTION IN TERMS. BUT HOW CAN YOU HAVE A HAKOFOT IN A BARRACKS, AND WITHOUT A SEFER TORAH? THEN ONE OF THE ELDERS SAW A YOUNG BOY SITTING IN A CORNER AND HE ASKED HIM: DO YOU REMEMBER WHAT YOU LEARNED? OF COURSE, SAID THE BOY. DO YOU REMEMBER SHEMA YISROEL? CERTAINLY, WAS THE ANSWER. AND WITH THAT THE ELDER TOOK THE BOY IN HIS ARMS AND SAID: HE IS OUR TORAH AND HE BEGAN TO DANCE WITH HIM IN HIS ARMS AND ALL THE PEOPLE RECITED SHEMA YISROEL. NOW, FRIENDS, I DO NOT KNOW WHETHR THIS IS A TRUE OR AN APOCRYPHAL STORY BUT THE MEANING IS CLEAR; IF THEY CAN SING AND DNCE IN THE CAMP WITH DEATH IMMINENT, WE NEED TO REASSESS OUR CONFRONTATION WITH GOD. IS HE REALLY TO BE BLAMED FOR ALL OF OUR BAD TIMES AND WHERE, IF I MAY, IS OUR OWN PERSONAL ~~PLACE~~ responsibility IN THE SCHEME OF THINGS? OUR PRESIDENT USES GOD AS IF HE WERE IN DAILY PERSONAL CONTACT AND MANIPULATES THE PEOPLE BY INNUENDO, stating THAT IN THE ENTIRE PLATFORM OF THE OPPOSITION THE NAME GOD DOES NOT APPEAR. IT DOES NOT APPEAR IN THE BOOK OF ESTHER EITHER & AND WE HAVE DONE VERY WELL WITH THAT STORY AS AN OBJECT LESSON! EVEN THE NATL COUNCIL OF CHURCHES IS APPALLED AT THE ALMOST BLASPHEMOUS ATTITUDE OF MR. BUSH, CHASTIZING HIM FOR HIS INSENSITIVITY, and STATING THAT " ANY PARTISAN USE OF GOD'S NAME TENDS TO BREED INTOLERANCE AND TO DIVIDE". NCC THEY MIGHT ALSO HAVE REFERRED TO BUCHANAN BUT MORE SO TO PAT ROBERTSON, HIMSELF A CLERGYMAN, WHO INVOKES GOD IN ASKING THE PEOPLE OF IOWA TO DEFEAT AN EQUAL RIGHTS AMENDMENT BECAUSE "IT REPRESENTS A SOCIALIST, ANTI-FAMILY POLITICAL MOVEMENT THAT ENCOURAGES WOMEN TO LEAVE THEIR HUSBANDS, KILL THEIR CHILDREN, PRAC-

non Constitution of US

TICE WITCHCRAFT, DESTROY CAPITALISM, AND BECOME LESBIANS." POOR GOD, I FEEL SO SORRY FOR HIM FOR HAVING TO LISTEN TO OUR PROTESTS IN HIS NAME; HE REALLY SHOULD RAISE HIS FIST AND THUNDER AGAINST US! ~~HUMANS~~.

BUT ~~PROTEST~~ rebellion AND ~~ANGER~~ falsehood ARE NOT ~~THE~~ a JEWISH RESPONSE AS THE STORY OF THE BOY AS TORAH ILLUSTRATES. WE ARE ENTITLED TO ASK AND TO ~~&~~ CHALLENGE AND TO PROTEST BUT WE MUST ALSO MAINTAIN A SENSE OF PERSPECTIVE. AGAIN, WIESEL SHOWS US THE WAY: VOLTAIRE, HE WRITES, ~~&~~ SAID:"WHEN ALL HOPE IS GONE, DEATH BECOMES A DUTY" BUT NOT SO FOR JEWS. WHEN ALL HOPE IS GONE, JEWS INVENT NEW HOPE. AND EVEN WHEN WE ARE BEYOND DESPAIR, WE JUSTIFY HOPE. JEWS ARE NOT PERMITTED TO DESPAIR AND, EVEN MORE SO, WE CAN NOT PERMIT SO NEGATIVE A LESSON TO MAKE AN IMPRESSION ON OUR CHILDREN AND THEIR CHILDREN. JEWS LIVE IN, BELIEVE IN, HOPE AS ~~THE PRIMARY FORCE~~, THE IMPERATIVE OF OUR TRADITION. THEOLOGY, YES; IT HAS ITS PLACE BUT HOPE EVEN MORE SO. YOU SEE, SOME FEEL THAT JUDAISM IS AN OBLIGATION TO DO MITZVOT, TO OBSERVE SHABBAT, TO BE PART OF THE MINAYN AND THESE ARE VITAL TO BE SURE. OTHERS, THEY FEEL THAT THEIR JUDAISM IS MERELY TO RAISE FUNDS, SUPPORT ISRAEL AND COMBAT ANTI-SEMITISM AND THESE TOO ARE PART OF BEING JEWISH, IF TO A LESSER DEGREE. AND STILL OTHERS ARE THOSE WHO BELIEVE THAT JUDAISM IS MERELY SOMETHING THAT HAPPENED TO THEM IN THEIR CHILDHOOD WITH NO REFERENCE TO THEIR MATURE YEARS, AND I KNOW WE HAVE SOME OF THOSE AS WELL. BUT NONE MATTER OR ALL ~~A~~IS ARE LOST IF JEWS LOSE HOPE; AGAIN: WITHOUT HOPE, THE JEW CAN NOT ~~EXIST~~ prevail AND EVEN IN THE MIDST OF HURT AND DESPAIR, AND ANGER AND PAIN, AS HE RAISES HIS HAND IN PROTEST, A JEW ~~IS A JEW AS LONG AS~~ This is being HE BELIEVES, HAS FAITH, AFFIRMS LIFE AND EMBRACES HOPE. WITH ALL OF OUR PROBLEMS, WITHOUT HOPE THERE CAN BE NO KOL NIDRE.

OF COURSE, THIS IS NOT A PERFECT WORLD; WE ALL KNOW THAT. PERSONALLY, I HAVE A FAR MORE SIMPLE ANSWER TO THE "ARGUING WITH GD" SYNDROME: IN TERMS OF MY IMPERFECT RELATIONSHIP WITH GOD, NATURAL DIS-

× God did not create robots - but human beings with free will, freedom of choice, with intelligence to face options! V

ASTERS ASIDE, I THINK THE FAULT MORE OFTEN LIES WITH MAN THAN WITH GOD! AREN'T WE THE ONES WHO HURT AND TORTURE, WE THE ONES WHO WAGE WARFARE, WE THE ONES WHO COMMIT GENOCIDE, WE THE ONES WHO MAIM AND SO TREAT OUR FELLOW MAN THAT HE LOSES HOPE AND INSTEAD OF RAISING HIS FIST AGAINST THE HEAVENS, HE RAISES IT AGAINST US. WE GORGE OURSELVES ON EVERY EVIL BUT WE BLAME OUR ILLNESS ON GOD. WE BLAME GOD FOR THE HOLOCAUST BUT IT IS MAN WHO WAS RESPONSIBLE FOR THE PLANNING, ORGANIZATION AND EXECUTION OF EVERY SINGLE DETAIL. THE QUESTION, BY RIGHTS, IS NOT : WHY DID GOD ALLOW THIS TO HAPPEN, BUT ~~WHAT~~ why DID MAN NOT SPEAK UP AGAINST THE EVIL AND WHY DID HE PARTICIPATE IN IT. × IT WAS NOT GOD WHO LOWERED THE IMAGE OF MAN BUT MAN WHO DEFILED ~~THE~~ his innate IMAGE OF GOD ~~IN HIMSELF~~. REMEMBER BUBERS ANALYSIS OF JOB: IT IS NOT SO MUCH A MATTER OF WHAT GOD SAID BUT THAT HE SPOKE TO HIM AT ALL. There is the key to understanding: ^ TO HAVE GODS PRESENCE IN OUR LIVES, TO FEEL HIS BEING IN OUR JUDGEMENT, TO FEEL HIS VOICE IN OUR HEARTS, THESE ARE THE ELEMENTS WHICH RAISE MAN ABOVE THE LEVEL OF THE ANIMAL AND GIVE HIS LIFE THE HOPE HE NEEDS NOT MERELY TO SURVIVE BUT TO PREVAIL. For this we need Kol Nidre

YOU WANT TO VENT YOUR ANGER AT GOD, YOU WANT TO QUESTION AND ARGUE AND CHALLENGE? FINE, DO SO BUT WHEN ALL IS SAID AND DONE, RE-MEMBER YOUR OBLIGATION AS A JEW: TO LIVE IN HOPE. THE QUESTION IS ASKED: WHAT WOULD THE WORLD BE LIKE WITHOUT JUDAISM? WHAT WOULD YOUR ANSWER BE? I THINK IT WOULD BE AN UNTENABLE WORLD BECAUSE WE WOULD LIVE WITHOUT HOPE AND THAT IS SYNONYMOUS WITH DEATH; WE JEWS TEACH THIS LESSON BY PRECEPT AND EXAMPLE. WE REAFFIRM IT THIS NIGHT AND ~~AS~~ WE ASK TO BE INSCRIBED IN THE BOOK OF LIFE FOR THE YEAR TO COME. WE MAY DIFFER WITH GOD AND PROTEST, LOUD AND CLEAR, BUT WE WILL NOT LOSE OUR FAITH AND WE WILL NEVER LOSE ~~OUR NEED~~ FOR HOPE FOR IT IS THE MEASURE OF LIFE. AN IMPERFECT THEOLOGY, PERHAPS; BUT LIFE FOR A CERTAINTY. WE ASK FOR NO MORE, WE ASK FOR IT ALL. AMEN.

of life exemplified as Hope.
^ neglect The search

ROSH HASHONO: 1992

FRIENDS, I REMEMBER SARAJEVO VERY WELL. NOT ONLY WAS IT A BEAUTIFUL CTY BUT ON ALMOST EVERY CORNER IT WAS SUFFUSED WITH HISTORY, A HISTORY WHICH SHAPED YOUR TIME AND CERTAINLY AFFECTED MINE. I RECALL ONLY TOO WELL STANDING BY THE SIDE OF THE BRIDGE WHERE THE MONUMENTAL EVENTS OF 1914 OCCURED AND VISITING AT SOME LENGTH THE MUSEUM WHICH STOOD JUST ACROSS THE STREET. THE MEMORABILIA OF NEWSPAPER CLIPPINGS, PHOTOGRAPHS EYEWITNESS ACCOUNTS, AND THE LIKE, WERE FASCINATING AND YOU COULD NOT HELP BUT FEEL BEING A PART OF HISTORY. IN ADDITION, IT WAS A LARGE, ACTIVE CITY, WITH A SECTION OF HIGHLY SKILLED ARTISANS , AMONG WHOM WAS A LARGE GROUP OF JEWS, REPRESENTING A ~~LARGE AND~~ RELATIVELY SECURE JEWISH COMMUNITY. AND NOW, IT IS ALL GONE; THE PEOPLE DESTITUTE IF STILL ALIVE, THE CITY DEVASTATED, HEALTH FACILITIES ARE ALMOST NON-EXISTENT AND EVERY ASPECT OF THAT BEAUTIFUL SARAJEVO NOW SPELLS WAR! AND THE CAUSE? AMID ALL OF THE MANY CONFLICTING REASONS AND EXPLANATIONS AND "TRUTHS" THERE IS THE ALL-EMBRACING PHRASE, AS MOSLEMS FIGHT ~~XIANS~~, OF "ETHNIC CLEANSING". WHAT A QUAINT PHRASE IN SUCH A HISTORICAL SETTING; WHERE HAVE WE HEARD THAT CONCEPT BEFORE? AND IF THAT PHRASE DOES NOT TRIGGER CERTAIN MEMORIES IN YOUR MINDS, LET ME JOLT YOU WITH A FURTHER MEMORY DEVICE: ~~IN ORDER TO CARE, AT LEAST~~ ON ~~SOME~~ HUMANITARIAN ~~LEVEL, FOR THE CHILDREN OF THAT BESIEGED CITY~~ THE VARIOUS INTERNATIONAL ORGANIZATIONS DECIDED THAT TO SAVE AT LEAST SOME OF THE MOST VULNERABLE, THE CHILDREN, ~~THEY~~ SHOULD BE SENT TO ANOTHER COUNTRY WHERE THEY WILL BE SAFE, ~~WELL CARED FOR AND SECURE UNTIL~~ AT THE END OF HOSTILITIES THEY CAN BE REUNITED WITH THEIR PARENTS IF THEY SHOUD BE LUCKY ENOUGH TO SURVIVE. HOW ANYONE CAN FAIL TO PERCEIVE THE PARALLEL BETWEEN THESE EXPERIENCES AND WHAT CAME TO US AS JEWS IN EUROPE IN THE 1930S IS BEYOND MY COMPREHENSION. THE CHINESE PROVERB, "MAY YOU LIVE IN INTERESTING TIMES" ENCOMPASSES IT ALL EXCEPT THAT THIS PROVERB CAN BE UNDERSTOOD BOTH AS BLESSING

AND AS CURSE.

WHAT A TRAGEDY TO THINK THAT THE WORLD HAS LEARNED SO LITTLE OVER THE DECADES; ARE ~~GOHUILKDRENBS~~ children's TRANSPORTS AGAIN TO BE ~~OUR~~ The ~~ANSWER~~ response TO FUTURE ACCUSATIONS THAT WE DID NOTHING TO STOP THE SLAUGHTER? HAS NO ONE ABSORBED THE LESSON THAT NOTHING IS RESOLVED BY MANS' INHUMANITY TO MAN, EXCEPT MORE SUFFERING? PEOPLE KILL EACH OTHER IN AFRICA, IN INDIA, IN THE MIDDLE EAST AND, YES, THE SAME THEME OF ETHNIC CLEANSING IS AGAIN BEING HEARD IN ROSTOCK, AGAIN IN GERMANY, WITH RACIAL PURITY ~~AZGAIN~~ once more IN THE FOREFRONT OF ACCUSATIONS ~~AND~~ with accent on the lie RIOTS AND FIRE-BOMBINGS. IN ROSTOCK, AT LEAST, YOU COULD RATIONALIZE ~~IT~~ BY SAYING THAT THOSE YOUTHS LEARNED TECHNIQUES OF HATRED FROM THE PARENTS AND THEIR GRANDP½ARENTS BUT HAVE WE FOUND NO OTHER WAY OF SETTLING OUR DIFFERENCES THAN TO DEAL IN TERMS OF DESTRUCTION? THE PHRASE "ETHINC CLEANSING", WHETHER EXPLICIT OR IMPLICIT, HAS BEEN A PART OF HUMAN EXPERIENCE SINCE THE ONSET OF HISTORY UNTIL THIS VERY DAY. AND IF NOT "ETHNIC" CLEANSING, THEN NATIONAL OR RACIAL OR PURELY RELIGIOUS CLEANSING BUT THEY ARE ALL ON THE SAME LEVEL OF DESTRUCTION AND CARRY WITH THEM THE SAME INTENSITY OF PREJUDICE BY THE ONE, MATCHED ONLY BY THE DESPAIR OF ANOTHER. TO LOOK AT WHAT specifically HAPPENED IN WASHINGTON HEIGHTS THIS PAST SUMMER: NOT A MATTER OF ETHNIC CLEANSING BUT SURELY INDICATING A DEEP SPLIT ALONG SOCIAL AND NATIONALISTIC LINES INTENSIFIED BY RACIAL CROSS-CURRENTS OF SUSPICION. AND EVEN HERE, ETHNO-RELIGIOUS PREJUDICES CAME INTO FOCUS AS SOME INDIVIDUALS AND GROUPS ATTEMPTED TO DEAL WITH THE ISSUES ON THEIR OWN. FOR EXAMPLE, WHILE I WROTE A LETTER TO MAYOR DINKINS (WHICH WAS IGNORED), AND WHILE I WROTE A LETTER OF EXPLANATION ABOUT THE GOOD POINTS OF THE AREA TO THE TIMES (WHICH WAS NOT PUBLISHED), AND WHILE A WHOLE GROUP OF US SIGNED A LETTER OF HOPE AMIDST THE EVER GREATER POSSIBILITY OF DESPAIR, AND WE ATTENDED INNUMERABLE MEETINGS, STILL ONE OF THE MAJOR GROUPINGS TOLD ME PERSONALLY a rep. of

THAT WE SHOULD HOLD BACK FROM THIS UPHEAVAL BECAUSE, OBVIOUSLY, IT WAS NOT A JEWISH ISSUE!

ON THIS ROSH HASHONO I AM TELLING YOU THAT IT IS A JEWISH ISUE AND THAT IF WE THIHK, EVEN REMOTELY, THAT WE CAN ESCAPE THE CONSEQUENCES OF THESE HAPPENINGS, WE ARE VERY MUCH MISTAKEN. PERHAPS, AS A FIRST ORDER OF BUSINESS, WE OUGHT TO RESOLVE THAT AS WE APPROACH THE COMMITMENTS ASKED OF US ON THE JEWISH NEW YEAR, ONE OF THEM OUGHT TO BE TO STOP THE EVIL OF PREJUDICE AGAINST OUR NEIGHBOR. WE WILL NEVER BE ABLE TO LIVE IN PEACE WITH THOSE WHO SURROUND US IF WE DO NOT UNDERSTAND THEIR BACKGROUND AND TRADITIONS, AS WE WOULD EXPCT THEM TO UNDERSTAND AND SYMPATHIZE WITH OUR NEEDS. BUT TO SAY THAT THESE AREA UPHEAVALS ARE NOT JEWISH ISSUES, IS ERRANT NONSENSE.

IT USED TO BE THAT WE WERE A SMALL, INSULATED GROUP, LIVING IN COMFORT AMONG OUR OWN ~~BUT~~ and WHILE THIS IS STILL LARGELY THE CASE, THE BARRIERS ARE BEING BROKEN DOWN, OUR ASSEMBLY DISTRICT HAS BEEN ~~DISTRICTED AND~~ realigned for political gain so that BECAUSE OF WHAT IS GOING ON IN THE STREETS, THE DECENT, HONORABLE, CARING HUMAN BEINGS WHO LIVE IN WASHINGTON HEIGHTS MUST RES½PECT ~~EACH OTHER~~ learn mutual AND FIND PROPER WAYS OF COEXISTENCE.

FURTHER, WE SHOULD NOT FORGET THAT AS MUCH AS WE NEED ~~EACH OTHER~~ The outside world, SO DO WE NEED ~~THE OUTSIDE WORLD.~~ each other. THAT IS WHAT I OBJECTED TO IN THE TIMES ARTICLE IN AUGUST WHICH SPOKE OF OUR ELDERLY CONSTITUENCY, AGAIN FORGETTING TO NOTE THE POSITIVE ASPECTS OF ~~WHAT~~ Washi NGTON HEIGHTS.

NOT ONLY THAT THE REPORTER DID NOT CHECK IN WITH ANY OF THE RELIGIOUS ORGANIZATIONS, BUT NO ONE TOOK NOTE OF THE FACT THAT AMONG THE GERMAN-JEWISH COMMUNITY THERE ARE ORGANIZATONS SUCH AS THIS WHICH GIVE TO ITS PEOPLE A PLACE TO BE, A PLACE TO CALL HOME AND A PLACE TO MEET THEIR FRIENDS AMID ACTIVITIES WHICH SERVE THE BODY AS WELL AS MIND AND SPIRIT. BUT WE CAN NOT DO IT ALONE, WE NEED THE HELP OF OTHERS IF WE WISH TO MAINTAIN OURSEL-

• Y not mentioned + that it offers Clubs, Fed of

~~YES~~

VES, IN THIS NEIGHBORHOOD; IN TERMS OF CLEANLINESS, SAFETY, POLICE PROTECTION AND ABSENCE OF FEAR. FOR THE WELL BEING OF THIS INSTITUTION, BECAUSE OF WHO where AND WHAT WE ARE, IT IS A KEY ELEMENT TO OUR OBSERVANCE OF ROSH HASHONO ~~FOR~~ 5753.

BUT THE ISSUE OF ETHNIC CLEANSING AND ETHNO-RELIGIOUS CONFLICT EXTENDS AS WELL TO OUR PEOPLE IN ISRAEL; THEIR ROSH HASHONO WILL OFFER THEM A YEAR UNLIKE THOSE OF THE PAST. NO ONE KNOWS WHETHER FOR GOOD OR FOR TIMES OF TRIAL BUT IT SURELY IS A JEWISH ISSUE. I SPOKE TO YOU AT LENGTH WHEN I RETURNED FROM ISRAEL IN MARCH WITH SPECIAL EMPHASIS ON GIVING BACK TERRITORY ESPECIALLY IN THE GOLAN; BUT NOW THAT HAS ALL CHANGED AND THERE IS A DEFINITE MOVEMENT AFOOT TO RETURN PART OF THIS LAND IN THE HOPE FOR PEACE. BUT LET IT BE UNDERSTOOD THAT ONCE ISRAELIS ARE OUT OF THAT AREA THERE WILL also HAVE BEEN AN "ETHNIC CLEANSING"! ~~AND~~ SYRIA WILL NEVER ALLOW JEWS BACK IN SHORT OF OUTRIGHT WARFARE. THAT AREA, WHICH NOW IS AN INTEGRAL PART OF NATIONAL SECURITY, AND WHICH APPEARS TO BE A PRIME PAWN IN THE POWER POLITICS OF THE VESTED INTERESTS, WILL BE "JUDEN REIN", AN EARLIER TERM FOR "ETHIC CLEANSING". AS A CONSEQUENCE, THE POLITICAL, SOCIAL AND MILITARY BASE OF ISRAEL WILL SHRINK; will this set a precedent I WORRY RE THE WEST BANK AND IN MY HEART I FEEL TWINGES OF ~~PAIN~~ concern AS TO THE FATE OF A DIVIDED JERUSALEM. ~~NEVER FORGET THE KOTEL, THE WALL, WAS ONCE JUDEN-REIN AND WHERE WILL THE CHILDREN TRANSPORTS SEND THE CHILDREN OF THE YESHIVOT IN OUR TIME?~~ That for 20 yrs boys WILL THE PRAYER OF THE PAST קולך ירושלים כאבקה BE ABLE TO WITHSTAND THE EFFORTS OF THE VESTED INTERESTS? Jewish History has taught us that HELP WILL NOT COME FROM THE OUTSIDE, IT MUST COME FROM WITHIN. SARAJEVO, SHOAH, GOLAN, JERUSALEM & WASHINGTON HEIGHTS ARE ALL INTERTWINED; HUMAN ISSUES ARE JEWISH ISSUES, & vice versa AND WE DARE NOT FORGET THIS BASIC PRINCIPLE OF OUR MODERN ~~LIFE~~ world. THE NEW YEAR DEMANDS MORE OF US THAN ROSH HASHONO EVER DID BEFORE; AS THE

will progress of the part
~~resistance~~ the efforts of vested interests
be able to withstand
help will not come from the outside. It
must come from us.

OLD YEAR RE-INTRODUCED THE CONCEPT OF ETHNIC CLEANSING SO MUST WE LEARN TO NEUTRALIZE IT IN THE NEW YEAR NOW BEGUN.

ROSH HASHONO, TRADITIONALLY, IS A TIME FOR TAKING STOCK OF ONESELF AND ONES KEH I LLAH; WE SPEAK NORMALLY OF PRAYER, OF DEVOTION, OF SPIRITUALITY, WE PLEAD WITH GOD TO BE INSCRIBED IN THE BOOK OF LIFE. BUT THESE ARE NOT NORMAL TIMES; A COUNTRY HAS BEEN TORN APART AND A CIVILIZED WAY OF LIFE IS BEING ANNIHILATED BECAUSE OF A GENOCIDE THIS TIME NOT DIRECTED AT US. ~~BUT AT OTHERS AND~~ BUT, YES, IT IS AND REMAINS A JEWISH ISSUE. SIMILARLY IN OUR NEIGHBORHOOD, WHAT HAPPEND ON 181 & ST NICHOLAS IS OUR CONCERN AND WHAT OCCURS ON AUDUBON AVE, WHERE GUNS HAVE BECOME A METAPHOR OF SUCCESS AMONG CHILDREN, IS OF CONSEQUENCE TO US AS A LIFELINE.

IT IS NOT "BUSINESS AS USUAL" WHERE A FEW PROPERLY PLACED PIETIES WILL SERVE THE PURPOSE BUT WE ARE PART OF A WORLD WHERE UPHEAVAL MORE OFTEN THAN NOT IS THE RULE RATHER THAN THE EXCEPTION. WE HERE HAVE A SUPPORT SYSTEM AMONG OURSELVES WHICH IS THE ENVY OF MANY: SYNAGOGUES, THE Y, THE HEALTH FACILITIES, THE EDUCATIONAL PROGRAMS, THE SOCIAL OCCASIONS, THE SENSE OF UNITY OF PURPOSE AS WE ATTEMPT TO PRESERVE OUR WAY OF LIFE AND MAKE SURE THAT THE ETHNIC DIFFERENCES AND STRIVINGS DO NOT DEVASTATE OUR LIVES. ETHNIC COHESIVENESS IS AT THE HEART OF WHAT WE ARE AND ALTHOUGH IT IS BEING DILUTED WITH OUR CHILDREN MOVING AWAY AND FINDING NEW PATHS OF IDENTITY, FOR US HERE IT IS THE ESSENTIAL OF THE PAST AND PRESENT. WE WHO WERE THE VICTIMS OF "ETHNIC CLEANSING". CAN NOT AFFORD TO REMAIN SILENT IN THE FACE OF ITS PRESENT MANIFESTATION; OUR JUDAISM WILL NOT PERMIT IT. WHATEVER THE LINES OF DIVISION: RACE, CREED, RELIGION, NATIONALITY, THESE ARE ALSO THE LINES OF COMMUNICATION AND ON THAT LEVEL ~~IS~~ OUR TASK FOR THE NEW YEAR, NOW BEGUN. REALITY INTRUDES, EVEN HERE; BUT WITH GODS HELP, WE WILL SURELY COPE. MAY MANKIND BE INSCRIBED IN THE BOOK OF LIFE. AMEN.

Memorial Service for

Dr. Robert L. Lehman z"l

Rabbi

1956-1997

Rabbi Emeritus

1997-2003

Thursday, May 27th, 2004

7:00 in the evening

Hebrew Tabernacle Congregation

551 Fort Washington Avenue

New York City

Stephen L. Berkowitz, Rabbi

Rebecca J. Fletcher, Cantor

Michael Kruk, Guest Cantor

Stephen Rumpf, Organist

We dedicate this program to the memory of our beloved

Rabbi Emeritus

Dr. Robert L. Lehman

1927-2003

"...so beyond the ache that tells how much we miss you,
a deeper thought compels:
We were together. We hold you still in our minds and
give thanks for life and love.
The happiness that was, the memories that do not fade,
are a gift that cannot be lost.
You continue to bless our days and years.
We will always give thanks for you."
(From "Unveiling",author unknown)

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Memorial Service for

Dr. Robert L. Lehman, z"l

Order of the Service

(From the Gray Gates of Prayer Book, 1994)

Meditation
(a responsive reading)

Rabbi Berkowitz:
Each of us enters this sanctuary with a different need.
Some hearts are full of gratitude and joy:

Congregation:
They are overflowing with the happiness of love and the joy of life; they are eager to confront the day, to make the world more fair; they are recovering from illness or have escaped misfortune.

And we rejoice with them.

Some hearts ache with sorrow:
Disappointments weigh heavily upon them, and they have tasted despair; families have been broken; loved ones lie on a bed of pain; death has taken those whom they cherished.

May our presence and sympathy bring them comfort

Some hearts are embittered
They have sought answers in vain; Ideals are mocked and betrayed; life has lost its meaning and value. May the knowledge that we too are searching, restore their hope and give them courage to believe that not all is emptiness.

Some spirits hunger

They long for friendship; they crave understanding; they yearn for warmth
May we in our common need and striving gain strength from one another, as we share our joys; lighten each other's burdens, and pray for the welfare of our community

Sharon remembers
her father

The Blessing of Memory

(A meditation from
Grey Gates of Prayer Book, 1994)

Rabbi Berkowitz:

"It is hard to sing of oneness when our world is not complete, when those who one brought wholeness to our life have gone, and naught but memory can fill the emptiness their passing leaves behind.

But memory can tell us only what we were, in company with those we loved; it cannot help us find what each of us, alone, must now become. Yet no one is really alone; those who live no more echo still within our thoughts and words, and what they did is part of what we have become.

We do best homage to our dead when we live our lives most fully even in the shadow of our loss. For each of our lives is worth the life of the whole world; in each one is the breath God.

Steve Meltzer reads remarks prepared by past president Kurt Schloss

and then reads passage from Grey Gates of Prayer Book, 1994

"God of dawn and dusk, open my eyes to the beauty of the word and its goodness. Let me be the servant of Your peace which brings all life together: the love of mother and child, the loyalty of friends and the companionship of animal and human. As I awaken to the work you have made, I know this harmony again and Your presence in it. With all creation I respond with praise, and give thanks to Your name. Amen."

We Remember Them

(a responsive reading)

At the rising of the sun and at its going down
We remember them

At the blowing of the wind and the chill of winter
We remember them

At the opening of the buds and in the rebirth of spring
We remember them

At the blueness of the skies and in the warmth of summer
We remember them

At the rustling of the leaves and in the beauty of autumn
We remember them

At the beginning of the year and at the end
We remember them

As long as we live, they too will live,
for they are a part of us now
As we remember them

When we are weary and in the need of strength
We remember them

When we are lost and sick at heart
We remember them

When we have joy we crave to share
We remember them

When we have decisions that are difficult to make
We remember them

When we have achievements that are based on theirs
We remember them

As long as we live they too will live, for they are now a part of us
As we, remember them

Cantor Michael Kruk:

Sings: "What A Wonderful World"

Music and Lyrics by:
George David Weiss and Bob Thiele

I see trees of green, red roses too
I see them bloom for me and you
And I think to myself, 'What a wonderful world.'

I see skies of blue and clouds of white
The bright blessed day, the dark sacred night
And I think to myself, 'What a wonderful world.'

The colors of the rainbow so pretty in the sky
Are also on the faces of people going by
I see friends shaking hands saying, 'How do you do?'
They're really saying, 'I love you.'

I hear babies crying, I watch them grow
They'll learn much more than I'll never know
And I think to myself, 'What a wonderful world'
Yes I think to myself, 'What a wonderful world'

From Grey Gates of Prayer Book, 1994
(a responsive reading)

Rabbi Berkowitz:

"How much I need You, O G-d, at such times! I need the sense of Your presence within me, giving me the strength to elevate my soul beyond the sordid to the sacred.

Your presence is the light that dispels the darkness that would envelope me, the light that shows me the path to a life of honor and truth."

Congregation:

"Let there be love and understanding among us: let peace and friendship be our shelter from life's storms. Eternal God, help us to walk with good companions, to live with hope in our hearts and eternity in our thoughts, that we may lie down in peace and rise up to find our hearts waiting to do Your will".

Sheila Klein addresses the Congregation

(From the Blue Gates of Prayer Book, 1975)
(a responsive reading)

Rabbi Berkowitz:

"O Lord, our God, in our great need for light we look to You. The quick flight of our days impels us to look back with regret or ahead with misgiving. There are times when we are baffled by disorder, and times when we come to doubt life's value and meaning. When suffering and death strike at those we love, our pain and anger embitter us. Our faith fails us; we find it hard to trust in You.

Congregation:

Eternal Spirit, make Your presence felt among us. Help us to find the courage to affirm You and to do Your will, even when the shadows fall upon us. When our own weakness and the storms of life hide You from our sight, teach us that You are near to each one of us at all times and especially when we strive to live truer, gentler, nobler lives. Give us trust, Lord, give us peace, and give us light. May our hearts find their rest in You."

Rabbi Berkowitz:

"May we lie down this night in peace, and rise up to life renewed. O G-d, spread over us Your shelter of peace, of quite and calm, and bless us with rest. And let a time come when morning will bring no word of war or famine or anguish, a time of happiness of contentment and rest."

Peter Kohlmann remembers Rabbi Lehman

Rabbi Berkowitz:

From the Grey Gates of Prayer Book, 1994
(a responsive reading)

"Eternal G-d, establish this sanctuary, dedicated to Your holy name, so that the worship offered within its walls may be worthy of Your greatness and Your love. May every heart which seeks Your presence here find it, as did our people in the Temple on Zion, that this house may be a house of prayer for all peoples."

Congregation:

"G-d our Creator, hear our prayer and bless us"

"Have compassion upon all the house of Israel. Preserve us from sickness, from war, from strife. Keep us from hatred and uncharitableness toward our neighbors. And grant that, dwelling in safety and walking in uprightness, we may enjoy the fruit of our labors in peace."
"G-d our Teacher, hear our prayer and bless us"

"Bless our children, O G-d, and help us so to fashion their souls by precept and example that they may ever love the good and turn from evil, revere Your teaching and bring honor to their people. May they guard for future ages the truths revealed to our ancestors".
"G-d our Friend, hear our prayer and bless us"

Dr. Victor Glass speaks of his reminiscences of Rabbi Lehman
(and then leads the congregation
in responsive reading from
Blue Gates of Prayer Book, 1975)

Dr. Glass:

When evil darkens our world, give us hope

Congregation:
When despair numbs our souls, give us hope

When we stumble and fall, lift us up
When doubts assail us, give us faith

When nothing seems sure, give us trust
When ideals fade, give us vision

When we lose our way, be our guide
That we may find serenity in Your presence and purpose in doing Your will.

Cantor Kruk sings
"Shalom Rav"
Steinberg arrangement

Barbara Fischbach remembers
Rabbi Lehman
and dedicates
Memorial Windows

Cantor Fletcher sings

Congregation recites *Kaddish* Prayer

MOURNER'S KADDISH קדיש יתום

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ: אָמֵן.

Yit-ga-dal v'yit-ka-dash sh'mei ra-ba b'al-ma di-v'ra chi-r'u'tei, v'yam-lich mal-chu-tei b'cha-yei-chon u-v'yo-mei-chon u-v'cha-yei d'chol beit Yis-ra-eil, ba-a-ga-la u-vi-z'man ka-riv, v'i-m' ru: A-mein.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Y'hei sh'mei ra-ba m'va-rach l'a-lam u-l'al-mei al-ma-ya.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדַּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא,

Yit-ba-rach v'yish-ta-bach, v'yit-pa-ar v'yit-ro-mam v'yit-na-sei, v'yit-ha-dar v'yit-a-leh v'yit-ha-lal sh'mei d'kud-sha, b'rich hu,

לְעֵלָּא מִן כָּל־בִּרְכָתָא וְשִׁירָתָא, תֻּשְׁבְּחָתָא וְנֶחֱמָתָא
דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ: אָמֵן.

l'ei-la min kol bir-cha-ta v'shi-ra-ta, tush-b'cha-ta v'neh-cheh-ma-ta da-a-mi-ran b'al-ma, v'i-m' ru: A-mein.

יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל,
וְאִמְרוּ: אָמֵן.

Y'hei sh'la-ma ra-ba min sh'ma-ya v'cha-yim, a-lei-nu v'al kol Yis-ra-el, v'im-ru: A-mein.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל
כָּל־יִשְׂרָאֵל, וְאִמְרוּ: אָמֵן.

O-seh sha-lom bi-m'ro-mav, hu ya-a-seh sha-lom a-lei-nu v'al kol Yis-ra-eil, v'i-m-'u: A-mein.

Rabbi Berkowitz reads
Trees (a poem found by Sharon Lehman)

Trees,

by Dean Walley

Like the trees.....
may I find serenity in sun and shadow

May I bend.....
with the winds of adversity yet never break

May I grow.....
through all the seasons of my life in dignity and grace

May I reach ever upward.....toward the stars

Halleluyah (Lewandowski arrangement)
Sung by **Cantors Fletcher and Kruk**



We draw your attention to the purple stained glass window (with Peace as its theme) on your right as you enter the sanctuary. Tonight we dedicate the uppermost two panels to Rabbi Lehman, inscribed:

DR. ROBERT L. LEHMAN

RABBI
1956-1997
RABBI EMERITUS
1997-2003

The following words were written by Rabbi Lehman on the meaning of the Peace window:

"The theme is 'And they shall learn war no more.' (Isaiah 2:4) At the very top of the window we find a dove, the symbol of peace; it rests on the bottom part of the Hebrew letter "shin", which begins the word "Shalom". At the bottom right there are handles of swords which are broken in two, and from them emerges a plow to fulfill the prophecy of:

"They shall beat their swords into plowshares".

We can also see two tablets of the Covenant, which lead to peace. If the land is at peace, growth is possible; therefore, the image is presented to a house in which people dwell in safety and security".

The Hebrew Tabernacle Congregation and the family of Rabbi Lehman gratefully acknowledge the presence of Cantor Michael Kruk who has returned to our pulpit tonight to sing Rabbi Lehman's favorite musical pieces

The music you will hear tonight has been programmed and organized with input from Cantor Rebecca Fletcher Cantor Michael Kruk and Dr. Ralph Selig in accordance with the wishes of the Lehman family

The following people, chosen by the Lehman family, will speak tonight on their memories of Rabbi Lehman: (In order of appearance)

Ms. Sharon Lehman
Mr. Kurt Schloss
(read by Mr. Steven Meltzer)
Mrs. Sheila Klein
Mr. Peter Kohlmann
Dr. Victor Glass
Mrs. Barbara Fischbach

We would like to thank all of our friends who helped us to get through this very difficult first year. Loni & Sharon Lehman



The TABERNACLE Bulletin

Rabbi Robert L. Lehman
D. Min., D.D.
Cantor Michael Kruk

Vol. LIX | April 1997 - Adar II/Nissan 5757 | No. 8

THE CONGREGATION'S VOICE... IN CELEBRATION OF RABBI LEHMAN

The season to come, from April to June, is a time when we will honor RABBI LEHMAN upon his retirement after 40 years of dedicated service to this synagogue. There is no way to sufficiently thank him, but we are sure going to try!

This period of time, ***"In Celebration of Rabbi Lehman,"*** will have many planned events which hopefully will reinforce to the Rabbi how thankful we are that he has been a part of our lives for such a long time. We surely feel much sadness at his leaving...but not yet. First, we have to celebrate!

The activities will culminate in two very special activities, a Special service planned for Friday evening, June 6th, and the special luncheon honoring RABBI and LONI LEHMAN at the Essex House on Saturday, June 21st. Invitations for the luncheon will be mailed in late April.

- -

Please note all the activities planned to honor the Rabbi from April to June.

FRIDAY, APRIL 18th..... Welcome back Oneg Shabbat to welcome RABBI and LONI LEHMAN back from their trip.

FRIDAY, MAY 2nd.....:.....Shabbat Dinner in honor of LONI LEHMAN

FRIDAY, MAY 9th.....Shabbat Service, at which local political dignitaries will honor RABBI LEHMAN, with an Oneg to follow.

SUNDAY, MAY 18th..... CANTOR KRUK's concert in honor of RABBI LEHMAN

FRIDAY, JUNE 6th ..... Special Service for RABBI LEHMAN with Oneg to follow.
RABBI ALEXANDER SCHINDLER as main speaker.

SATURDAY, JUNE 21st ..... Luncheon honoring RABBI and LONI LEHMAN at the Essex House.
RABBI RONALD SOBEL as main speaker.

SCHEDULE OF SERVICES FOR SHABBAT

IMPORTANT: Friday Evening Services are to be held at 8:15 P.M. -- *no longer* at 6:30 P.M.

PLEASE NOTE CHANGE OF TIME

FRIDAY EVENING, April 4th and 11th at 8:15 P.M.
CANTOR MICHAEL KRUK will officiate at these services.

RABBI LEHMAN will return on April 15th.

FRIDAY EVENING, April 18th - 8:15 P.M.
RABBI LEHMAN will preach:
"Worshipping in Other Synagogues"
to be followed by an ONEG SHABBAT to welcome RABBI and LONI LEHMAN back from their trip.

FRIDAY EVENING, April 25th - 8:15 P.M.
RABBI LEHMAN will preach:
"Freedom In Our Time"

SATURDAY MORNING, April 5th and 12th at 10:15 A.M.
CANTOR KRUK will officiate at these services.

On SATURDAY MORNING, April 12th, a group of friends will honor MS. BERTA KUBA with an Oneg Shabbat on the occasion of her special birthday.

SATURDAY MORNING, April 19th and 26th at 10:15 A.M.
RABBI LEHMAN will officiate with CANTOR KRUK.

- -

IMPORTANT DATES IN MAY - to remember!

SHABBAT DINNER ..... May 2nd - 6:30 P.M.
in honor of LONI LEHMAN.
Shabbat Service to follow at 8:15 P.M.

YOM HaSHOAH Service ..... Sunday, May 4th - 2:00 P.M.

SHABBAT SERVICE ..... May 9th
to honor RABBI LEHMAN.
Political dignitaries will be present:
BRIAN MURTAGH, former N.Y. State Assemblyman; HERMAN "DENNY" FARRELL, N.Y. State Assemblyman; STANLEY MICHELS, N.Y. Councilman and
FRANZ LEICHTER, N.Y. State Senator

SPRING CONCERT ..... May 18th
dedicated to RABBI LEHMAN
- by CANTOR MICHAEL KRUK

"There's Always Something Special Going on at The Hebrew Tabernacle."

No. LIX No. 8

TABERNACLE BULLETIN

Published monthly from September through June

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Cantor's Residence ..... (908) 446-8840

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Park West Chapels - Nat Tallen, *Sexton*

The Rabbi and Cantor of the Congregation would appreciate being advised of any congregants to whom they could be of service in any way.

IMPORTANT SERVICES

MONDAY, APRIL 21st ..... EREV PESACH
and CONGREGATIONAL SEDER
Service at 6:00 P.M. — SEDER at 7:00 P.M.
TUESDAY, APRIL 22nd ..... 1st DAY PESACH
Service at 10:00 A.M.
WEDNESDAY, APRIL 23rd ..... 2nd DAY PESACH
Service at 10:00 A.M.

Concluding Days of PESACH:

SUNDAY, APRIL 27th ..... Eve of the 7th day
Service at 7:00 P.M.
MONDAY, APRIL 28th ..... 7th day of PESACH
Service at 10:00 A.M.
TUESDAY, APRIL 29th ..... 8th day of PESACH
Yiskor at 10:00 A.M.

MAZAL TOV TO:

our member, BERTA KUBA on the occasion of her special birthday.

our member, RITA GREENBERG on the occasion of her 95th birthday.

our member, MANFRED WESTHEIMER on the occasion of his special birthday.

our member, SOPHIE REGENSBURGER on the occasion of the birth of her great-grandson, NOAH BENJAMIN BELLER; the parents MIKE and SUSAN BELLER and the grandparents - LOU and NANETTE FISCHEL.

AMY JOAN ARPADI and JONATHAN MICHAEL LAUFER on the occasion of their marriage - children of ADELE and HARRY S. ARPADI, SUSAN and ROBERT L. KRAUSE and our member, JOAN and JOSEPH J. LAUFER.

OUR SYMPATHY TO:

the family and friends of HARRY NOMBERG on the occasion of his passing.

the family and friends of our member, ALICE FRANKEL on the occasion of her passing.

THANK YOU

A special thank you for the many cards and phone calls on the occasion of my special birthday, which were very much appreciated.

Sincerely, RICHARD FEIST

ADVANCE NOTICE

KEEP THESE DATES OPEN

Special Service for RABBI LEHMAN
Friday, June 6th at 8:15 P.M.
RABBI ALEXANDER SCHINDLER as guest speaker

❖❖❖❖❖

A Celebration of Devoted Leadership Luncheon for
RABBI and LONI LEHMAN
Saturday, June 21st at 12:30 P.M.
at the ESSEX HOUSE
Donation-$70.00
Children under the age of 13-$55.00
RABBI RONALD B. SOBEL of TEMPLE EMANU-EL
as guest speaker

AH YES, I REMEMBER IT WELL!

If you have a picture taken with RABBI LEHMAN, or would like to write a few words (no more than 50) of an anecdote or reminiscence of the Rabbi, please send it to the Temple Office (Attention: Scrapbook) to be included in a scrapbook or box of mementos which will be presented to the Rabbi at the June 21st luncheon. Please remember to label all pictures and to include your name on all submitted materials.

PESACH FOOD PROGRAM

We are now in April - there is Pesach, the Congregational Seder and the Model Seder for the children.

At the same time, we are concerned with the poor and needy of our area who would like to celebrate Pesach in the traditional way, but can't because of lack of funds. Our Temple FOOD PROGRAM seeks to help those in need: our Chairperson, MRS. URSULA KOHLMANN, and a group of Sisterhood ladies join together to purchase proper food items for Pesach, which are then packaged and sent to those in need. Twice a year we do this Mitzvah: for Chanukah and for Pesach.

We need your cooperation. Please send your donations to MRS. KOHLMANN at the Temple at your earliest opportunity so that you too can be part of this MITZVAH.

PESACH AND SEDER

The CONGREGATIONAL SEDER will take place on MONDAY, APRIL 21st and the time to make your reservation is NOW. We will once again have FOREMOST CATERERS provide all the Seder food; the meal is strictly Kosher! At the same time, due to the generosity of one of our members, who wishes to remain anonymous, the price for the Seder meal will not be increased. We are very grateful for this subsidy and for the yearly donation of the Pesach wine.

We ask that you make your reservations as soon as possible so that we can make proper table arrangements. Please contact the Temple office.

Further, the SEDER, which begins at 7:00 p.m. will be preceded by the Erev Pesach Service at 6:00 p.m.

The services for the first and second days of PESACH, April 22nd and 23rd will begin at 10:00 a.m. Yiskor will be on the 8th day, TUESDAY, April 29th. We look forward to a large congregation for these important holidays; make the Temple your spiritual home and, as a family, let us worship together.

The Cookbook Committee of the Hebrew Tabernacle invites you to a Social Afternoon with card-playing and refreshments on Sunday, April 6th at 2:30 p.m. At this time our new cookbook *"Tabernacle Tastings"* will be on sale. The refreshments that will be served will represent recipes from this book. Come share the excitement and fun. We wish to extend our heartfelt gratitude to all contributors of recipes. We are asking for a $2.00 donation for the afternoon and refreshments.

"There's Always Something Special Going on at The Hebrew Tabernacle."

"There's Always Something Special Going on at The Hebrew Tabernacle."

Sermon Excerpt - RABBI LEHMAN
KOL NIDRE: 1996

(continued)

But what does all of this have to do with Kol Nidre? Everything. It is at this hour that we must ask questions of ourselves, especially as time passes us by, such as: What is it that we seek? And, what has become of me? What did we seek half a century ago, after the war, when we truly began to settle in and become a part of the American landscape in Washington Heights, and what has become of our dreams and aspirations in the meantime? I have already traced on Rosh Hashonah the course of our congregation's history of which you became an integral part, as I did. But in my wildest dreams did it not occur to me, as a youngster just off the boat in 1938, and becoming a Bar Mitzvah in this synagogue, that I would one day be Rabbi here, and for forty years! Who would have thought and who could have foreseen, but does that progression of life not apply to each one of us? What did we dream as we came to these shores and how did we make our mark and what has become of us? I am referring not so much to what we do but to what we have become. Are we an example to others, can we hold our head up high, are we a source of comfort and strength to those near and dear? What is our relationship to the old and what is it to the young, is it not the place of the old to teach about possibility? And that obligates all of us because as the anniversaries passed us by, we are no longer as young as we once were. We have become the elders upon whom it is incumbent to ask and reflect; where was I intending to go, where did I go, what have I become! Kol Nidre: what better opportunity than this is there? We may not obtain answers but that does not give us permission to refrain from asking the questions.

But as we come together this evening in a somber and reflective mood, there is a second question: whose voice will we hear in this synagogue this evening? People come here on "empty" and they seek refreshment of soul but it does not come to us just by wishful thinking. I sense in our people a vast sense of emptiness; yes, we are surrounded by people and our possessions but we feel alone, are alone, know the gnawing hurt which the emptiness brings with it. Have you ever felt the pain of hunger? It is the same except that the emptiness of this Kol Nidre gnaws at the heart primarily. In such a context, whose voice would we hear in this sanctuary of the spirit this evening? None? A loved one? Only our own? Gods? Kathleen Norris, in her wonderful book *"The Cloister Walk"* mirrors the same thoughts and question in these words: "What would I find in my own heart if the noise of the world were silenced?" Can you visualize the impact of this thought? The world is at silence, there are no sensory interruptions. We hear only ourselves, or whatever, whoever's voice we choose to listen to. Whose inner voice is at the core of this Holyday? Whose? God's voice, coming from the heart and those who hear are not alone. What an opportunity for us to see the gauge shift from empty to full, from pessimism to optimism, from despair to confidence for as the years pass, now is the hour for us to hear this voice at a time which is to be reflective, personal, solemn, private!

(to be continued)

DISCOUNTED PARKING

We are happy to announce that the garage at 200 Cabrini Blvd. has entered into an agreement with us for all holy/holiday parking AND for all Temple events. Bring your garage ticket stub to the Temple and it will be stamped for you; then the parking fee will be a mere $5.00 (a substantial savings).

Sermon Excerpts - Rabbi Peter Grumbacher
"HOLOCAUST AND HEALING"
KRISTALLNACHT OBSERVANCE
HEBREW TABERNACLE - NOVEMBER 8, 1996

(conclusion)

I must take a moment to speak about the nature of healing in the Jewish tradition. Some of you are curious; some of you are skeptical. Most Jews think of large tents, emotional preachers whose laying on of hands upon the physically and emotionally disabled brings miracles. I know my own congregants thought this was an incursion into a religious world outside of our own; and to tell the truth so did I until I learned about healing and Judaism at an unprecedented conference. For perhaps a decade now a Jewish healing movement has renewed that which Judaism itself began when Moses prayed these words for his afflicted sister Miriam: "O God, pray heal her!" (Numbers 12:13). In biblical and rabbinic writings there appear numerous examples of persons for whom healing is essential in order for them to carry on with their lives. Today books abound on the subject; there are numerous essays and poems, prayers and songs which have touched lives in the most positive of ways. I developed a "service of peace and comfort" for my congregation twice. Almost sixty people were present, some at both, and while I knew some of the afflictions, there were many who were present for reasons I was not familiar with. I doubt whether they were "healed" when they left, but they were surprised that the words and music, the silence and the spoken did indeed begin a process of healing, of wholeness, of shalom.

We as Jews are not exempt from illness; and we surely are not exempt from suffering from what the illnesses of society have spread across the centuries, especially this century's contagion. From both we need healing.

With the rise of hate groups in this country and others, and with the historical revisionists who would deny that the horrors of the Holocaust ever happened, how can we say that healing will come? Old wounds are opened yet healing implies that they should be closing for good. We cannot deny that only in a perfect world that which we would like to occur, will. But things are happening in a positive light, and to heal we have to know and acknowledge them just as we cannot close our eyes to that we surely must work to eradicate.

Survivors are recounting their experiences in public, private and parochial schools, before adult and youth audiences in church classes and from the pulpit. You see, the Christian community is beginning to come to grips with their parents' and grandparents' roles in what happened...and what did not. Many liberal and not-so-liberal faith communities are undergoing soul-searching, inquiring of their teachings past and present and realize they, too, have to heal. Those who give pain unintentionally or passively, once they understand their own contribution to the problem, want to be part of the solution. The process of joining together - Jew and gentile alike - is so essential for both of us. Once you know the other, he or she is no longer a symbol, a generalization, but a person.

An important word has to be added here to clarify a point concerning the healing of the body, spirit and that which has caused so much hurt and pain among people. Remember...the word is "healing," it is not "cure." There is a big difference indeed. Each of us can be agents of healing when we encounter loved ones and friends who are ill. We might not be able to cure them as much as we would desire to do so, yet to bring a measure of relief on a spiritual and emotional level is the point of the healing movement. So too as we contemplate KRISTALLNACHT and the Shoah. There is no "cure." Anti-Semitism hasn't been eradicated; new forms are emerging; and the old words of hate directed against the most vulnerable members of society still prevail. Nonetheless, we are moving towards a healing of sorts when we witness true change of heart. There is a "teshuvah," not yet large-scale, but noticeable for certain.

IN MEMORIAM

In grateful memory of the departed whose names are taken from the permanent records of our Synagogue and which appear here, Kaddish will be said at our Sabbath Services during the month of April 1997.

APRIL 4th and 5th

Rev. Meyer A. Levinson
Bianca Ganzman
Armin Gold
Simon B. Rosenstamm
Dora Seidner Greenbaum
Ruth S. Weiss
Martha Federman
Bernhard Feist
Lillie Cohen
Abraham L. Diamant
Henry May
Joseph P. Smith
Jennie C. Gold
Gershon Levin
Erich Marx
Nelly Bloch
Albert Alexander
Blondine Alexander
Dina Alexander
John H. Mayer
Lynn Presley
Irene Cahn
Sally Nell
Emily Cappel
Charles H. Greenberg
Isidore Dolinger
Fanny Ehrenberg
Lina Levite
Toni Kahn
Gretel Feibelman
Dr. Frederick D. Stern
Ilse Amson
Frank Bloch
Julius Froehlich
Aaron L. Schwartz
John H. Scharf
Annie Schiff
Hans David Tobar
Ada Speyer
Herman Heidelberger
Isaac Jutkowski
Magda Oberlander
Marion E. Mayer
Edith Friedman
Elizabeth Heymann
Walter Schindel
Samuel Solomon Blaustein
Robert M. Zweig
Cantor Henry Ehrenberg
Max Maas
Walter Bergmann
Elsie Frank
Sarah Grinstein
Jacob Mandelbaum
Heinz Rosenstein
Benjamin Willis
Pincus L. Klein
Mina Roos
Julius May
Machla Braun Speishandler
Thekla Strauss

APRIL 11th and 12th

Max Stern
Egon Bachrach
Simon Weinberger
Julia Ehrenreich
Fanny B. Strauss
George Lebow
Jacob Lefkowitz
Barnet Perlman
Ernst J. Galewski
Linda Diane Salomon
Alfred Lehmann
Klara Simon
Richard Schulz
Emmy Marx
Donald Edwards
Lori Emanuel
Lillie Stream
Erna Heart
Ludwig Loewkowitz
Jack Gerber
Paul A. Salz
Charles Graff
Justin English
Hedwig Gruenbaum
Julius Simon
Lee Sally Grossman
Siegfried Loewenstein
Max Zobel
Peter L. Wolff
Irene Adler
Olga Weiherman
Julius Morgenroth
Dr. Martin Hirschowitz
Sarah Chekinsky
Mamie Rosenbluth
Samuel King
Herbert Ochs
Bernard Weissman
Bernard Frank
Josef Sonnenfeld
Moritz Hirschowitz
Samuel Romano
Charles Neadel
Rose Arkush
Adolf Mannheimer

APRIL 18th and 19th

Alfred Grau
Ruth Rosenbaum
Flora Schloss
Steven Allen Greenbaum
Sigmund Herz
Theo Rendl
Victor Adler
Abraham Ober
Jacques J. Mayer
Mildred Besser
Jacob Wolff
Dr. Arthur Hahn
Fred Wolff
Arthur Frank
Jules Lebell
Emma Lambert
Milton Semes
Herbert Kann
Max Marx
Max Breitbarth
Henny Rinehouse
Eugenie Seligsberg
Carol Feller
Irma M. Tyson
Clara Dittmann
Martin Freund
Stefanie Lowen
Bertha Kaufman
Selma Landauer
Erna Loewenstein
Arnold Schlein

APRIL 25th and 26th
**1st and **2nd DAY OF PASSOVER*

Esther Seide
Erna Marx
Leo Maier
Alice Marx
Helene Stern
Henry K. Bronheim
Ray Roman*
Lina Mosback*
Salo & Rosa Bandman*
Leo Secunda
Florence Keidan
Mina Jarajewski**
Ethel Weisbard
Salomon Strisower
David Heimann
Henry N. Baruch
Leo Blankenstein
Sol Altschuler
Martha Levi
Anna Kalfus
Anna Kramer
Richard Lewitus
Renate McCutcheon
Enoch Nordlinger
Otto Sonnenfeld
Fritz Loeb*
Arthur Frank
Gustav Buchdahl
Anne Hoexter
Arthur S. Klashman
Dr. Ernst Springer
Lilli Seligsohn
Annie Kohlhagen
Berthold Strauss
Arnold Fraenkel*
Eva Gorton*
Jeanne Florsheim*
Bezallel Baltuch*
Arieh Salzman**
Joseph Leindheim
Anna Nadelman
Erwin Winter
Dr. Henry Mintz
Kurt Reis
Rosa Better
Charlotte Blatt
Rosa Ochs
Sonia Ahrens
Emanuel Bellefond
Clara Plaut
Dr. Jacob Joseph Nadel
Nathan Abrams
Benjamin Laguna
Hans Weile
Irving Schuster
Abraham Cohn
Emma Norman
Hilde Marx
Doris Mannheimer
Sophie Fleischmann
Alfred Katz
Max Spector
Nathan Fried

NAT TALLEN *Member of Hebrew Tabernacle*

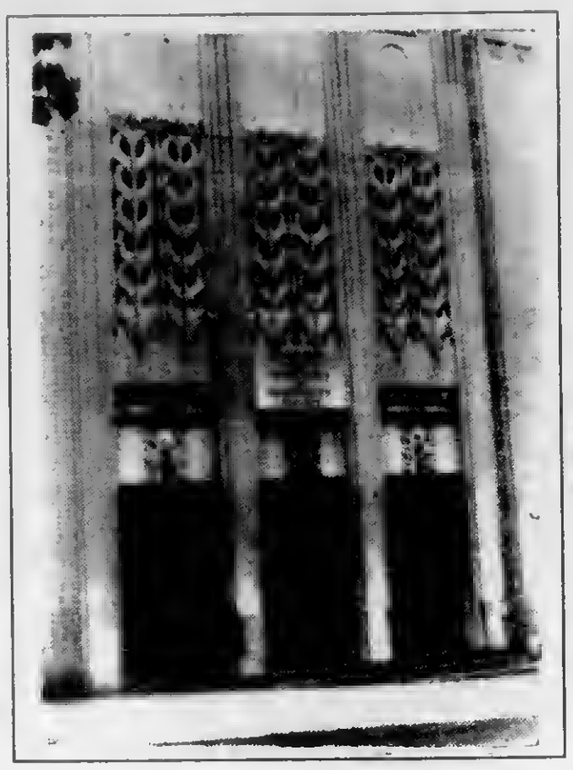
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The TABERNACLE Bulletin

Rabbi Robert L. Lehman
D. Min., D.D.
Cantor Michael Kruk

Vol. LIX | May 1997 - Nissan/Iyar 5757 | No. 9

OUR RABBI - OUR TEACHER

FRIDAY
June 6
Special Service in honor of
Rabbi Lehman's retirement

Guest Speaker:
Rabbi Alexander M. Schindler
Past President
Union of American Hebrew Congregations
and
Past President
Conference of Presidents of
Major Jewish Organizations

Reception to follow

SATURDAY
June 21
Luncheon honoring
Rabbi and Loni Lehman

The Essex House

Guest Speaker:

Dr. Ronald B. Sobel
Senior Rabbi,
Temple Emanu-El

SHABBAT SERVICES

FRIDAY, May 2nd
SHABBAT DINNER at 6:30 P.M.
(by reservation ONLY!!!)
SERVICE at 8:15 P.M.
Both events to honor Mrs. Loni Lehman

YOM HASHOAH
SUNDAY, MAY 4th at 2:00 P.M.
in the SANCTUARY
RABBI LEHMAN AND CANTOR KRUK
will conduct the hour-long service

FRIDAY, May 9th at 8:15 P.M.
Local political dignitaries will speak in honor of
RABBI LEHMAN
An "ONEG SHABBAT" will follow

FRIDAY, May 16th at 8:15 P.M.
RABBI LEHMAN WILL PREACH:
Israel Independence Day: 100 Years of Zionist History

CANTOR KRUK'S CONCERT
SUNDAY, May 18th at 2:30 P.M.
to honor
RABBI & MRS. LEHMAN
COMMENTARY BY MR. ERNEST HARTOG and
MS. SHARON M. LEHMAN

FRIDAY, May 23rd and May 30th
RABBI LEHMAN and CANTOR KRUK will lead the services
RABBI LEHMAN WILL PREACH

SHABBAT MORNING SERVICES
Led by RABBI LEHMAN and CANTOR KRUK
Always at 10:15 A.M.

"There's Always Something Special Going on at The Hebrew Tabernacle"

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Park West Chapels - Nat Tallen, Sexton

The Rabbi and Cantor of the congregation would appreciate being advised of any congregants to whom they could be of service in any way.

MAZEL TOV TO:

our member, MR. HANS ROSEN on the occasion of his special birthday.

our member, MRS. LORE ROBERTS on the achievement of her son, DR. MARVIN FRIED who was recently appointed full professor at HARVARD MEDICAL SCHOOL.

our members, MRS. PAULA LAUBHEIM and MRS. SUSAN BERLIN on the marriage of their granddaughter and daughter, MARION BERLIN to DR. RONALD GALLO; MARION is the niece of our member, MRS. MARTHA HAAS.

our member, MRS. GARDI NOERDLINGER on the publication by Vantage Press of her book of poetry, "THE FAUCET."

our member, BENJAMIN TAUB, son of our members, MR. & MRS. LARRY TAUB, who will have his biography published in "Who's Who Among American High School Students, "1996-97," which recognizes students for their achievements in academics, athletics and extra-curricular activities.

our friend, MR. PAUL KLEIN on his special birthday.

OUR SYMPATHIES TO:

our members, DR. RUTH WESTHEIMER and the members of her family, DR. JOEL WESTHEIMER and DR. BARBARA LECKIE, DR. MIRIAM WESTHEIMER and MR. JOEL EINLEGER on the loss of their husband and father, and member of our Board of Trustees, MR. MANFRED WESTHEIMER.

THANK YOU

The entire family joins me in extending our gratitude to all the officers and the entire Tabernacle staff and congregation for their help to us at the time of our great need. Seldom have we witnessed or experienced such wonderful support, true compassion at the time of our loss, and a spirit of friendship. These have and continue to sustain the feeling of "family" amid the congregational setting. We thank you.

Shalom,
(DR.) RUTH WESTHEIMER

Thank you for all the cards, telephone calls and visits during this time that I am in the hospital. It has really helped me during this difficult time and I appreciate your concern.

Sincerely,
VERA OPPENHEIM

YOM HASHOAH SERVICE
SUNDAY, MAY 4th at 2:00 P.M.

Once again, following a custom of many years' standing, we will hold a YOM HASHOAH Service on the 27th of Nissan, the 4th of May. This is the internationally recognized date on which we honor those who were victims to the Holocaust. There will be observances throughout the world, wherever Jews gather; there will be prayers, words of remembrance, melodies of the heart to mark the lives and sacrifices of those whom we have lost.

At our Temple the service will begin at 2:00 P.M. and will take approximately ONE hour. Rabbi Lehman will bring the message of comfort as well as hope; Cantor Kruk will sing the words and melodies which will sustain us at this hour of memory.

Members and friends of the congregational family are invited to attend. The date: SUNDAY, May 4th at 2:00 P.M.

COOKING CAN BE FUN
and Gift-Giving made easy when you buy our Cookbook
"TABERNACLE TASTINGS"
It is available at the Temple Office and at Brite-Glo on Ft. Washington Avenue - near 187th Street - at no extra charge, as a courtesy to our congregation.

A very special thank you to the Cookbook Committee of the Hebrew Tabernacle: Hannah Eisner, Chair; Richard Ehrenreich, Barbara Fischbach, Sonya Hartog, Margit Hirsch, Sheila Klein, Paula Marx, Hannah Neuhaus and Joan Taub. Their dedication, hard work and creativity has produced a cookbook of which we can all be proud.

AH YES, I REMEMBER IT WELL!
If you have a picture taken with RABBI LEHMAN, or would like to write a few words (no more than 50) of an anecdote or reminiscence of the Rabbi, please send it to the Temple Office (Attention: Scrapbook) to be included in a scrapbook or box of mementos which will be presented to the Rabbi at the June 21st luncheon. Please remember to label all pictures and to include your name on all submitted materials.

SATURDAY NIGHT, MAY 3rd
Teen-Age Group
LOUNGE NIGHT
at the
Temple Social Hall
at 8:30 p.m.

For more information, contact:
MR. JEHUDA HALPERT, Coordinator
or
JEFFREY LAUFER at 567-8453
and
JEREMY HAMBURGH at 568-5589

"There's Always Something Special Going on at The Hebrew Tabernacle"

"There's Always Something Special Going on at The Hebrew Tabernacle"

CANTOR KRUK'S CONCERT SUNDAY, MAY 18th at 2:00 P.M. TO HONOR RABBI LEHMAN

The next wonderful concert to be rendered by our own CANTOR MICHAEL KRUK will take place on SUNDAY AFTERNOON, MAY 18th at 2:00 P.M. The theme will be to honor Rabbi Lehman on his forthcoming retirement.

The music to be presented by Cantor Kruk and his fellow artists will reflect, in part, the favorites of Rabbi Lehman; there will also be a commentary on the Rabbi's life and experiences rendered by Mr. ERNEST HARTOG and by MS. SHARON LEHMAN.

Tickets are available for a very minimal donation, available by mail or through the Temple office. Once again, we are particularly grateful to the Chairperson of this annual event, MRS. EVA FEIST, for her enormous work, time and planning skills, together with all the members of her CONCERT COMMITTEE.

There will be a RECEPTION following the concert, at which time we can have an hour of sociability, meet the artists, thank the Cantor and extend greetings to RABBI & MRS. LEHMAN and the members of their family.

Please mark the date and be with us: MAY 18th, SUNDAY, at 2:00 P.M.

OPEN MIND PROGRAM CONCLUDES

During the first week of May, this year's second semester of our OPEN MIND program will come to an end. This program will undoubtedly continue next season of activity but under different leadership and, perhaps, with different emphasis. We take this means of thanking, once again, the wonderful staff which participated during this second part of our adult education program, from February through the beginning of May.

Thanks to: CANTOR MICHAEL KRUK, MR. KURT I. SCHLOSS, MR. MICHAEL SPIERMAN, MS. ZAHAVA BEKELNITZKY and MR. DANIEL LEVY. But more than these several instructors, our thanks to all the members of the OPEN MIND program who have participated in this process of learning over many years, more than two decades. Ours became one of the outstanding adult education programs in the metropolitan area and to all the participants we extend the hand of thanks and friendship.

R.L.L.

SCHEDULE FOR SHEVUOTH

Erev SHEVUOTH, Tuesday, June 10th at 7:00 P.M.
SHEVUOTH, 1st day, Wednesday, June 11th at 10:00 A.M.
SHEVUOTH, 2nd day, Thursday, June 12th
YISKOR - MEMORIAL SERVICE at 10:00 A.M.

All members and friends of the congregation and community at large are cordially invited to attend and to worship with us.

ARTIST JACK HERLAND BIOGRAPHY for APRIL ART EXHIBIT

Jack Herland discovered his artistic aptitude early, drawing caricatures of his teachers (not always to their liking). He arrived in the United States in 1936, where besides improving on his English, he continued his art education. He served in the Army during World War II, reaching the rank of First Sergeant. Upon returning home, he finally began to pursue a career as an artist.

After being employed in a studio for ten years, he started to build up a following as a freelance artist. During this time, he found agents that sold his watercolors and acrylics to interior designers, better furniture stores and clients. He developed simple techniques to enhance glass, china and metal lamp bases and shades with handpainted florals. Together with faux finishes and chinoisserie, this was quite a repertoire.

He has now slowed down to a trot and paints mostly just for fun. And it is really fun that the artist says keeps him going, which he hopes to do for many years to come.

MR. HERLAND is our featured artist for April, in the Armin and Estelle Gold Memorial Wing.

PLEASE REMEMBER THE MEN'S CLUB TRIP TO ATLANTIC CITY - MAY 5th

Passover Greetings to
All our Friends and Families

MARK S. HAMBURGH
ATTORNEY AT LAW

MEMBER OF TABERNACLE
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Passover Greetings

ADVANCE NOTICE

KEEP THESE DATES OPEN

Special Service for RABBI LEHMAN
Friday, June 6th at 8:15 P.M.
RABBI ALEXANDER SCHINDLER as guest speaker

••••••••••••••••••

A Celebration of Devoted Leadership Luncheon for
RABBI and LONI LEHMAN
Saturday, June 21st at 12:30 P.M.
at the ESSEX HOUSE
Donation-$70.00
Children under the age of 13-$55.00
RABBI RONALD B. SOBEL of TEMPLE EMANU-EL
as guest speaker

IN MEMORIAM

In grateful memory of the departed whose names are taken from the permanent records of our Synagogue and which appear here, Kaddish will be said at our Sabbath Services during the month of May 1997.

MAY 2nd & 3rd
*(*Last Day of Passover)*

Max & Carla Rohrheimer*
Morris Katz
Erna Strauss
Amalia Reisel Horowitz
Bessie Newman
Katherine Neuman
Ray Lewis
Georg Feibel
Sol Light
Mildred Kutell
PFC Gunther Dorzback
Sidney S. Wolff
Daniel Levy
Herman Wolf
Robert A. Muller
Eva M. Huvos-Lowenthal
Rudy Simonstein
Max Salomon*
Zacharias Mode
Harry Donish
Alice Hoexter
Albert Heilbronn
Lorraine Fay Myerson-Anderson
Julius Baum
Tilde Gruenebaum
Emil Vorzimer
Karl Baum
Toni Simon
Judit Wolff
Elise Rothschild
Jeanette Schauer
Manya Kaplow
Rhoda P. Marquith
Sessy Meyer
Oscar Spector
Benjamin Sturman

YOM HASHOAH COMMEMORATION
May 4 - 27 Nissan

Rosa Faber
Victor Faber
Irma & Julius Siegel
Shlomo & Nacha Brandis
Salomon & Fradel Gemeiner
Friederich Gemainer
Frances Gutter
Emile & Heinz Langstadt
Dwora Muetz
Pauline & Moses Hanauer
Grete Callman
Helene Oppenheim
Irma Weinheim
Rosi Weinheim
Florentine Behrendt
Herman Behrendt
Selma Siegel
Bella & Leopold Werberg
Julius Holdheim
Martin Angerer
Selma Lowenthal Angerer
Albert Hofmann
Jenny Hofmann
Rosa Prager
Berta Choron

MAY 9th & 10th

Adolph House
Ray Weigert
Max E. Fischler
Max Stadthagen
Max Buchdahl
Bertha Strauss
Ida Marx
Mosche Levin
David Davis
Erna Rubel
Anna Weigert
Julius Gabriel
Flora Himmelweit
Clara Hirsch
Max Regensburger
Moses Barth
Annie Stiefel
Minna Steinberg
Trude Goldsmith
Paul Pollack
Sally Stiefel
Siegfried Herrmann
Lina Friedmann
Herbert Marcus
Gida Lomnitz
Lena Michel
Babetta Oppenheimer
Ludwig Steinmetz
Louis Michael
Carola Klein
Leah Sommers
Ludwig Hertz
Hilde Stern
Amelia Wallach
Moritz Felsenthal
Margaret Falk
Emanuel Hamelburger
Salomon Hamburger
Helen Sommer
Salomon Heiman
Joan Stern
Johanna Schueller
Lotte Samuel
Renate C. Maas
Louis Guttman
Siegfried Gold
Hertha Pels
Kathe Marcus
Albert Schaye
Dr. Benno Kastan
Jenny Hamburger
Max Michel
Robert Hoffman
Leonore Schulz
Albert Knoepfler
Paul Knoepfler
Judge Charles Horowitz

MAY 16th & 17th

Bertha Feist
Emanuel Horowitz
Ilse Schloss
Kurt Stern
Julius Oettinger
Mary Intner
Elsie Hess
Jonas Leib Rosner
Rev. Max Ehrenberg
Minnie Goldwater
Sophie S. Weill
Ida Herz
Leopold Rubel
Helen Morris
Dorothy Oppenheimer
Richard Sternheimer
Kurt Schiftan
Walter Berliner
Mildred Schultz
Theresa Cohen
Della Michael
Samuel Marshall
Minnie G. Lessler
Dr. Hugo Schutz
Gunther Baum
Louis Gottfried
Ruth Zizmor
Olga Wellisch
Rolf Kramme
Ernest Abraham
Rose Seaman
Julius Friedman
Ellen Kahn
Abraham J. Golieb
Isaac Linden
Annie Leysersohn
Hilda Hamburger
Irwin Stutz Ebel
Jean Stern
Hannah Rosen
Jacob Cohen
Adolph Stern
Clarence H. Teller
Julius Froehlich

MAY 23rd & 24th

Henry Fromm
Sally Pollack
Maurice Silverstein
Willi Frenkel
Gertrude Haas
Harry Rothschild
Lina Wolf
Helen Reiner
Lotte Schwarzschild
Pauline Lubetzky
Ann Hamburger
Henry C. Kellman
Paul Marx
Marion Weindling
Clara Gerda Kronenberger
Alma Gutman
Rita Stern
Gerd Leven
Joel Rosenbaum
Arthur Braun
Elly Schlein
Sidney Rosenthal
Rosa Moritz Wolf
Israel Grinstein
Jacob Klopfer
Samuel Jacobson
Leo David
Erika Levy
Birdie Wohlgemuth
Jesse Rothschild
Eva Neufeld
Herman Wallstein
Abraham Levy
Jules Jacobs
Joseph C. Samuels
Eva Rothschild
Bertha Magasiner
Morris Imbrey
Hilde Goldstrom

MAY 30th & 31st

Louis Wiersch
Sigmund Rosenberg
Annie Oberst
Walter Reiss
Martha Ehrmann
Helene Ochs
Fred Kaumheimer
Gussie Israel
Lily Bielitz
Josef Israel
Ernst Riess
Richard Schorsch
Herbert Lehmann
Alfred Regensburger
Fred F. Duhan
Adele Wolf
Alex Weinheim
Erich Suran
Sora Dvora Bas Hirsh Zvi
Isolde Froehlich
Justin Newmann
Rose Schachter
Moses Schott
Arthur Anschel
Carrie L. Straus
Dora Dahlberg
Berthold Wolff
Elsie Lazarus
Gerta Levy
Selma Glaser
Eugenie Kirsch

NAT TALLEN *Member of Hebrew Tabernacle*

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New York, NY 10034-1413



The TABERNACLE Bulletin

Rabbi Robert L. Lehman
D. Min., D.D.
Cantor Michael Kruk

Vol. LIX | JUNE 1997 - IYAR/SIVAN 5757 | No. 10

FRIDAY, JUNE 6th at 8:15 P.M.
Special Service in honor of
Rabbi Lehman's retirement.

Guest Speaker:
Rabbi Alexander M. Schindler
Past President, Union of American Hebrew Congregations
and
Past President, Conference of Presidents of
Major Jewish Organizations
An "ONEG SHABBAT" will follow the service

SATURDAY, JUNE 7th at 10:15 A.M.

SCHEDULE FOR SHEVUOTH

Erev SHEVUOTH, Tuesday, June 10th at 7:00 P.M.
SHEVUOTH, 1st day, Wednesday, June 11th at 10:00 A.M.
SHEVUOTH, 2nd day, Thursday, June 12th
YISKOR - MEMORIAL SERVICE at 10:00 A.M.

FRIDAYS, JUNE 13th and 20th
at 8:15 P.M.
On FRIDAY, JUNE 20th, an ONEG SHABBAT
sponsored by the EISNER family will take place.

SATURDAYS, JUNE 14th and 21st
at 10:15 A.M.

SATURDAY, June 21st
!!!BY RESERVATION ONLY!!!
Luncheon honoring
Rabbi and Loni Lehman

The Essex House

Guest Speaker:
Dr. Ronald B. Sobel, Senior Rabbi, Temple Emanu-El

FRIDAY, JUNE 27th
at 8:15 P.M.

SATURDAY, JUNE 28th
at 10:15 A.M.

THIS IS RABBI LEHMAN'S LAST SERVICE.

"There's Always Something Special Going on at The Hebrew Tabernacle"

No. LIX No. 10

TABERNACLE BULLETIN

Published monthly from September through June

Congregation Hebrew Tabernacle

A Liberal Congregation and Progressive Community Center

551 Ft. Washington Avenue
New York, New York 10033

Office 568-8304
Rabbi's Study 568-8304
Cantor's Residence ..... (908) 446-8840

Our New E-MAIL address: HebTaber@aol.com

Park West Chapels - Nat Tallen, Sexton

The Rabbi and Cantor of the congregation would appreciate being advised of any congregants to whom they could be of service in any way.

Sermon Excerpt - RABBI LEHMAN
KOL NIDRE: 1996

(Conclusion)

Finally, the last question and, again, deceptive in its simplicity: Why are we here this evening? Some may say because of our tradition: 90 years and counting! You may think I am here because it's my job. Others don't really want to be here and feel uncomfortable. Some come in anger and still others in the spirit of thanksgiving. All, or one, or some reasons apply but I still think that it does not answer the basic question: Why are we here? I suggest to you that we are here, all of us, because God is here - not in the building per se, but in us. We are the ones who have shared. We have felt the tears and heard the laughter, we have sustained and comforted one another during times of illness and recovery and in each of these individual interactions God was present because of what we did, being as it is, that we are created in His image. We are here because God is our healer re Shoah, our redeemer re Israel. Together we hear His voice. I am not here because it is my job, but because there is an affinity between us. For forty years we have shared each other's burdens and we have become a family of like-minded individuals who have travelled from there to here, have built a new way of life for ourselves and our families in America, have made the process of adjustment a reality from refugee to citizen, and we care about each other, as we ought! It makes us who we are in the setting of this Congregation: nowhere else would we feel as much at home. Those who have left us and moved away: when we speak to them what is the first thing they always say? There is no place, certainly no service like that of the Tabernacle! It is not an empty boast to say: that is why we are here, and we are here together! You know each other, I know you and you know me, and it is a good feeling to find oneself on this night among family. That is why we are here. It is not the stained glass windows or the Tree for the Living or the Eternal Light, and more, beautiful as these are. It is our familiarity which brings us here, which makes us come, which gives sustenance to our gathering and prayer.

I can only tell you that except for a brief interlude of three years in the forty years of my rabbinate here, I have never felt tired or burdened by the burden of office. I have spoken the words because I knew that most of you would listen; I have used the pulpit because you gave me freedom of speech and perhaps one or two of you were even swayed by the message. I am here because I am at home with you and for that feeling I thank you. I thank my family for being at my side. I thank you who have supported and argued with me. I recognize those who have been unselfish and those who needed to have their way. I thank the old and the young for all I have learned. I answer my own questions: I know what I have become, and I know whose voice I shall hear in the silence and I know that I am here to thank God and hope that He will inscribe our family, me and you, in the Book of Life for the years to come.

Amen...

KEEP THESE DATES OPEN

Special Service for RABBI LEHMAN
Friday, June 6th at 8:15 P.M.
RABBI ALEXANDER SCHINDLER as guest speaker

••••••••••••••••••

A Celebration of Devoted Leadership Luncheon for
RABBI and LONI LEHMAN
Saturday, June 21st at 12:30 P.M.
at the ESSEX HOUSE
Donation-$70.00
Children under the age of 13-$55.00
RABBI RONALD B. SOBEL of TEMPLE EMANU-EL
as guest speaker

AH YES, I REMEMBER IT WELL!

If you have a picture taken with RABBI LEHMAN, or would like to write a few words (no more than 50) of an anecdote or reminiscence of the Rabbi, please send it to the Temple Office (Attention: Scrapbook) to be included in a scrapbook or box of mementos which will be presented to the Rabbi at the June 21st luncheon. Please remember to label all pictures and to include your name on all submitted materials.

EVENTS IN THE PARK

Courtesy of Friends of Fort Tryon Park, Inc.

Sat., June 7, 2 p.m. • **Saturdays at the Cloisters.** *Garden Day.* A day-long celebration of gardens of The Cloisters.
Sat., June 7, 1 p.m. • **Gallery Workshops at The Cloisters.** *Flowers and Magic.* Help celebrate Garden Day at The Cloisters with some spellbinding plants. Paige North, Instructor.
Sat., June 14, 2 p.m. • **Saturdays at The Cloisters.** *Arms, Armor, and Chivalry in Medieval Art.* Donald LaRocca, Assistant Curator.
Sat., June 21, 2 p.m. • **Saturdays at The Cloisters.** *An Image of Medieval Men.* (Gallery Talk) Gerald Guest, Guest Lecturer.
Sun., June 22, 10 a.m.-1 p.m. • **Beautification Day.** Meet Friends of Fort Tryon Park at Margaret Corbin Circle park entrance at the head of Fort Washington Avenue for clean-ups and weeding. Bring work gloves if you have them. All are welcome.
Sat., June 28, 2 p.m. • **Saturdays at The Cloisters.** *An Image of Medieval Women.* (Gallery Talk) Jenny Shaffer, Guest Lecturer.

Note: All Cloister Gallery Talks, Gallery Workshops, and Events for Families are free with admission to The Cloisters Museum. No advance reservations are necessary. Call (212) 923-3700 for information regarding Cloisters' events.

"There's Always Something Special Going on at The Hebrew Tabernacle"

"sof - sof"
The End & to start -
ANEW

At the end of June 1997 I will have completed 40 and a half years as rabbi of this congregation. It began with our 50th anniversary celebration at the Plaza Hotel and ends with our luncheon at the Essex House, a span of more than four decades.

Who can summarize those many hours of friendship and antagonisms, the sadness and joy, the laughter and tears, the embrace and rejection we brought to one another? You have shared four generations of your family with me, the entirety of the life-cycle, and now it will come to an end. June 28th will mark my last service and I invite you to join me in the quiet of our worship and to surround yourselves with the beauty of music. Together we will mark the occasion and express our thanks to G-d.

I stand on the pulpit each week and I look out at the empty seats which once were filled by members and friends; they are gone now. But their words and their thoughts are remembered. For example, I was deeply affected by these sentiments:

> "The concept of an all powerful, all merciful and just G-d, who distributes His gifts and favors so unevenly has been a theological stumbling block for many. Why have we been saved, while others equally worthy or perhaps even worthier than ourselves have perished. Why are we permitted to live in peace and freedom and safety when others are constantly challenged, threatened and harassed. I will admit with complete frankness that I for myself have <u>not</u> resolved this theological stumbling block. I have preferred to sidestep it or not to face it or to ignore it, but <u>I do know this</u>: that those who have been granted special favors always inherited also great obligations. To the recipients of mercy are delegated awesome responsibilities."

These are the words of the late DR. MAX HAMBURGH, spoken May 26, 1974 at the time of the Dedication of this new Synagogue building. His words spoken to all of us have remained with me and have given me thought ever since. I am grateful to him and all the other presidents with whom I have tried to build a stronger congregation: MORRIS A. ENGEL, KURT J. SCHLOSS, ERNEST W. STEIN, ERNEST HARTOG, PAUL A. KOLMANN, CHARLES BLEIBERG and most recently, JOAN TAUB. They are the leaders, together with our late CANTOR HENRY EHRENBERG, and they were sustained by a group of officers and Board members whose legacy resides among us, still. Their legacy is our beautiful Temple; long may it shelter us and encircle us in our moments of joy and fear, at the hour of blessing or trial, even as we seek G-d or question His ways. Their legacy is this, our home.

I stand before a fork in the road; a myriad of sign posts point in different directions. As I go in one direction, new leadership will fall into place and assume his rightful place of leadership. I have no doubt that the new rabbi will be welcomed as is his due; with respect and with openness of heart. He will need time to get to know the membership, to form friendships, to share your lives. Change can be for good and for blessing, for dynamic leadership and for challenge of mind and heart. You deserve the best and my thoughts are with you all. My family and I have shared our lives with you as you with us. Loni and Sharon join me as we say "SHALOM" which is a word of greeting, but even more so, a word based on the concept of "completeness, fulfillment, wholeness" and, therefore, "peace" as a state of body and mind. May that state of completeness sustain and ennoble you as it has us.

Many of you have indicated your sadness at my leaving and for your far too generous sentiments I am deeply indebted. At the same time, I want you to know that you have given me far more in terms of your lives than I could ever have hoped for and for all that, on a one-to-one basis, I thank you. Be well! May this congregation grow in strength in the years to come and bring honor and service to our great tradition. To CANTOR KRUK and all others of the Hebrew Tabernacle family, my thanks and a deep sense of appreciation for the years past in the hope for friendship in the years to come.

R.L.L.

FROM THE PRESIDENT

As you get this Bulletin, we will be bidding goodbye to Rabbi Lehman at the special Shabbat service on Friday evening, June 6th, and the Luncheon in his and Loni's honor at the Essex House on Saturday, June 21st. Although I am looking forward to these events, I know that I speak for the congregation when I say that saying goodbye will not be easy. Forty years is, after all, a very long time; long enough to build relationships that span four generations in a family; long enough so that Rabbi Lehman is part of not only the Hebrew Tabernacle Family, but our own families as well.

We wish him and Loni much happiness in their retirement, and we hope that they will keep a little part of the Hebrew Tabernacle tucked in their hearts, as we will keep them in ours.

JT

THANK YOU TO THE LUNCHEON COMMITTEE

Many thanks to the hardworking June 21st Luncheon Committee, chaired by Laura Altschuler, with members Ushi Kohlmann, Sharon Lehman, Helen Neuhaus, Hannah Eisner, Sheila Klein, Beatrix Dinitz and Joan Taub. Because of their dedication and creativity, the Essex House Luncheon in honor of Rabbi and Loni Lehman promises to be a beautiful affair.

JT

THANK YOU TO OUR WONDERFUL SISTERHOOD

Sisterhood is always dedicated to doing the very best they can for the Hebrew Tabernacle, but they have really outdone themselves this year. Led by President Eva Feist, they have made this season of activities honoring Rabbi and Loni Lehman more beautiful than anyone could have hoped for. We thank them most sincerely for their hard work and for their love of this synagogue.

JT

Office Hours By Appointment

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has been introduced to Washington Heights
since August 1994

BENJAMIN N. METRICK, D.D.S.

To All Our Friends
and Families
Have a Happy Summer

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"There's Always Something Special Going on at The Hebrew Tabernacle"

ART EXHIBIT FOR MAY and JUNE

The Hebrew Tabernacle is pleased to exhibit the work of photographer Judah S. Harris for the months of May and June. As both a photojournalist and a fine-art photographer, Mr. Harris devotes much of his time and travels to documenting contemporary Jewish life. Through his compelling imagery, he displays a unique rapport with people as well as a keen understanding of design, light, and human emotion.

Mr. Harris markets his work nationally and internationally for use in publications and advertising. His photography has been sought out by the likes of Doubleday, BMW and AT&T, and has been included in exhibits at The Jewish Museum, Beth Hatafutsoth, and the Klutznick National Museum in Washington, D.C.

Our thanks to MRS. JOAN TAUB, curator, for another year of beautiful art exhibits in the Armin and Estelle Gold Wing.

MEN'S CLUB TO ATLANTIC CITY
Monday, June 9th

Once again, our MEN'S CLUB is sponsoring a trip to ATLANTIC CITY, which will leave at 8:00 A.M. from the door of the Temple to return approximately at 7:30 P.M. All pertinent details may be obtained by calling the Temple office or any of the Men's Club members at 568-8304.

Immediate reservations STRONGLY advised in view of the extremely limited seating capacity (we are taking only one bus). No reservations will be final until payment has been received. Make checks payable to "Men's Club-Hebrew Tabernacle." Please be sure that payment reaches us no later than: JUNE 2nd. Seats will be assigned on a first-come, first-served basis. Early payment will assure you of a good seat on the bus.

OUR SYMPATHIES TO:

the family of our late member, MR. HERMAN KOHLMAN

our members MRS. LOIS NAFTULIN and JUDGE EDWARD LEHNER and their families on the death of their mother and grandmother, MRS. DORIS NAFTULIN.

MAZAL TOV TO:

our member, MR. STEPHEN COOPER on attaining the DOCTOR OF PHILOSOPHY degree from Fordham University in the field of Political Science.

our member, MR. MILTON DOSTIS on the occasion of his special birthday.

our member, MR. NORMAN EISNER on his forthcoming special birthday during the summer months.

At the same time, on FRIDAY, JUNE 20th, following the service, there will be an "ONEG SHABBAT" sponsored by the EISNER family. All are invited to attend this gesture which is being sponsored for the best reason possible: "for blessings received". The date: JUNE 20th; please join the family.

THANK YOU

For all your gestures of friendship, your cards and calls on the occasion of my special birthday I thank you most sincerely. Your interest in me keeps me going and all your good wishes are reciprocated in kind.

Sincerely, *Bertha Kuba*

For all the attention given to me while I was in the hospital.

Helen Dostis

AN APOLOGY

The print of the BOERNERSTRASSE SYNAGOGUE in Frankfurt, which is displayed in our Social Hall reflects the art work of MAX BECKMAN. The donors of this work are DR. WALTER and URSULA STERN and we are very grateful to them for their friendship and concern on behalf of the Temple family. Our apologies for the long delay in acknowledging their gesture.

R.L.L.

FOOD PROGRAM

In addition to the twice a year food program organized by MRS. URSULA KOHLMANN and which is sent to the needy in the immediate area for Passover and Chanukah, the Temple also participates in and conducts its own food drive. This refers to the many cans of food and dry food products which are brought in in the course of the year. We distribute the food through CITY HARVEST; we have been informed that we collected more than 65 pounds and that the value of these donations totals almost $300.00. CITY HARVEST a well as the members of our Official Family thank the congregation for its generosity and urge you to continue your efforts on behalf of those less fortunate than we. Those in need thank you!

The White House

April 15, 1997

Students of Barbara D. Fischbach
Hebrew Tabernacle of Washington Heights
Dear Students:

Thank you so much for the blessing of your prayers.

Throughout my life, I've been inspired by the deep and abiding faith of the American people. Personal prayer is very important to me, and I am truly grateful for the words of encouragement and sincere prayers of people who care so much about the future of our country.

Working together, we can renew hope and opportunity for all Americans as we move forward into an exciting new century filled with promise.

Sincerely, *Bill Clinton*

(PLEASE NOTE: This letter is in answer to the words of praise and prayer written by the children of our religious school and sent to the President. The message of the children was published in Bulletin No. 7 dated March 1997. - *R.L.L.*)

United States Department of State

April 30, 1997

Students
c/o Ms. Barbara D. Fischbach, Head Teacher
Hebrew Tabernacle of Washington Heights
Dear Students:

Secretary Albright has asked me to thank you for your kind letter.

She truly appreciates the special effort you made to write and convey your warm words of encouragement. Let me assure you that Secretary Albright continues to learn about her heritage and that she deeply values your support.

With best wishes,
R. Nicholas Burns
Acting Assistant Secretary for Public Affairs

(PLEASE NOTE: This letter is in answer to the words of encouragement and good wishes to the New Secretary of State, The Honorable Madelaine K. Albright, sent by the children of our religious school on March 1, 1997. - *R.L.L.*)

SUMMER SCHEDULE

During the months of JULY and AUGUST, services will be held at the regular Shabbat hours, in our air-conditioned SOCIAL HALL. Services will be conducted by CANTOR MICHAEL KRUK and by a rabbi still to be elected. The congregation will be kept informed of all developments.

Shabbat evening services are at 8:15 P.M. and Saturday morning services at 10:15 A.M. All are invited to attend.

DISCOUNTED PARKING

We are happy to announce that the garage at 200 Cabrini Blvd. has entered into an agreement with us for all holy/holiday parking AND for all Temple events. Bring your garage ticket stub to the Temple and it will be stamped for you; then the parking fee will be a mere $5.00 (a substantial savings).

IN MEMORIAM

In grateful memory of the departed whose names are taken from the permanent records of our Synagogue and which appear here, Kaddish will be said at our Sabbath Services during the months of June, July and August 1997.

JUNE 6th and 7th

Ida Baer
Henry Lauer
Sophia Arndt
Nathan Gordon
Julius Erle
Alice Federmann
Dr. Bruno Reinemund
Eric A. Nordlinger
Elizabeth Alexander
Mina Blum
David Silverman
Julia Schwarzbaum
1st Lt. Herbert Joseph Marks
Fred Hamlet

Irving Blumenkranz
Sallie Teller
Berta Schachter
Robert Ward Levy
Gertrud Frank
Maier Uhlfelder
Melie Roth
David Lomnitz
Auguste Pomper
Fred Fried
Alfred Adam
Harold Salmon
Else Bloch
Ilse Stern
Sylvia Marcus

Fanny Mode
Emma Strauss
Belle Nadelman
Lena Levy
Fritz Marso
George Meseritz
Morris Dessauer
Benjamin Schachter
Alice Koppel
Ilse Reinemund
Nanny Eichenberg
Joan Toggitt
Howard Russell Bloom
Joseph Jaffe

JUNE 13th and 14th

Leonard Teller
Simon Marx
Max Mayer
Leo Schiff
Sally Glauber
Beatrice Bernstein
Matvei Magasiner
Caroline Ullmann
Anna P. Meyers
Eli Swidler

Leopold Maxamin
Sophie Ottenheimer
Max Blumenthal
Emil Simon
Fred Fels
Ruth Grunewald
Rosa Stiefel
Nathan Morgenroth
Sophie Freimark

Iwan Pels
Arno Saul
Fred M. Kulb
Irene Wolf
Ilse Mayer
Herta Nathan
Marcus Markowitz
August Wolf
Robert Merlis

JUNE 20th and 21st

Frederic Hirsch
James Haines
Rosa Heimann
Charlotte Hesse
Frieda Uhlfelder
Henrietta Boehm
Samuel Charig
Julius Roos
Jacob Jacob
Regina Salomon
Theresa Diamant
Esther Horowitz

Sarah Ethel Simon
Joseph Gold
Eugenie Levite
Adele Polak
Gerda Berlin
Martha Schlesinger
Dora Meyer
Susi Grunfeld
Anna Marx
Isidore Greenberg
Hilde Kaufman
William Nadelman

Richard Kracko
Martha Freudenberger
Alfred Altstaedter
Alan M. Freedman
Herbert Austern
Kurt Marchfeld
Alfred Mandel
Lothar Adler
Claire Biermann
Ludwig Weingarten
Ernest Schlein
Alma Rimpel

JUNE 28th and 29th

Auguste Kastan
Rosel Herz
Augusta Collin
Erich Scheibe
Caroline Gretzer
Julius Kahn
Louis Brunngesser
Augusta Jacobs
Sophie Magasiner
Tony Meyer
Max Salomon
Alfred Stern
Fanny Steinharter
Gerard J. Hagen

Isaac Carl Heidenheimer
Samuel Nemlich
Artur Bodenheimer
Fred Brinitzer
Gerda Jakobsberg
Curt Herz
Peter I. Engelhart
Julius Strauss
Theodore Leiser
Betty David
Minnie Israel
Frederick Hoexter
Sol Gersch

Theodore Ochs
Willy Wurzburg
Aida Schneider
Gerda Schuster
Susi Smith
Martin Rosenfeld
Charles Oekun
Rosa Buchdahl
Bernard Jonas
Greta Pick
Jacob Benwitt
Anna Strassberg
Jacob Plawner
Rosa Mortge

JULY 3rd and 4th

Robert S. Hirschler
Louise F. Roos
Julius Oppenheimer
Rosa Hayman
Stella Teicher
Else Moses
Esther Leiss
Ella Hirsch
Elli Baer
Bertha Elias
Sigl Wertheimer
Dr. Hans Hesse

Abraham Garfunkel
Jacob Schweitzer
Dr. Tobias Rosenbluth
Dr. Alice Spiegel
Fred Wittner
Leo Lesser
Nathan A. Greenberg
Fanny Ullmann
Theodore Israel
Erwin Koppel
Nathan Jerome
Bertha Rosenberg

Hattie E. Davis
Lothar Zander
Hugo Miller
Marcel Weil
Eugene Hamburger
Lena H. Cirker
Alice Dreifuss
Mac Greenbaum
Harry Ginsberg
Sam Bernstein
Samuel Falk

JULY 11th and 12th

Else Grumbacher
Paul Meyer
Alvina Coin
Sally Fuld
Minnie Rawle
Dora Herz
Sigmund Glauber
Willy Kasel
Mary Greenberg
Max Gutmann
Irving Silverman
Abraham Wecker
Reuben Batt
Leonard Vogel
Rose Marx

Sidney Salzman
Hansi Brinitzer
Henry Marx
Selma Simon
Felix Schwarz
Ernest Caspary
Ella Mosback
Herman Blumenthal
Jacob Neugarten
Eric Cohn
Allen Kalfus
Marcel Montrose
Gary Blum
Gerdy Kleinman
Max Schachter

Greta Norman Teutsch
Jeanette Koch
Johanna Reinhardt
Morris Abrahams
Clara Hamburger
Manfred Golding
Isidore Winchell
Erna Blumenthal
Paul Ernst
Hansehen Levy
Ludwig Hirsch
Dorothea Herrmann
Joseph W. Tucker
Martha Gruenewald
Hannah Rubino
Flora Duban

JULY 18th and 19th

Fanny Kessler
Emanuel Collin
Jennie Finkelstein
Bernard Malvin
Adolf Schloss
Fanny Nisenke
Miriam Silver
Benno Reutlinger
Solomon Neumann
Paula Simons
Berta Levina-Okun
Joseph Barber
Alfred Himmelweit

Louis A. Levy
Julius Gold
Ludwig Dingfelder
Willi M. Nelkens
Frederick Heidelberger
Paul Weinberg
Fritz Phillip
Leopold Gershon Steiner
Toni Marx
Morris A. Wartell
Emilie Grumbacher
Sally Neugarten

Hilde Grau
Jonas Phillips
Henry M. Steinberger
Hedda Weingarten
Sophie Adler
Max Neugarten
Jenny Rosenbaum-Adler
Elizabeth Loewenberg
Emanuel Neubrunn
Julia Kronman
Sarah Hertzog
Louis K. Ellenbogen

JULY 26th and 27th

Alfred Bloch
Dr. Max Hamburgh
Herta van Moelken
Leo Kaiser
Marian H. Katzki
Lucy Wertheimer
Hilda Goldschmidt
Else Wetzler
Linda Robin Uhlfelder
Leo Nordlinger
Joseph Lowenthal

Nathan Silver
Toni Seligman
Martin Hochstim
Jenny Neugarten
Jacob Polak
Hildegard Menke
Willy G. Grunfeld
Margaret Neumann
Walter Schwenk
Bruno Heymann
Vivian Schwenk
Paula Hartog
Jenny Rubens

Louise Saalfeld
Jacob Lowenstein
Sol Hamburger
Herbert Sostman
Lilli Kaufman
Louis Beeker
Lena Greenberg
Oskar Oppenheimer
Lillian Weil
Morris Mollot
Saul Schuster
Emma Meyer

IN MEMORIAM
(continued)

AUGUST 1st and 2nd

Leo Kahn
Jack Leslie
Carl Koestler
Alexander S. Waldman
Joseph Isner
Mathilde Kahn
Else Redelmeier
Lucy Bissinger
Lena Maculla
Leo F. Gunther
Benjamin Loebenberg
Sophie Dingfelder
Trude Froehlich

Ida Kahn
Hermann Winter
Dr. Herman Wolf
Hyman Morris
Linda Braunschweiger
Henry Schneider
Siegfried Frank
Kurt Berlin
Siegfried Collin
Greta Pecker-Bauer
Albert Stream
Gustav Stamm
Rebecca Dolly Nieman
Johanna Baum

Hedwig Hochberger
Anne Morks
Candido Sdoia
Otto I. Neu
Elisabeth Tobar
Egon Wollner
Grete Salomon
Gusti Abraham
Hermann D. Rubinstein
Millie Heidelberger
Ellen Strauss
Benjamin Clar
Lionel Kraft

AUGUST 8th and 9th

Gus Jonas
Leonie Neuburg
Annie Ring
Joseph Elias Knoepfler
Irene Oppenheim
Samuel Mosback
Rosettel Englander
Michael Magasiner
Rita Nitzburg
Max Lomner
Frieda Lass
Martha Dingfelder
David Schnurmacher
Theodore Eulau
Karoline Bloch
Clem K. Rashbaum
Dr. William Schwarz

Max Baumgart
Anna Rubel
Leo Burckhardt
Gustav Blumenthal
James Marx
Irving Stern
Edward Baum
Walter H. Goldschmidt
Jeanette Kaiser
Paula Landsberg
Arthur Heynemann
Mildred Levison
Jacob White
Irma Rosenthal
Leo Lehman
Alfons Goldsand
Dr. Alfred J. Stern

Mina Kavaler
Gerda Brandon
Caroline Herz
Rachel Ockun
Sarah Abrahams
Thomas Schneider
Paula Froehlich
Elizabeth Barth
Friedchen Pollack
Leib Zvi Arye Hirsch
Mathilde Heilbronn
Walter Gross
Gussie Weingarten
Margot Steinhardt
Corinne Alexander Schiller
Jacques J. Marquith
Flora Blaustein

AUGUST 15th and 16th

Bertha Jaglom
Joseph J. Golieb
Max S. Rosenfeld
Paul Joseph Hirsch
Adolph Hirsch
Martha Ettlinger
Abraham Unger
Henry Meyer
William Altschuler

Jerry J. Strauss
Abraham Myerson
Wilhelmina Hersberg
Bettina Simon
William W. Falk
Mandel Michel
Leon Kahn
Babette Eichberg

Max Hofmann
Hannah Samuels
Joseph Sturman
Ernest W. Eisenheimer
Jakob Michel
Lawrence A. Eschelbacher
Irma Jonas
Hugo Lowenthal

AUGUST 22nd and 23rd

Benno Sternfels
Fred Tager
Hermann Monatt
Robert Becher
Irving Collin
Emma Kahn
Rose Leslie
Richard Froehlich
Helene Strauss
Paul Berger
Hugo Rubel
Grete Oppe
Maurice E. Keidan
Corp. Sidney Rosenberg
Esther Caplin Rosenberg
Rose Ebel
Ida Silverman
Sigi Seligman
Flora W. Matthews

Morris Manheimer
Helen Blum
Fanny Hirsch
Erna Kaufman
Auguste Thalheimer
Kurt Kessler
Martha Greger
Adolph M. Kornreich
Wilhelm Ottensooser
Minna Altmann
Milton Geist
Lillian Vernoff
Simon Fleischmann
Rose Altschuler
Alfred Kadden
Adele Goetz
Stephen Spector
Helen Gitsky Laurie
Alice Eva Kulb

Ernest Kaufman
Walter Kaufman
Clementine Vooss
Kurt Hanff
Siegmund Katz
Irving J. Rosenberg
Otto Brunell
Herbert Schnur
Fred Dittman
Martin Ahrens
Helen Oliver
Hedwig Kaufmann
Juda Allweil
Theodore Hecht
Myrtil Hertzog
Sigmund Flatow
Arthur Rimpel
Tessie Falk
Charles Pepper

AUGUST 29th and 30th

Hugo M. Kaufman
William Bankoff
Ludwig Gutman
Jeanne M. Engel
Robert Wollmeringer
Martha Militzer

Bella Reutlinger
Gunther Knoepfler
Arthur Friedman
Helen Borsody Sdoia
Mortimer Charig
Eugenia Kreuchen

Wolfgang Ollendorff
Greta Bloch
Sam Gorton
Lena Newman
Willie May
Albert Hamburger

Katie Heilbronn
Ruth Levi
Moses Strauss
Moses Freimark
Lawrence Wiener
Victor Friedlein

Irving N. Lisman
Rabbi Ernest Weiss
Abraham Scheuer
Edward B. Silverman
Ida Neu
Anny Bondy

Henny Ottenheimer
Paul Englander
Kurt Gruenebaum
Eva Collin
Annie Schuster
Lena Jalewsky

NAT TALLEN *Member of Hebrew Tabernacle*

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HEBREW TABERNACLE CONGREGATION

605 West 161st Street

New York, N. Y.

"SERMONS FOR TODAY"

by

RABBI ROBERT L. LEHMAN

SERIES I: 5730

Sponsored

In Loving Memory of

MRS. EMMY MARX

by her

Children and Friends

KOL NIDREI: 5730

Sunday evening, September 21, 1969

Friends, last week on Rosh Hashono I had a strange experience which I feel I must share with you, especially on this special evening. I came to the Temple very early that morning and had to pass by the men and women who were already deeply immersed in prayer, in our Vestry. But, as has been the case over the past several years, while most of the congregation sits in the large room of our Vestry there are two, at most three, men who sit off the Vestry, in the classroom adjoining my study. I walked quietly to open my door and then noticed a man somewhat removed from the others. A tallis was draped fully over his shoulders, almost over his head, he held his prayerbook open in one hand, his eyes were tightly closed, and with his other free hand he was gesticulating upwards; without doubt, imploring the Heavens. I stood without moving, afraid of disturbing him; a few moments later he dropped his hand and joined the other men in prayer. I slipped into my study and I doubt that he ever knew that I had passed by his side. For him, perhaps, the religious experience was over; for me it had just begun. Standing then in the quiet of my small room, surrounded by all my books, how I envied that man! He had taken the most ancient of all volumes and while he may have held it in his hands as do you and I, for him it was a mere physical gesture. In reality, he had this book in his heart, when he prayed he not only **mouthed** words he **lived** them, and when he spoke the Name of God he used not merely a phrase of petition, he spoke directly to his Maker. The experience reminded me of an old, very beautiful story which aptly illustrates this point. At a dinner party a world renowned actor was asked to recite his favorite piece. After much persuasion and coaxing the famous man rose and in deference to an aging clergyman also present rendered the 23rd Psalm, "The Lord is my Shepherd". His diction was marvelous, he modulated his voice in the proper proportion to the text, his gestures were superb. When he had finished he sat down to much applause. Then one of the other guests, almost as an afterthought, asked the clergyman to recite the same Psalm. The elderly pastor rose and spoke the verses as a prayer. When he had done, there was total silence; for all it had been a religious experience. As one of the guests then said: the actor, he knew the words but the pastor, he knew the Shepherd!

This, my friends, is very much my complaint for our time; we are too much concerned with the words but we no longer know the Shepherd. How many of us are there in our time of flux and upheaval who still raise the hand in petition to God above, imploring Him, communicating with Him, who are at one with Him? That is of the essence in Judaism and that is the reason and purpose of these holydays. I envied the man downstairs and yet I truly rejoiced in knowing that here, in our House of God, in our advanced and sophisticated age, where technology has replaced theology and the computer has become an object of faith, that here in this very building a man had actually spoken with God. What a glorious feeling to link oneself, even if vicariously, to such an experience! When did you speak to God the last time? Was it when you were a child, scared of the dark or afraid of the teacher? When did you last speak to God? Was it when you were in extreme danger? Perhaps during the days

of the war, or when you were very sick, or when you were confronted by the terrors of the unknown? And when you **did** speak to God the last time was it for yourself or in behalf of someone else? Of course, I do not know for what or for whom the man in our Vestry prayed but I choose to believe that in the best of Jewish tradition, on these days of Judgment, he was arguing his case prior to the rendering of the verdict. The cynic might easily and condescendingly say: how touching, how quaint, how naive but in so speaking he forgets that he stands contrary to the very tradition by means of which the Jew has maintained his strength and dignity in the face of his most fearsome encounters. From the days of Abraham who argued in behalf of the people of Sodom and Gemorrah, to Jeremiah who bitterly contested the will of God because it went against the very essence of his being, Jews have stood and confronted their God especially when it came to matters of life and death. And when the cynic uses such words as "naive, touching, nice" with just the right tone of arrogance then it would perhaps be best for him to read again the arguments of Job. There the exchange of views ranged back and forth for days, good and evil were not merely discussed, they were turned inside out and they were not talking of theoretical problems. When it came to the subject of Job's survival and the reason for his suffering and the conviction of his own innocence, he did not let God off without the benefit of a terrifying confrontation. (Only God's majestic answer out of the whirlwind, "Where were you when I created the foundations of the earth?", closed the discussion at that delicate moment.) And, in this context, in contrast to the modern cynic, I found the personal involvement of this man with his God a most thrilling and deeply moving episode in **my** life; how much the more so in **his**? There is no question in my mind, and surely not in his, that this man deeply and sincerely believes in the power of these Yomim Neroim. It is no idle figure of his imagination but a very real fact that God sits in judgment, He evaluates our actions of the past year; the man knows that it is his duty to repent. He feels deeply and intimately that God is a personal Deity who watches, who ponders, who holds in delicate balance the fate of each and every human being; on these special days he did not take a chance on error, on misinterpretation, on misunderstanding, nor should **we** on this holy of holies. He spoke to his God, he pleaded his case, he would **not** leave to chance his being inscribed in the Book of Life for good.

Too many of us, my friends, are uncomfortable in the presence of this close personal relationship between man and his god, between the Jew and God on these special holy days. What a pity! Today we have become so sophisticated, so intellectual, so refined in our ways and thinking processes that it is against all modern usage to lay bare one's heart, even if only in a Synagogue, before the Source of all Life. Today we no longer want to be Jews in the religious sense; Zionists: perhaps, philanthropists: maybe, folk culture: a possibility but to be praying Jews, with Machzor in hand, on intimate terms with our Maker, this is already a consequence of the generation gap. But what would Judaism **be** without this conviction that man and God can speak together? Where would **we** be; for ourselves we ask life and health while for others, a better world. In Judaism, prayer has **always** led to action. If the commandment of God had not been a

living reality to the Jew do you think we could have produced the dream of Zion which led to the establishment of the State? And recalling Job, could anything but a vivid reality of God, with Whom he had personal contact in midst of terrible suffering, produce the supreme statement of faith: Hein Yikteleine Lo Ayachel. "Yea, though He slay me, yet will I trust in Him"! And do you really believe that so many of our people, no matter how indifferent they may appear today, could have emerged from Theresienstadt or Belsen without having learned to speak to God when it counted: it does **not** matter whether in petition or anger. But that is precisely the gift we have lost in our time: we know all the right words but we do not know the Shepherd; we say them glibly, in a rush to be done because we no longer believe in their worth nor are we convinced of their efficacy.

In the light of my experience and those of my colleagues, I am not surprised that Synagogues are often empty, that Jews would rather escape to the countryside even on the holy occasion of this season of the year. I am no longer appalled when our people cite neighborhood, the parking, the late hour of services as an excuse for not coming to the House of God. I am no longer surprised because the man downstairs in our Vestry indicated the answer in a manner more eloquent than words; our people no longer care to speak to God, they no longer know how to be at one with Him. Over the years He has become a stranger, a divinity removed from us, a force in life but no longer a factor in **my** life. It is somewhat like being a Deist, a man who believes in God and who also believes that God created the world and set it into motion. Now, however, like any superior watch, it runs by itself; God merely sits and watches time go by. This is not a harmful philosophy; Deists were part of a popular and influential movement, some of the great men of our nation were Deists, Jefferson and Franklin among them, Voltaire in Europe. They were not merely great men, they were good men, decent, upright, intelligent and just. But they were not Jews; therein lies the difference. Jews are not Deists, even granting the positive connotations that this word implies. The God of Israel does not just sit and watch; He is immersed in the struggle of man's existence. He lives as man survives; our God is a God of our History in good times as well as in days of trial. Yes, He may even hide His face from us, as we have had occasion to note more than once in the centuries and decades gone by. But to the Jew, a personal God has always been the key factor in his survival. How else would you explain that at the moment of death we affirm life, that when pursued by bigots and murderers we responded with poetry, that when engulfed by flames we broke out in song, when forced into the smallest of space, cramped and crammed into every conceivable nook and cranny of the real ghetto our spirit soared and we produced some of the greatest literature the world has ever known? From reading our books and from studying our learned discourses the reader would never guess that this was produced by a people whose welfare has always depended on the whim and caprice of some insignificant nobleman.

My friends, the difference between us and those of yesteryear, or the man I observed in the Vestry, is not that he or they were orthodox and we are not. It has nothing to do with it; the difference lies in the fact that

for us "Shema Yisroel" is a poetic expression while for him it is as intended: a Biblical commandment which the Jew accepts. We represent a tradition over five thousand years old, the Jew has been tested in the crucible of faith more than any other people, no contemporary whim should make us lose our heritage or sense of ancient direction, and this becomes all the more obvious on a night as solemn as this. On this day the fate of the Jew is decided for yet another year. In that context, good friends, we must learn to pray again, we too must learn to close our eyes, to open our hearts, we must learn to speak with Him. The issue is not the content of our words but to whom we address them; it is not how loud our voice but whether He will hear; it is not the fact that we are alive but the purpose of our existence. I envied the man downstairs but he reaffirmed a vital lesson: one prays not with words, not with gestures, not with pretense, not necessarily in Hebrew or in English, one prays not exclusively in unison, or responsively nor even silently. One prays from the heart and then one speaks into the ear of God. That is our task this Kol Nidrei: **to speak from the heart into His ear!** As it is said: "Hear our voice, O Lord our God: spare us and have mercy upon us, accept our prayer in mercy and favor. Do not turn us away empty from Thy presence. In mercy hear the prayer of Thy people Israel. Blessed art Thou, O Lord, you who hear the words of prayer."

Amen.

"NEVER AGAIN": Comment on JEWISH DEFENSE LEAGUE

Friday evening, November 14, 1969

Friends, the Jewish community of America has many problems; these range from the very serious: an ever increasing rate of mixed marriage, to the more casual problem of ostentatiousness becoming a substitute for Jewishness! In addition, Jews are divided into dozens of categories based on their degree of belief, religiosity and Zionism; all of which do not even touch on the question of the many "secular" aspects of the irreligious Jews: the Workmen's Circles, the Community Centers, the Socialists and Yiddishists, all with their own particular relation to Judaism. In short, what Judaism does not need in America is another group, another subdivision, another clique which purports to be the spokesman for the majority of American Jews. Yet, this is precisely what has now come to the fore with the recent election campaign in our city serving as the catalyst: the Jewish Defense League was vehement in its attack on Mayor Lindsay and not only in newspaper advertisements. Members of the League followed him from one speaking engagement to another and then heckled and abused him whether in a Synagogue or on the streets but especially in predominantly Jewish neighborhoods where bitterness was most evident as a result of the recent school crisis. But many Jews and above all many professionals of the so-called Jewish Establishment were just as vehement in their opposition to the tactics and purpose of the Defense League; their opposition was made clear on local and national TV, in magazines and newspapers. The reality of the conflict at election time cannot be ignored now, tensions will not go away just because the campaign has been concluded. In short, if we want to know what is going on within

the Jewish community we must first ask the basic question: who and what is the Jewish Defense League, and then we can try to evaluate the situation.

The Jewish Defense League is about two years old, claims to have a membership of almost six thousand individuals, and boasts branches in 17 American cities; the qualifying nuances related to these facts are necessary since no outsider has ever been able to verify these figures either as to size and places of membership. We do know, however, that its founder and guiding spirit is Rabbi Meir Kahane who has set for himself the goal of protecting Jews from their enemies, regardless of whether or not Jews **want** to be protected. This all came into focus when the black militant James Forman threatened to invade Jewish and Xian Houses of Worship in order to press his demands for reparations. Subsequently twenty-three members of the Jewish Defense League appeared in front of Temple Emanu-El in order to protect the congregation, replete with baseball bats, bricks, chains and other instruments of violence. Their slogan and outlook had by then become crystallized: "Never Again"! No one, no group, no individual would ever again threaten the welfare of the Jew. Once had been sufficient, the threat of annihilation had almost been realized; now a new generation reflected the cry: Never Again!

I must say, my friends, that at first glance one cannot help but be in complete sympathy with the aims and purposes of this group. Any one of us who has lived through the period dated by Hitler will surely appreciate their aggressiveness; had Jews reacted in a similar manner in the early days when the hoodlums roamed the streets of Germany, the deaths of six million of our spiritual brethren might never have occurred. It is precisely this point of view which is exploited by Rabbi Kahane who sees the incidents of this decade and beyond to be on a par with the 1920s in Germany; he sees in our era no less a question than the future of the Jews! He makes the telling statement that very often people build their own ovens. We know only too well of what he speaks! Of course, Kahane need not rely on the big issues alone in order to make inroads into our situation of tension; there is conflict on several levels of community concern: there are muggings and other forms of physical attacks against the Chassidic Jews of the Crown Heights area in Brooklyn, there are Synagogue desecrations, and the cemeteries are vandalized. All of these acts, against that which is Jewish in the largest and in the most parochial sense, enlarge the scope of the Jewish Defense League; even if we would want to deal with this situation on a quiet level, the League makes it vocal because they have a second factor in their favor. In New York especially, but in other large cities as well, we have come to understand that in the eyes of the community Establishment the fate of the Jew is no longer as vital or important an issue as it was once upon a time, say a decade ago. Today we all know that there are four times as many blacks as Jews in America and, most important of all, Jews do not throw Molotov Cocktails. Furthermore, Kahane points out with the greatest of glee: Jewish small businessmen are not protected while black entrepeneurs gain, the quota system in the schools now works against the Jew to the advantage of the Negro, and very often those individuals who make anti-semitic remarks are placed into positions of respect and power especially in cities where

Jews are not as vocal as they are in New York. All this, and much more as you well know, works to the advantage of the Jewish Defense League. They assure us that the Jew will no longer serve his classic function as the revolutionary scapegoat but will fight back, will attack if need be, and will beat back with force, with violence, with hatred the encroaching enemy. To this purpose 130 youngsters were accepted for training last summer by the Defense League in its camp in the Catskills; the youngsters were between the ages of 15 and 20, stayed for nine weeks and instead of the usual camp activity spent their time learning karate, riflery and techniques of jungle warfare related to personal, hand-to-hand combat. For the members of this group, as is obvious, the phrase "Never Again" is not merely a slogan but a way of life.

Now, my friends, all this is very appealing and very self-righteous; not one of us ever wants to feel threatened again nor would we want Jews or Judaism attacked just because the tenor and mood of the times are violent, chaotic and fermenting upheaval. And yet, at the very moment when I nod my full approval at the philosophy espoused by this organization and at the very moment when my emotion links with their aims, beliefs and assertion that they will protect my people from any future harm, at that very moment, thank God, my mind, my reason and my logic tell me to cease and desist, and in no uncertain terms! After all, my friends, while I like to be protected as much as the next person and while I too espouse the slogan "Never Again" it still appears to me that the only difference between the membership of the Jewish Defense League and that of the Black Panthers, is one of color. Both stand with guns at the ready. If I hate, negate and resist that type of black extremist organization, must I not also reject that same force if it is white? All the more so, if we speak from the **Jewish** point of view, "Thou shalt not follow the multitude to do evil", must I not refute this type of vigilante group with all the power and sensitivity at my command? If I pride myself in being part of the tradition of an Amos, a Job, a Torah with its Ten Commandments do I really need to stand with guns and chains in order to protect those of my faith? If the answer to this question is in the affirmative, it would be a very sad commentary indeed; if anything, Judaism resolutely affirms that one does not solve or answer violence with violence. To stand in front of a Temple holding a gun at the ready is as vile as a white Klansman, wearing robe and hood, burning a Cross; not only is it vile but for the Xian as well as the Jew, from every point of view, it is a contradiction in terms. The greatest mistake of the Jewish Defense League, in addition to its formation, is the fact that one does not engage in defense by giving offense nor can one allow one's zeal for action to degenerate into hysteria. It is groups such as this League which are a bait to every group for hatred and animosity; far from cooling tension they intensify it.

What is so terribly disturbing about all this is the great appeal of the Defense League, when superficially considered. But in the final analysis, if we are to remain sane in the face of the terrible confrontations which mark our day and age, we must learn to appreciate that ours is, after all, a civilized era. Hopefully, decency does have a place, for all of the falseness and pettiness of human striving. The issues of our time are still linked

to honor, justice and compassion rather than hurt, violence and death. If we cannot believe in these positive links to sanity it would not be a question of the Jewish Defense League but a question of our own survival. It would appear to me that Jewish security does not lie in taking the law into our own hands. This is a simplistic approach to a complex problem in a complicated age. **God help us** if the problems of our time can so conveniently be solved as the Jewish Defense League would have us believe. Then, in a very real sense instead of building our own ovens, we would be digging our own graves.

There are, of course, no easy solutions to the problem at hand; it is far easier to scorn the grotesque than it is to be positive in resolving the conflicts. While we might agree that the extreme left is as dangerous as the extreme right, our answers to contemporary problems will still be fragmented reflecting our own prejudices and areas of concern. Finally, a point I have been striving to further for all too long: just because something is Jewish, as the Defense League or is phrased in Jewish terms or is linked to Israel, ipso facto it does **not** make it good for the Jews. We are part of a larger picture, we are entering the 70s, we are in the last third of the 20th century and somehow I cannot help but feel that as Jews **and** as individuals we can continue to survive in the decades to come. We do not live or die, I hope, by our grasping after a ghetto psychology; we live if we concern ourselves with Judaism and our **lack** of this concern today is a greater danger to us than any black power advocate or anti-semite of whatever hue. To enwrap ourselves in the faith of Judaism, in a faith which relates us to Deity, may be intangible and is invisible but it has been tested in the crucible; it works and the best proof is the indisputable fact that we are here. Yes, "Never Again" but with dignity, justice, truth and honor.

Amen.

SHABBOS CHANUKOH: 1969

Friday evening, December 5, 1969

Friends, in recent weeks as I have been preparing myself for this occasion of Chanukoh, with this sermon in mind, I could not help but be drawn time and again to the personality of the Vice President of the United States, Spiro Agnew. Surely, this must sound like a strange statement to you and the connection did not come to my mind immediately either; quite the contrary, the problems associated with Mr. Agnew and the occasion of this holiday ran on parallel mental tracks for quite a while. But suddenly, everything jelled and in a moment of insight I recognized the lingering connection and association. The point is not, as you might think, that our story deals with the Greek government and that Mr. Agnew is of Hellenic descent though that was surely part of the original concept. The matter goes deeper than this. In his now famous address, the Vice-President openly accused the news media of a conspiracy which was directed against the Administration in many areas of concern but particularly in view of its Viet Nam policy. He is entitled to his opinions, whether they are his personally or he is speaking for a higher authority really does

not matter. Freedom of speech is as essential to the person in authority as to the person waving a flag at the street corner. What is essential in this issue is that Mr. Agnew in a not very subtle way threatened the news media as he meaningfully, pointedly and very explicitly spoke of the licensing power of the government. Consequently, he insinuated that the government agency which grants licenses may also revoke them. This applies especially to those TV stations which choose to make a crusade out of criticising Mr. Nixon and his policies. As you all know the reaction to this incident was swift and predictable; the so-called liberals were aghast while the "conservatives" applauded.

Now, again, what does all this have to do with Chanukoh? Because like the Greek authorities in that day, so in our time the government is threatening censorship and is putting us on notice that to lower the critical voice would be the better part of valor. And in this respect, Mr. Agnew or the government or the agency he represents has committed a basic error, as did his ancestors centuries ago: they have driven the opposition together, they have united us. They have supplied a loose, even amorphous band of discontented individuals with a cause, a reason, an identity for anger. So many of the American public who were very willing to take or leave Mr. Agnew, who considered him a political anachronism but paid little attention, now have a valid reason for dislike. This is the connection with Chanukoh for at that time as well the Hasmoneans, who were not overly concerned with the process of Hellenization, suddenly found their interest focused on the little town of Modin. There Mattathias, the priest, together with his son Judah had thrown the gauntlet of rebellion before the Seleucid overlords. What had caused this incident of revolt? The threat of censorship, of losing one's identity, the vision of being forcibly removed from Judaism, the belief that to follow the dictates of the Hellenistic process but one more step would lead to spiritual if not physical disaster. The assimilationists suddenly realized that what was at stake was not their expected participation in Greek games or their knowledge of Greek philosophy, or the placing of Greek statues of gods in their Temple but that if they did not do these things, if they did not bow down, if they insisted also on their Judaism the result would be a death too terrible to contemplate. Again, the actual threat drew them together, forced them to review their identity and made them acknowledge in their eyes, and in the eyes of world, just who and what they were. They were not Greeks, they were not Hellenists, they were not stoics, they did not worship idols and from this assessment of themselves, although negative, they found their way to the positive: they were and wanted to be Jews! And, my friends, this problem of identity is our problem today as well.

The lesson, I think, is obvious in terms of its parallels. In America we are living in a country which has given us the very best and has opened its doors to countless opportunities for us, not merely as individuals but especially as Jews. And we have reacted just contrary to what should have been our point of emphasis: we have tended more and more to act like all others and leave our Judaism for the home or, most frequently, to the Synagogue or, better still, to the realm of antiquity. In short, as we gained new status as a group and it was vital that we prove by our own

advancement what every minority could achieve on its own merit, at that very moment Judaism became less and less relevant to us as individuals. We took great pride in being Americans rather than being Jews as if these two designations were mutually exclusive. But the holiday of Chanukoh teaches us reality for every age; it asks us to reconsider our assimilation and to confront our identity! With the threat of the censor, silence, and an imposed uniformity of mind we came to know that everything **we** represent is opposed to censorship whether by King Antiochus or Mr. Agnew. Faced with **their** choice we doubly appreciate the values of Judaism, its teachings, its ideals and the fact that it has given much to the entirety of the American heritage and culture; at the moment of truth, we acknowledge and are proud of our religion. We moderns who have seen so many examples of the advantages of uniformity, of escape into the anonymity of the group, especially in moments of stress and strain when the individual does not want to be singled out, we Jews know that there is no escape from one's identity. It must be faced, must be cited and must be accepted at some crucial point in life. Chanukoh tells us that the time is now, this is the occasion and the word Jew applies to you!

But if this is the case for the adult, how much more meaningful for the youngster, especially the young people of college age. We know from the many reports which are filtering into the various offices of the defense agencies that a terrible phenomenon is coming to the fore and is making headway among all the wrong people. In the leading universities, especially along the east and west coasts, among college youngsters who come from good, middle class Jewish homes the new cause is Al Fatah, the Arab guerrilla. These are the youngsters of the New Left who sympathize with the Arab cause as opposed to the Jewish or Zionist cause; they reject any obligation toward Israel as Jews. Their antagonism ranges from the naive to the violent, coming to the point of equating Zionism with colonialism, and not merely content with applauding the Arab commando raids on Israeli territory, these American Jewish youngsters of the New Left go so far as to run benefits in order to make money for the sworn enemy of Israel. If ever there was a problem of identity, this is it! To us, I know, this sounds abnormal but I must tell you in all honesty that all too many of our youngsters are engaged in this ghastly matter; they have forgotten the lesson which this holiday brings with it: that to make your mark in this world, to associate yourself with an ideal that concerns itself with Absolutes and with Ultimates, as did Judah the Maccabbee in Modin, one must first and foremost identify oneself. The threats of the ages have taught us that one cannot evade the designation of one's background or convert one's thinking process especially if it stems from a dream 1900 years old. Youth cannot be permitted to renounce an identity which has sustained and ennobled us as Jews for all these years. As a matter of fact, the attitude of the young shows not only a lack of identity which removes them from the stream of history but a stupidity which speaks ill in terms of the future. I suppose the lesson of Chanukoh is not obvious to them, the threat not yet visible. We hope that as so many Jews in so many lands, in the course of so many generations, they will not have to learn the hard way. Chanukoh is a delightful holiday but one should not miss its undercurrent of power and tragedy!

This, then is the analogy of Chanukoh in the context of this day and age; man must identify himself: who am I, what am I and where do I belong? In the case of the Hellenic Jews as in our own time it just took us a little longer to realize that the threats from persons of authority are **always** the same! The threat of suppression, of repression, of being silenced unified us then as well as now and we choose to make ourselves known not as part of a group, not as non-entities who fade into the total picture but as individuals, as personalities, as Jews. In this light, being proud of our identity, affiliating ourselves with the community of Israel we now join in reciting the blessings for the Chanukoh candles and singing as well the Chanukoh hymn.

"IN AWE OF THE SEVENTIES"

Friday evening, January 2, 1970

Friends, it is with specific thoughts in mind that I have entitled the sermon for this first Sabbath of the secular New Year: "In AWE of the Seventies". The word "awe", as well as the concept, aptly describe my state of mind: there is a certain sense of dread, of fear or anxiety as I face the decade before us. Under ordinary, normal circumstances it is difficult enough for some of us to live into each new **day**; how much the more so an entire decade! The words of the prayerbook for Rosh Ha Shono take on added meaning when we contemplate what will happen to us in the ten years to come: who will live and who will die, who will be sated and who will be hungry, who shall be in turmoil and who shall be at peace. These are all questions which face us daily, and not only at the start of the secular or Jewish New Year observances. But awe, mingled with some measure of hope, stands uppermost in my mind; it is as if I were almost afraid to believe that it will be a better decade ahead than were the ten years which we have now concluded.

This is all the more meaningful to me, and I can only approach this kind of topic from the most personal point of view, when I recall that at the beginning of my 30s I bravely and happily faced the sixties under the auspices of the New Frontier! Not only did I believe that John F. Kennedy had a great deal to offer to this world of ours, and surely to our country, but I could very easily identify with him. I did not identify with Robert Kennedy but was drawn to him and one of the men I most admired, Martin Luther King, was even younger than I. It was for the country, and especially for me, a decade of the young: young people who made their presence felt in endless discussions, upheavals and demands some of them absolutely outrageous but others of value. But whatever one's attitude toward these outbursts one had the feeling that the future would prove to be immensely exciting and perhaps, by virtue of these young people, better than the past. As we looked at the world about us, from the contemporary point of view, we could surely all agree that improvement was no luxury but an absolute necessity. And having cited the names I need not belabor the tragedy; for those who entered the sixties with such hope, enthusiasm and belief and had these feelings shattered not once, not twice but three-fold, is there reason for optimism, as we enter the decade of the seventies?

But, of course, optimism and advancement were not only to be found in strictly human terms but in technological achievement as well. When one considers that for all the ages of man we have been bound to earth, and now have been able to land and return men in safety from another heavenly body, the mind can barely hope to appreciate the wonder of discovery which will be ours in the ten years to come. For our children and children's children, to whom 350-passenger airplanes will seem commonplace, the age of exploration will be at the heart of the future as it will affect their health, food, population, density and international politics. It seems only reasonable to say that the achievements which have characterized a portion of the sixties in communication, transportation, technological advance and above all in the computer field will be continued in the decade to come, but at a rate and in a setting which defies our imagination.

Then, there is the problem of the minorities: not only our minorities at home but all over the world. It is safe to say for our purposes that the Negro question in America during the sixties has reached a point of no return; the seventies will not only continue to lift him out of the past but will make him appreciate the value of his own color far more than ever before. In short, it implies that for the black minority of our land, their color will no longer appear as a defect, a sign of shame or degradation but a hue which will enhance and ennoble the spirit of that man. I well remember the stories of the fifties where little black children poured chemicals over their bodies or spent hours in the bathtub scraping themselves, hoping to escape the prison of blackness; this burden will no longer be relevant. The seventies and surely the eighties will indicate to us that we, as whites and as Americans, in the face of the rising forces of the third world, that **we** are the minority. We ought already begin to learn to cope with this upheaval for our kind of person.

Finally, as we move from one decade to the next we are confronted with the ever present reality of Viet Nam. I am one of those who firmly believes that this insane war will stop within the next few years or, at the very least, will be superseded by other crisis, hopefully not of the same intensity. But, one thing seems obvious: war will never be the same again! It seems likely that large armies will no longer march, nor that entire nations will be involved, nor that the unquestioned patriotism which motivated hundreds upon thousands in decades past will ever be renewed in our time. People today, and all the more so in the future, are well informed, ask questions, seek answers, delve deeply and will not stand still to silently obey if the reason is not justifiable. A nation, whether large or small, will not abide 40,000 deaths in a war which has never been officially declared! That is one good aspect of the seventies and of the decades to come but whether this absence of war as we have known it will mean an era of peace, is another matter altogether. Peace can be attained only if the men who are active, concerned and committed make its achievement a point of honor; the cause for peace must be pursued as conscientiously in the future as was war in the past. We have yet to learn that the absence of war does not mean peace or that the same determination for peace must be used as we have always employed for the attainment of victory.

Those of us, such as my family, for example, who have children see this vision of the future all the more clearly; the younger the child, the more awesome the responsibility we face. The child, for all of the achievements which might be possible, is growing up in an era where standards, values and issues of concern are changing so quickly that what was valid in 1960 is no longer acceptable in 1970 and surely will not hold its place in 1980. The changes which will occur in the areas of sexual morality, drug addiction, music, art and cultural phenomena are too complicated to assess at this time of a new morality. Nevertheless, it is obvious that if several hundred thousand youngsters can move themselves to listen to music, whether in Woodstock or other parts of the world, then I can safely presume that my child, your child, will be a part of this culture also. What does the music say, what is its meaning in the future, what influence will it have? These are all pertinent questions which take on a very personal relevance. And if this is the case from the general point of view, how much the more so from the aspect of Judaism? We are living in a time of upheaval and change also as far as our faith is concerned; the young people are not rebellious, they just don't care. It was reported not too long ago that a Synagogue president responded to an outraged cry against the rebellious college youth: "Would that they protested and picketed against something, anything, in front of our Temple for then, at least, they would indicate they are concerned. What they do now is even worse: they ignore us"! And that is the situation in a nutshell; distinctions in religions, pride in origin, concern with theological values, belief in customs and ceremonies are all being lowered in value and meaning. The religious school fails to teach, the Hebrew language is not relevant except the youngster go to Israel and Synagogue attendance, for the sake of prayer, is a losing proposition. One cannot hope to conceive the changes and problems we will encounter in the seventies; with ourselves, with anti-semitism, with Israel for all of these areas are critical to our Jewish survival. The big question of the seventies, and beyond, for the children who are now in the process of growing up is very basic: can Judaism survive, let alone prosper, in an era of goodwill, friendship and peace or must we be spurred toward unity and piety by a series of pogrom and instances of hate such as spurred us on in the forties? The question is open to discussion and no one can dare to venture an answer except to hope that the spark of the past will still serve as a living force in the decade to come.

The best we can say then, in terms of the seventies, is that we can reasonably expect the same, only more so! The key to survival for the awesome seventies, as I suspect it has been for the sixties, is the concept of flexibility; the individual who remains rigid, ponderous, immobile can not hope to survive because he stands beyond all hope of understanding the events of the present. The world will pass him by except that he learn to be flexible and control the events of his day. The awe of the future need not upset us nor should it serve to bring us to the point of panic, but it ought to make us more aware of our special place in the scheme of things. The seventies, with all their portents for distress, anxiety and personal doubt can mean as well an era for hope, goodwill, peace and personal contentment. Whether we shall attain this end is another matter

entirely but we cannot even make the first step unless and until we take the courage to face the new day no matter what. That is really the reason for this sermon this first Sabbath of the year 1970: to allow our faith to move us forward, for as Judaism has been a source of flexibility and change in the past so may the faith of Abraham, Isaac and Jacob be our strength and courage in the new decade now begun. May we survive it in health, in fulfillment and in peace.

Amen.

THE MEANING OF MEDITATION

Friday evening, December 6, 1968

Friends, from where do we derive the concept that traditionally Jews should pray three times a day: morning, afternoon and evening? From the Torah, of course, for each such occasion is documented by a reference in a Biblical verse. Abraham, for instance, rose up one morning and surveyed God's handiwork in the destruction of the cities of Sodom and Gemorrah and he was overawed by the immensity and enormity of God's power. This display of awe and reverence was taken as the basis for a morning prayer, our Shacharis. Furthermore, only last week we read the story of Jacob as he fled from his brother; in the evening he lies down in the field to sleep. In the midst of his slumber he has the famous vision of a ladder: its foot on the ground, its top reaching to the heavens with angels descending and ascending upon it. This vision in the night was interpreted as a need for the evening prayer, our Maariv. But one time of prayer remains to be defined and it is associated with the second of the three patriarchs: Isaac. He had only recently lost his mother, Sarah, and while waiting for his wife to be brought to him so that he could meet her for the first time we see him in the biblical story meditating in the field at eventide. It is this experience which the rabbis interpret as prayer in the afternoon, from whence we derive our concept of the intermediate service: Minchoh.

Thus we see how the leaders and interpreters of our tradition used any and all happenings in order to insist that a certain need of the people be met: a definite orderly process of communion with Deity, a historical occurrence linked to the need of all time. We, looking back to this event from our vantage point in time, do not need to see this episode in the same light as did the rabbis of two thousand years ago. Isaac in the field meditating at eventide may not necessarily have been at prayer but, rather and more probably, might well have busied himself with thinking of what new strains and joys the new relationship with his as yet unseen wife might bring to his home and life. We know from our reading of the text that this marriage was not an entirely happy one but, still, the very idea of his meditating prior to such a momentous meeting is worthy of note and ought to intrigue us further. As a matter of fact, it was not to be the first such instance of meditation nor the last; Abraham, Moses, David are all part of this process and we know that it played an enormous role also in the development and maturity of non-Jewish leaders. The issue, therefore, becomes one of relevance to our own time: is meditation necessary or desirable only in terms of ancient times or is it of worth and value also as far as contemporary life is concerned? It would seem to me

that from this sketchy description of Isaac meditating in the field at eventide we too can derive any number of lessons which would be of benefit and use to us in terms of our own existence and ways of life.

For example, the idea of meditation asks that the individual remain still for a certain amount of time so that he can dwell in thought. This is noteworthy for in our day the multitude of people do not dwell on anything, least of all on thought. The spectacle of contemporary society leads us to believe that modern man is physically and intellectually a transient, a sojourner, an object removed from his mooring. There is no contemplation, no introspection, no turning inward particularly in this country and in this decade though it is probably needed more today than ever before. People hurry, worry, are tense and harried; one look at the people in the subway cars can confirm this observation. As so many sociological studies have indicated time and again, in our society contemplation and leisure are equated with idleness which is akin to sin; it is a point of honor to be busy, to be active, to be doing things, whether at work or at play. Such words as "serenity" or even a concept such as "personal balance" are becoming more rare with each passing year. Maturity today is equated with success rather than with depth of character or integrity of spirit.

The reason for all this negative appraisal is not only because of our lack of meditation but because of our attitude toward life and the day to day existence as far as the individual human being is concerned. We do not even realize it but there is no denying the fact that many of us are just like the merry-go-rounds which are so intrinsic a part of every Amusement Park. It is not an accident, it seems to me, that these merry-go-rounds with their hobby-horses which move up and down, are to be found on a small scale for children but also on a much larger scale for adults. They are characteristic of modern man: the music grows louder and louder, the horns blare and the drums beat their incessant rhythm, the lights flash on and off, the speed increases with each revolution. And when it stops we see modern man stripped of all his superficial trappings; we get off the merry-go-round, our ears deafened by sound, our eyes bedazzled by the bright display of lights, our feet slightly dizzy from the revolving motion, and we find ourselves at the exact same place where we started from! That is the merry-go-round of life and work on which we jump with such glee, but without depth or self-analysis. Isn't this the place where meditation is most necessary, most vital? Not daydreams of unattainable or unreachable goals but thought steeped in reality, not idle curiosity on how we can advance our own self-esteem by a process of aggrandizement but the hope that we can place ourselves and our individuality on a higher plane of reference in the scheme of things. There must be more to life than being on a merry-go-round of activity; there must be a greater commitment than simply getting off at the same place where we got on. Is this all we want from our stay on earth; is this how we want to characterize our existence?

It is in this context, more so than in any other, that the process of meditation must take place. We need that moment of quiet, serenity,

reflection and contemplation which can lead to inner peace, to viewing ourselves in perspective, to seeing ourselves as others see us. We must give ourselves the time to correct those aberrations which have made us less than complete or satisfied persons. But more than that, meditation should lastly make us look **forward** rather than backward and this is as vital as all else in examining the principle of contemplation. The best meditation is not a passive recollection of old ideas, faces, events and schemes but a people looking forward with purpose and determination. All too frequently, the meditative person is to be found in the realm of the elderly and there we find the crux of the problem. The older individual has left the scene of competitive activity, he is retired and has made his peace with the idea that the end of his days is drawing closer and closer. But that is not at all what the idea of contemplation should signify. It is not intended as an activity or balm or preoccupation for the passé or dying who recall their past triumphs or conquests but an incentive for the present, the modern, the contemporary who must deal, in the here and now, with the realities which life has to offer. It is in this context that the modern individual must remove himself from the crowd to find a moment of peace in the field at eventide, as did Isaac of so many generations ago. It is for this purpose, perhaps, that the rabbis instituted prayer three times a day so that man should be removed, in that marvellous phrase, from "the strife of tongues". He should periodically, in the midst of his work, absent himself from the rush and frenzy of his activity to ponder the eternal, to commune with Deity, to see himself in relation to the majesty and awe to which the prayers refer. Its purpose, again, is to gain perspective so that he will not be deafened by the noise all about him being barely able to hear the voice of God, if he can hear it at all. The answer is not to be found in the high decibel level of sound but in one's receptiveness to the murmur which comes from the heart and which addresses itself to the spirit of the individual person; God is not necessarily to be heard or found in the shouting but also in the silence. If man cannot teach himself to listen, he will never hear!

These, then, are the three fold aspects of the meaning and importance of meditation: that man must retain an inner balance, that man must establish a purpose to his life, that meditation must look forward rather than backward. This, one would surmise, was the purpose and meaning of the other meditations also and that is why they led to prayer in the case of Abraham, Isaac and Jacob. They became the three patriarchs of our faith and we use their name in prayer to this very day. Their life was of significance for they helped to fulfill the promise of bringing us to a land flowing with milk and honey. They established our place in the world as people of God. That meaning and purpose is applicable also to us, if on a lesser scale, for the element of meditation can be ours also; we must cherish, nurture, believe in it on that same high level of intensity as marked the successful lives of our forefathers. We walk in the noble tradition they indicated and our future can envision that same high promise.



RABBI ROBERT LEHMAN
Hebrew Tabernacle Congregation
New York, N.Y.
June, 1972 [CORRECTED COPY]
Michael Schwarzschild

Q. Well, could you tell me first your name for the tape?

I. All right, Robert Lehman.

Q. Where were you... Where and when were you born?

I. Born in Heilbronn, 1927.

Q. When did you emigrate then with your family?

I. Came to America 1938, together with my parents.

Q. After the Kristallnacht?

I. No, before, March.

Q. What... What finally brought your parents to emigrate, would you say?

I. Well, among other things, seeing probably the handwriting on the wall.

Q. Had your parents had much relationship with people in this country before or, you know, had they laid the groundwork before 1938 for leaving Germany?

I. No, I don't think they really laid the groundwork. My father was put in jail, and was there for about a week, local, no concentration camp, but you know. And we did have a cousin on my mother's side who was here, and that is the total extent of it.

Q. What was your family's Jewish background in Germany, in your own memory?

I. Traditional, Orthodox, kept a kosher house, till we came

to America. As a matter of fact, my father wanted at one time to study for the rabbinate.

Q. Had they had a relationship with the Breuer group in Frankfurt, or were they too far away?

I. No. No. They were not that kind of Orthodox. They were Liberal, Liberal-Orthodox.

Q. But still in the Orthodox Gemeinde and, you know, identifiably Orthodox.

I. Yes. Yes.

Q. Tell me about what happened to your family then when they arrived in this country. They probably came here with very little resources, right?

I. Very few. My mother found a job first and my father went to work about six weeks after, in some kind of a factory.

Q. What help did they get from the German-Jewish organizations that were established in New York? I am thinking of Selfhelp and various other kind of charitable religious organizations that had been set up.

I. I don't think that they got financial help at all. I don't know if they sought it. They probably got advice. But I am not sure.

Q. You were about what?

I. Eleven.

Q. Ten years old. Eleven?

I. Ten, eleven.

Q. Did you then go to public schools here in New York?

I. Yes.

Q. Had you known any English before you came?

I. None. Well, I was put back a year. Instead of going, I think into fifth grade, I went to the fourth. And then later on I skipped after a while, and it just came out about even.

Q. What about your parents' Jewish associations when they got here?

I. I don't think they associated with anything. They eventually joined this congregation. And they have been part of it ever since. They never belonged officially to a lodge, or Zionist group, or things like that, they did not.

Q. When they got here did they move immediately... Did they move to live immediately in Washington Heights?

I. Yes.

Q. Had there been family here? Was there a reason why they came here?

I. No, I don't know. No, no. I don't know. I imagine that they knew of people who lived in this area. And they moved in.

Q. Given their own Orthodox background is it a little surprising that they didn't, you know, join up with any established Orthodox association?

I. No. I think that they were looking really for a place

where they could participate in the nigun and in the manner of conducting the service, the melodies particularly and so on. And this was the place.

Q. Did they ever consider for instance, sending you to a yeshiva rather than to the public schools?

I. Not that I know of.

Q. You then went to the New York public schools. What happened to you after that?

I. After that?

Q. Yes. Did you go to university?

I. Well, no. First of all, I went into the army. And then I went to university and then I went to Cincinnati.

Q. Where did you go to college?

I. Long Island University.

Q. When you were in the army were you posted in Germany?

I. Never. I was here in the States all the time.

Q. When did the decision start to coalesce in your mind that you wanted to go to the seminary? First of all, into, you know, public Jewish life, and then into the Reform seminary?

I. I don't think I ever as such wanted to go into public Jewish life in the sense of organizational work or Hillel work. This was never part of my... I would have liked to have gone into teaching, if anything. And I think that I somehow had the feeling all the time that I wa nted to go to the rabbinate, congregational

work. And if it coalesced at any one time, I would say probably while I was in the army.

Q. Can you give me an idea of what, you know, how that process took place?

I. Well, I don't really think so. I always felt at home in a congreational setting. I felt at home in Judaism. I had time to think in the army. It wasn't that they were anti-semitic or that I was fighting a good cause. Just gave me more time to be away from the pressures or... And then I grew up in a home where Jewish life was important. And it wasn't a kind of a problem world, Jewishly speaking. But these were things which were a natural part of one's life. I liked it.

Q. Did you consider going to an Orthodox yeshiva, or to JTS rather than HUC?

I. I might have considered going to JTS, yes. But never to an Orthodox seminary. And I might have gone there, let's say, maybe they would have accepted me, earlier, or something of that nature. But I never had the desire really to go anywhere but in a liberal environment.

Q. Can you trace a little bit for me the development of your own religious, theological approach away from, say, the Orthodox orientation of your parents toward the more liberal religious Jewish approach?

I. Well, I think that, first of all I went to school already in the evenings when I was at high school. That

was before 1945. And I studied history, a little bit of philosophy, I imagine. I think I absorbed very much because I was only seventeen going on eighteen. So, I think, I studied the facts in that period of time. But I think when I went to college, Long Island University, which was incidentally the reason why I went there. It was the first school that accepted me and I... it was imperative that I would go for two reasons. First, I was to go with every other GI in the world who was coming out of the service; and secondly, because they accepted me in January, as opposed to September. I would have had to wait around for six months. I was discharged in December, and could go immediately to school. So, that's... But there I met a lot of my teachers who were just GI, were just out of the service, just like I was, except a little earlier. And they had a very liberal approach to everything. And this liberalism of these younger men really inspired me, and turned my whole way of thought to history and... It also turned me very leftist.

Q. Politically?

I. Politically, right. It was the time of Wallace, and I was active in that campaign, and civil rights before it became known in those times. And all of this influenced my theological thinking too, finding the prophets and their message, convenient for what I was thinking.

Q. Can you tell me a little bit about your activities now aside from specifically congregational work? Are you involved with any political organizations, any broader Jewish organizations?

I. Well, you mean aside from the professional organizations?

Q. Yes.

I. Well, I am involved in local clergy organizations. I just completed a course of study for two years in a mental health program which has been keeping me busy. I taught at a theological... Christian theological seminary, and things of that nature. Politically, I am not a member of a group, but I do participate in the activities, mayor's task force, and, you know, Ryan on the Democratic ticket, and this sort of thing.

Q. Does the congregation have a school?

I. Yes.

Q. What's its orientation? Is it, you know, aside from the normal approach to Hebrew education and sort of thing, does it have any particular orientation? Particular educational distinguishing educational philosophy?

I. No. No. It teaches the regular subjects and we are faced with a shrinking attendance, as far as the school is concerned, and not only attendance, I mean registration. And that's as far as it goes. So we are teaching,

even just now we have started to teach for the last two years Sephardic, whereas before we've always even kept to the Aschkenazi rendition.

Q. Tell me about the German flavor of the congregation and how, if at all, it has changed over the years.

I. Well, the German flavor is most noticeable to somebody who comes from Germany, because they will immediately recognize that these are the melodies, for instance, that we sing and the service that we follow, as they were used to be in Frankfurt, let's say, in Mainz, Worms, and so on. Of course, everything else is in English, except that on the high holidays we use the Conservative prayerbook. And only the Union prayerbook now. But when we used the Conservative prayerbook on high holidays which, of course, is the mainstay of the congregation, then again the melodies and the... more Hebrew than a Reform congregation normally would use, all part of this picture. Then there is very frequently a reference to the Holocaust by our people and by me. We have special... a special book like that. And these things are cited. And we do have special observances, let's say, November 9th, Kristallnacht, and the like.

Q. How much German language is there either in official congregational usage or usage on the part of the membership?

I. Officially no German is used. Unofficially, socially speaking quite a bit is used. As a matter of fact, I find that they are using more German now than when I first came, which has, I think to do with the fact that they are getting older. I am not, but they are.

Q. And increasingly there is kind of a reversion back to the German language, you think?

I. Well, you know, I don't want to make an issue of the fact. But I would say I have noticed it, yes, yes. Certain phrases give themselves only to German, and they use them. And there are one or two instances of people who resent it very much, of course.

Q. What about teaching German to younger people?

I. Never came up. No thought about this at all. They are now considering... consider themselves and are considered to be a German congregation, I am sorry, an American congregation.

Q. Yes. Tell me a little bit about the congregation, it's foundation, and that sort of thing. Who was involved, why it was decided to found the congregation, what particular orientation the people who founded it had, that sort of thing.

I. Well, the congregation was founded sixty-five years ago. We just had its sixty-fifth anniversary. And it was founded, of course, in what is now Harlem. From Harlem it had two or three different places where to us, some-

times as a taxpayer sometimes as a congregation... as a house of worship, you know, a regular synagogue. But in course of time they moved to 158th Street, and then they moved here, where only the lower portion of this sanctuary at first served as the house of God. And that was in the early 1920's, and it was later on in, I think, in the late twenties, that this upper sanctuary was actually built. So, that the synagogue was really built in two stages. If you are ever interested in the history of this early part I would suggest you look at a paper written by a fellow by the name of Peter Grumbacher who is now ordained. As a senior or junior student at Hebrew Union College for Dr. Jacob Marcus he has written the early history of the temple.

Q. Were the people who founded the congregation mostly German Jews?

I. None of them were German Jews. They were all from Eastern Europe. Some of them spoke German, or came from the early German immigration. But mostly they were Eastern European Jews and that is why they were never Reform. They were always a Conservative congregation leaning towards Orthodoxy. And even when they came here they became and were an Orthodox, a Conservative congregation. Later on...

Q. Did the congregation move out of Harlem at the time that

there was the panic of non-Blacks moving out of Harlem?

I. I would imagine so. Right, that was about the same period of time, in the twenties, early twenties. Now, this Conservative matter is pronounced here in the fact that the synagogue upstairs was built without an organ and it was only later that an organ was added and, of course, if you, you know, the choir loft shows this thing was just completely crazy. And that is also why we use the Conservative prayerbook on the high holidays, and the Reform prayerbook on weekdays... on weekends, because this was the compromise which was effected at that time when they joined the Reform movement.

Q. How did the transition take place? Why was it decided for instance to join the Reform movement?

I. I don't... Yes, I don't, I really don't know. I think it came to the point where they felt, the service would be far more attractive on the English basis.

Q. Had they been losing members?

I. At that time, I think, that there were no congregations which had many members, for the simple reason that this was the Depression. And people just didn't join. This is, of course, the great contribution which the German Jew, when he came here in 1937-38, made to this congregation. He found here a synagogue ready, waiting, with

whatever melodies they wanted could be, you know, empowered, superimposed on the structure that already existed.

Q. In other words, you are saying, by the mid-thirties the congregation was already more or less moribund and...

I. More or less what?

Q. Moribund and when German Jews got to this country, got to New York, they saw there was a congregation here. Why do you think they joined a moribund congregation and tried to transform it, rather than joining one of the established congregations in Washington Heights?

I. I don't know how many congregations were actually established in Washington Heights at the time. This was a very beautiful building. It was an extremely desirable neighborhood, I think they naturally gravitated to it, geographically speaking. But the point I wanted to make is, that when they came here in the late thirties, they found a congregation half empty, because there were no members here. Whereas they occupied the entire balcony. Incidentally, we seat over 1,200 people here. So, let's say there were maybe 550 or 600 people who were jamming the balcony...

Q. Only members were allowed...

I. Were allowed downstairs. You see, it's for members only.

Q. Is that common?

I. Yes. Oh yes. And then the people who were sitting down-

stairs, you know, maybe, what half, maybe two hundred members. They saw that this place was jam packed, and then, of course, they tried to get these people to come down, and what have you. And that is why the German Jew not only was invited, but found a ready congregation, and brought it back to life.

Q. What links, if any, had there been between the leaders of the German Jews in the congregation in Germany before they came here?

I. I don't...the ones who came over?

Q. Yes, had there been links between the German Jews who began to dominate this congregation in Germany before they came here or geographically...

I. No. No. No, I don't think even knew this place existed.

Q. Not this place. Did they know each other in Germany before they came here?

I. Oh, yes. But it's not that kind of a congregation, like in Nürnberg or Munich, it's not that way. No, no.

Q. It's not that way.

I. No. No.

Q. How much... How did they attract the people in the balcony to come downstairs? What were the dues like?

I. Well, I don't know anymore what the dues were. They were minimal, to say the least. On the other hand how they did attract, is that kids like myself, who were

ready for Bar Mitzvah, were given every consideration. And very often we were Bar Mitzvah for free, or we would make some kind of an arrangement where we would pay in the years to come. And the congregational leadership was smart enough at that point to show some kind of knowledge of how to grasp these people.

Q. There was no resistance on the part of the old members to the congregation being taken over by the Germans?

I. Oh, there was definitely a resistance, most surely. But let me go on. One other point. Very soon thereafter, in 1938, two things happened. One is that they hired a new rabbi and a new cantor. Now, the rabbi, if you want me to mention his name I'll do so.

Q. Sure.

I. It was Aaron Opher, who was a great intellect. But he was able to deal with people on a very human basis. I make that distinction, because when he preached, he preached on Maimonides and, you know, the highest of philosophical terms to people who could barely speak English. So, on that level he was not at all successful. But on a personal level, he was very successful, and he is the one, for instance, who gave the kids the break and tried to arrange it for the parents that they would have some means of having their children Bar Mitzvah and therefore built up a personal loyalty. The other factor was that the cantor who came, was

Richard Cohn, who is now in Queens. And he, of course, immediately introduced all of the same melodies that these people knew, so that they participated in the singing, in the chanting, were called to the Torah.

Q. Lewandowski and the rest.

I. Exactly. And therefore, they immediately felt at home and they said, look, to everybody, come, we have somebody who is exactly the same.

Q. How did the resistance on the part of the old members manifest itself?

I. Well, I was, of course, much too young at the time. I don't know. But I felt that they were socially ostracized. You know, they were barely spoken to. There are some stories that I heard and I am sure... First of all the board of trustees was, of course, made up all of Americans rather than of the Europeans. It took a long time for them to accept any of the Europeans into the board of trustees, or let them sit on the pulpit, or things of this nature.

Q. What kind of activities in the early days of the congregation did it, what kind of services did it perform for the immigrants? In terms of social aid, getting people jobs, cultural activities, various connections that it could provide?

I. Well, I think it provided some connections, but exactly what these were I don't know. And I also think they helped with English classes. As far as finding jobs

were concerned, I just don't know of anything.

Q. And direct financial aid?

I. I doubt it. No. The congregation did nothing. They didn't have enough to pay the light bill.

Q. Cultural activities?

I. Well, I think more in the sense of English lessons. This was probably the extent of it.

Q. English lessons rather than trying to recreate a German cultural milieu for people.

I. Yes, to the best of my knowledge.

Q. How did... How was the congregation affected by the War which came then in 1942?

I. Well, it was affected in several ways. I am not quite sure what you are trying to ask. It was affected first of all financially. A lot of people made a lot of money, which, of course, helped the congregation enormously. Secondly, they lost a lot of sons and in that setting again found Rabbi Opher to be very understanding, very helpful to them. Thirdly, because they now had to prove themselves to be extremely loyal citizens, not just loyal, they entered into the mainstream of American life, and learned English far more readily than they might have otherwise. So, in these ways they were strengthened during the War.

Q. What's the structure of the congregation in terms of the board of trustees, who is hired, how many employees

do you have, that sort of thing?

I. Well, we have a board of trustees of twenty-one people. There is a president, some vice-presidents, a treasurer, secretary, the rest. We have a cantor, rabbi secretary, superintendant.

Q. Who makes up the board of trustees?

I. What do you mean who, people.

Q. What kinds of people make it up?

I. Oh, well, we have two kinds, one who work and one who give. And between them it is almost evenly divided. Now, as far as their background is concerned, today the board of trustees is more German, of course, than American, although we have some retainers of the old crowd.

Q. Tell me a little bit about the financing of the congregation, if you can. How big is the budget?

I. Well, it's over a hundred thousand a year and it is gotten together by dues basically.

Q. How... How big are they?

I. Well, they are hundred and ten dollars a year for a couple. So, that doesn't amount to much, fifty thousand, sixty thousand dollars. But the other is made up from soliciatation, Torah readings. We also have a collection which is one...

Q. You have about five hundred, six hundred members? Right?

I. Yes. Five hundred families. We have a collection every Friday and Saturday. And, of course, all the

holidays.

Q. During the service?

I. During the service, by which... wherein we differ greatly from most others, and which does bring in five, six thousand dollars a year. We have a bazaar and we manage to scrape together the rest.

Q. When was that practice of collecting money during the services, when was that introduced?

I. I don't know. But it was many years ago. I've been here fifteen years. And I remember it when I was a kid. So, I guess...

Q. Was there any resistance to the notion?

I. There is always resistance to this, always. But it's been a custom for thirty years. And we find, of course, the resistance always comes from those who are not members, for whom, you know, we just don't care, because, I mean, look, you know, if we wouldn't be here they couldn't sponge off us.

Q. How extensive is the physical plant? Aside from this building do you own a cemetery or other...?

I. Yes. We own three cemetery plots in New Jersey. And we also have an apartment, which we keep uptown, where we have our school, our religious school. And we don't owe anyone.

Q. How much are pews for high holiday services for instance?

I. All included, for a hundred and ten dollars you get

your seats, two seats.

Q. What about for outsiders, or don't you sell them?

I. We do sell seats. But again this is in the balcony. But today, of course, most of the congregation is composed of members. We do have, what we call a second balcony which is right below the ceiling, kind of, and there we do sell those seats. We figure, we can't put a member up there.

Q. Are these physical kind of class distinction in, you know, where people sit in the synagogue. Is that very common? I never heard of that before.

I. Well, it's common in the neighborhood, or among us. It's not a distinction in that, it's that the entire downstairs and first balcony is for members. Now, you know, that's it. But we do give them assigned seats, unless they ask and they can change these seats, if they want. But we find that German Jews are very traditional prone. And if they have been sitting for thirty years in the seat, a major heart attack is the only thing that will get them to change.

Q. How does the congregation raise funds aside from dues and collections and that sort of thing?

I. Well, selling of tablets in memorial service, what did I say, bazaar. But that's about it. That's about it. We don't have Bingo or this type of thing.

Q. Does the congregation then contribute money to other causes?

I. Well, we contribute to UJA, we contribute to Bonds for Israel, we contribute to our parent organization which is the Union of American Hebrew Congregations. Otherwise we don't contribute to anyone. As a matter of fact, I would go so far, we have eliminated all other outside causes. We don't collect for Red Cross, we don't collect for cancer, we don't do any of these things, because we feel this is a duplication. If anything we collect for Jewish things.

Q. And there are, you say, five hundred families who are members, right?

I. Yes.

Q. Tell me about the religious activities of the congregation a little bit, if you can, in terms of services?

I. What we do or what we should do?

Q. Both.

I. All right. Of course, we have Friday and Saturday services. We have a regular Pesach, Shavuos, Sukkoth services, and the like. Now, when I first came to this congregation thirty years ago we used to get something like four, five hundred people to a Friday night service, because everybody was living here. Over the course of time this has been reduced greatly. When I came here fifteen years ago, we could still have a Passover service, if it was on a Saturday, where we would have some seven, eight hundred people here.

Today this has come down to two hundred.

Q. What about regular Friday night services?

I. Regular Friday night services are approximately a hundred, and Saturday morning is about sixty, but of course with Bar Mitzvah it's some more. We don't have an Oneg Shabbat. We don't encourage this kind of coming.

Q. So the attendance pattern is... has gone down. What would you attribute that to?

I. Well, many things. The neighborhood, age...

Q. What's the problem with the neighborhood?

I. The neighborhood has become a,well, a Dominican neighborhood, which is two steps below Cuban. Cuban is the best, then come Puerto Ricans, who are bad, and then come Dominicans, who are worse.

Q. Bad in what sense?

I. Well, you know, in quotes. Bad in the sense of muggings, in a sense of dirt on the street, we find this incidentally to be quite a problem.

Q. How is that?

I. Because people are revolted by walking down the street, having to walk over garbage cans, bringing their cars into streets which are littered with broken bottles. Receptacles for garbage are rarely used. Garbage has been known to be thrown into the street from a, you know,

sixth floor window. Things of this nature. And people are actually physically revolted from walking through the neighborhood.

Q. What proportion of the membership used to live in the immediate neighborhood?

I. Ninety-nine percent.

Q. What proportion now lives in the immediate neighborhood?

I. I don't know. I never... immediate neighborhood? One percent, two percent.

Q. Nearby neighbors?

I. Well, five percent, ten percent.

Q. No more than that?

I. No, definitely not.

Q. Where does the rest live?

I. Everywhere, in New Jersey, in Westchester, Queens, upper Manhattan, Inwood, quite a few. On the East Side.

Q. Has there been any thought of moving the congregation?

I. Yes. But we have no place to go, especially with New York being such a mercurial area. We don't know where to go, and you can't escape from minority groups, even if you would want to. But to move into a neighborhood where you'd be relatively in a stable minority neighborhood is almost impossible.

Q. Was there any effort on the part of the congregation while that flight from ninety-nine percent to five percent was going on, to try to stem the hysteria and try

to get people to remain in the neighborhood?

I. Yes. We tried in personal conversation, from the pulpit, in other ways too. And for a long time we were held up by rent control, because these people lived you know, in six rooms or eight room apartments, and they were paying seventy dollars a month. So, of course, they didn't move. But then when rent control was lifted by... in stages, I don't know how long you've been in New York, this, of course, helped to stir anything. But there is another factor. We are in school district six, again I don't know whether that means anything to you. But we... There had been a tremendous amount of problems here in the public school, especially in the junior high school, and George Washington High School. So that, over the course of my fifteen years,when I have built up a whole coterie of young couples who have joined the congregation, and I've, of course, caused the age level of the congregation to drop radically. When these difficulties grew into significant proportion all of these couple left the city.

Q. Would you say it was only around 1968, or thereabout, that the real flight began?

I. You might say that, yes. I don't... I really never thought of it in those terms. You know, I mean, exactly what year. It was during Lindsay's administration.

Q. Is there a certain disquiet about the Lindsay administration among some of the members?

I. Very much so. Very much so. As a matter of fact I am one of the few who was in favor of... I had him here that time he was running for re-election and it was not one of my most popular actions.

Q. The school strike in 1968 was considered kind of a watershed in that the Jewish community in substantial part was manipulated away from whatever dormant hostility to Black people had been at that time into active fear and hate, if you will, of, you know, other minority groups. How specifically do you think that affected the congregation?

I. Well, you are speaking of the Ocean Hill-Brownsville section or the local school strike?

Q. No, the effect of the school strike and the uproar over community control as opposed to, you know, the retaining of the sinecure of the mostly Jewish teachers in the teachers' union.

I. I feel, yes, I feel that the congregation really did not, I am not so sure now, did not know what community control means, from the point of view of education or welfare, police. I just don't think they ever grasped this concept for some reasons. I was very active in the school strike. The first school strike I was a strike breaker. As a matter of fact at the time my

picture was in the newspaper and created all kinds of hell here. The second time around I supported the strikers.

Q. The second time?

I. Well, the second time when they were against the Ocean Hill-Brownsville controversy. I was very much on the side of the school.

Q. On the side of Shanker.

I. On the side of Shanker. And we gave our auxilliary classrooms to the public schools so that they could meet. That was at the 218th Street, where we have our school. So, at that time, I feel too, that the people were anti-Black, very much so.

Q. Do you think the fact that the congregation, as far as you yourself and the congregation itself, came out in favor of Shanker which was clearly an anti-Black feeling in the congregation?

I. No, I don't think so. I think they didn't like the Black situation because of what... They were aggrandizing against positions which other people had richly deserved. I think that's the way they would phrase it. There are merits in this system. They were... These were people who were trying to break down what our people had built up over the years and what right do they have and they should take their turn and...

Q. Why did you yourself support the second Shanker strike?

I. Well, because I saw the Ocean Hill-Brownsville situation in quite a different light. I saw it from an economic control, and I felt that this, together with the school, and all other factors, just were not the right way of doing it.

Q. Have you changed your mind at all or do you think you are right?

I. No. I think that I was very right, and I... Well, that's not really the issue here.

Q. How did the Six Day War in the Middle East affect the political attitudes of people in the congregation, do you think? Do you think there was any direct relationship there between that and what's been called the growing conservativism of Jews, particularly in the New York are?

I. Conservatism vis à vis what? The Blacks?

Q. Vis à vis the Blacks as well as national policy and international policy.

I. No. I don't think so. No. I think that they simply were on the surface accepted the plight of the Israeli. They were on the side of the Israeli. They contributed money, they came together for a meeting that we had. I don't think that it really bothered them, and on other levels, execpt whether America was doing something for the Jew or not.

Q. How do you think the growing fear of the Blacks and the

Puerto Ricans, and Dominicans grew in the congregation? Can you kind of trace that?

I. Well, I think this was due to physical attacks. You know, we once did a survey and I think this was done also professionally, that one person said, such and such was mugged, and we heard the story to five different times. Then we tried to trace these five stories back. And as some other place they discovered, this was, of course, one source which had told the same story to five or six different people with natural embellishment as time went by. And so this is the first kind of thing. Secondly, we had a situation where some of our key people were attacked.

Q. Again, what did you and the congregation do to try to stem the hysteria?

I. Well, this is one of the things that we did. We tried to trace some of these reports. And we tried to point out that the people can go all over New York depending what for, and if the will is long enough. We also tried to institute a transportation system. We tried to arrange for parking. And things of this nature to get rid of this fear.

Q. What kind of social activities does the congregation involve itself in in the neighborhood, and in the city at large, for that matter?

I. You mean social, you mean social action, or...?

Q. Yes.

I. Not social dance, social action. We are part of the Local Neighborhood Association, which also... the hospital problems, Columbia Presbyterian being very much involved.

Q. What do you mean by problems?

I. Well, with the neighborhood. They are taking over buildings you know, things of that nature, the doctors not being on call. They are building a garage instead of housing. There are all kinds of...

Q. Is there hostility to Columbia, would you say?

I. A tremendous amount of hostility, tremendous. Right. And, of course, where our people all go to Harkness, you know.

Q. Since that hostility is arisen to Columbia was there any particular feeling of unity with the people who in 1968 were protesting some of the things that Columbia was doing downtown?

I. I don't think the association is made that way. I don't think so. As a matter of fact, I don't think that the people generally know what's going on in the community because they don't live here anymore. And they are only concerned with Harkness. My point was, that at Columbia, at the hospital, the people are only concerned with where they go, which is Harkness, that the doctors are there. And the fact that that they have torn down these

houses to build a non-existent library, as yet, you know. These things really don't bother them. And I find that in general they are quite insensitive to some of these problems, quite insensitive. And, the fact that I speak about some of these issues does not help very much.

Q. How is that?

I. Because they don't react. They don't react.

Q. Tell me a little bit about the school, if you can.

I. Which school?

Q. The religious school. How many students do you have?

I. We have almost a hundred. We meet on Sundays and once during the week.

Q. And what's the curriculum?

I. Well, the usual.

Q. Hebrew?

I. Yes. Hebrew during the week and customs and ceremonies and stuff like that Sunday mornings.

Q. How much of your budget do you give to the school?

I. I don't know the percentage at the moment.

Q. Post-Bar Mitzvah education?

I. We always lose money on the school. Post-Bar Mitzvah. I have a class which meets here every Sunday.

Q. How big?

I. Well, that varies. Sometimes ten, sometimes twelve, sometimes twenty, sometimes eight. It depends on the

year.

Q. Can you evaluate the effectiveness of the Jewish education program?

I. Well, yes. We maintain a good relationship with our kids. We have a very good youth group. Whether they learn things about Jewishness, this I don't think has ever been... no school has ever been able to do that in one, two hours on a Sunday morning. But I think that they build a certain loyalty to the congregation and I think this is very important.

Q. Washington Heights of course has a big German-Jewish population, much of it German-Jewish Orthodox. What relationship has this congregation had to that kind of world? I suppose more in the past when people were living here than now, but even now for that matter.

I. Well, certain congregations, we tried it many times, to get some kind of a program together. But we were not always very successful. Some of the rabbis were very insensitive to us, and didn't react to us at all, because of the fact that we were Reform. And... But we always had a, if not exactly a friendly relationship, at least we worked together on certain community projects. So, from that point of view it was all right.

Q. How much social interaction was there between those people and your membership?

I. Social, in their homes for instance, socializing?

Q. Yes.

I. I don't think too much. I don't think so.

Q. How much awareness is there among people in this congregation who are kind of Liberal German-Jewish of what goes on in the Orthodox German-Jewish community?

I. Oh, quite a bit, because it is that kind of a community, where word gets around, where people talk to each other and of course there is always the link of the Aufbau. The Aufbau is extremely important.

Q. How is that? What role does the Aufbau have?

I. The Aufbau serves the basic role of telling them who died. And then it has articles about Jewish life in Europe, in America, in Australia, and within the congregational structures. And this is extremely, why people read it and consider it a very important document for our time.

Q. How much contact is there, say, specifically with the Breuer group which is a dominant German-Jewish force in Washington Heights?

I. Among my people hardly any, except perhaps that they live, might live in the same house together.

Q. Do any even send their children to the yeshiva for instance?

I. No, I don't think so. No. This is an almost impossible situation, because with our kind of life, you know, there would be a problem to begin with. And the Breuer

people wouldn't come to our people, because they couldn't eat, what have you.

Q. How much tension is there between kind of religiously more conservative people in the congregation and religiously more liberal people, in terms of prayerbooks, Hebrew, that sort of thing, organ?

I. No, none. Those problems don't exist anymore.

Q. When were they really resolved?

I. Well, I think, after World War II. I think so, in those years. Today the service is generally established, and the rabbi is in charge, and if we make certain innovations, and what have you, it's not a problem, you know. They don't react really. Do you have much more?

Q. Let's see. How much connection with Germany would you say there is on the part of the German-Jewish members? Do many of them get restitution? Do many of them have other relationships with Germany?

I. Well, there is restitution for a good eighty percent of the people. Therefore, it plays an extremely important part. Secondly, they go to Germany probably for a rest, into some of the famous spas. They go to Germany for business. They use German wines, German food, things of this nature.

Q. There is not an active hostility to anything German among the people?

I. Yes, some people certainly. But I would say that they are in the... very much in the minority, very much so.

There are some people who are vehemently anti-German. But, again, not as a factor.

Q. Not many? What about the relationship between German-Jewish members here and non-German-Jewish members? What proportion would you say are German-Jewish?

I. Now?

Q. Yes.

I. Well, sixty, seventy percent.

Q. Has that dropped from the last few years or is that rising?

I. No, it's rising. By the fact that the original group is dying out, and those who are coming in are really the German Jews.

Q. Are there any tensions in the relationship between the new and the old?

I. No, no more. No.

Q. When did those tensions kind of resolve themselves?

I. Oh gosh, over the course of years. I don't think you could pinpoint it. The only tension that is still around I would say is that sometimes the German Jew speaks German. And, of course, this is resented by the others.

Q. How is your board of directors elected by the way? Is that elected by the whole congregation or...

I. Well, in theory of course, Yes.

Q. In fact?

I. In fact there is a group of people who gets together, and who determines who ought to be, who is ready for it, and who has contributed either financially or in terms of service, and these names are then suggested to the chairman of the nominating committee, who tries his best to see that these are the people who are nominated. And then the congregational meeting is only a rubber stamp.

Q. When people arrived in this country in the thirties and forties, what do you think it was that drew them here particularly rather than, say, to Habonim or any of the other downtown German congregations?

I. Well, Habonim never had a place of its own. They were in the basement of Central Synagogue. And, I think, that no one really lived on 55th Street. Whereas here they did live, and this I think... I think this congregation really is a geographical matter.

I. Was there any effort to kind of reconstruct the German cultural atmosphere?

I. No, absolutely not. No. Again, coming back to this Cantor Cohn, who was very instrumental in unifying them. And some years after the War, in 1946, I guess it was, the rabbis changed. Opher left and Jacob Polish came in. And Jacob Polish knew nothing about philosophy and theology and was not intellectual at all. But what he did have is that he was able to speak in a very simple

style, and, of course, that fused exactly at the moment when they knew English and, therefore, you know, the whole thing just worked out beautifully and he got five, six hundred people every single Shabbos. And he was a huge success here.

Q. What do you see in the future for this congregation, given the fact that geographically it doesn't exist anymore?

I. Well, as long as we retain the flavor of our service, I think it will exist for a long time to come. I also feel that the upper Manhattan area will at least provide us with a basis for our membership. At the same time, we are trying all kinds of ways and means to branch out into New Jersey, into Riverdale to draw on younger people.[1] Our success, I really don't know.

Q. How would you evaluate the congregation as a force for acculturation of its members?

I. I don't think it contributed very much at all. The acculturation took place in the neighborhood, rather than in the congregation, and except for the fact that they might have, as I said, had English lessons, I don't think, at least not to my knowledge. They became acculturated through the War rather than through the congregation.

[1] 7/79 The congregations in New Jersey and Riverdale are called "satellite" congregations and were discontinued by us after a year. R.L.L.

Q. What's the financial condition of most of the membership, would you say?

I. They are solid middle class. There are very few poor people here, very few. And those that are we give some special consideration to. We also have some extremely rich people. But they don't give. I mean, they give, but within a certain framework, and we do not have to cater to any individual, which is also one of the strong points of the congregation.

Q. How did that change particularly? Most people when they got here, I assume, didn't have very many resources. Do you think the extent to which members of this congregation improved their economic status was greater than it happened in other congregations, and if so, why?

I. No, I think they were able to make their way like everyone else. I don't think that had any special... Where they did proceed perhaps more so than others is that, after the War, then they had different contacts throughout the world, and they used... you know, in the, what shall I say, in the traditional Jewish way of doing business, they seized upon this right away. And there were people who entered the toy business and glassware things like this, and travelled all over and made a fortune, absolute fortunes in this, especially the... And a lot of them dealt... started to deal with

Japan, strangely.

Q. Is this... there is some kind of Jewish Community Council in Washington Heights. Does this congregation participate in it?

I. Yes.

Q. How?

I. Oh, we have our representatives who attend. I attend, and things of this nature. This usually has to do with the Y on Nagel Avenue. They are more of a social force than the congregations. They try anyway.

Q. There is, for instance, some kind of community patrol, which is trying to, you know, operates under the assumption there is a lot of crime.

I. Yes. Yes. Yes. We are not participating in this. Why exactly I don't know. But it's further uptown. We are already on the borderline, you see, of being classified as slums on the one hand and changing neighborhood by the city, you know, you just can't win on this.

Q. How do you think the congregation would have developed differently if at all were it not for its physical proximity to the Orthodox German-Jewish community?

I. I don't think that would have had anything to do with it. I think the real factors which harmed the congregation was the neighborhood. Had the neighborhood remained static, had the people remained here, you know,

we could have had all kind of things.

Q. But the proximity of the Washington Heights German-Jewish community hasn't been much of a force, you think?

I. No. I don't think so. Now it may help because Breuer's congregation, for example, keeps people living there. They have this loyalty far more so than our people do. Our people get in their car and drive to wherever they go. Of course, they don't. And that has maintained some of the apartments, especially on Bennett Avenue, Fort Washington Avenue, and Broadway. That, of course, has helped us. But otherwise not very.

Thank you.

SEE ADDITIONS OF JULY, 1979 ON SEPARATE SHEET.

DR. ROBERT L. LEHMAN
RABBI, HEBREW TABERNACLE
CONGREGATION
551 FT. WASHINGTON AVENUE
NEW YORK, NEW YORK 10033

July 23, 1979

Ms. Joan Lessing, Curator
Oral History Collection
Research Foundation for
Jewish Immigration, Inc.
570 Seventh Avenue
New York, N. Y. 10018

Dear Ms. Lessing:

Thank you for sending me the transcript of my interview.

Attached is a paper with basic corrections and an expansion, since so many things have changed in the congregational setting since 1972.

I will not comment on the basic style and grammar of the interview.

With best wishes, I am

Sincerely yours,

ROBERT L. LEHMAN
Rabbi

RLL:er
encl.

CORRECTIONS AND ADDITIONS TO INTERVIEW
of RABBI ROBERT L. LEHMAN
of HEBREW TABERNACLE CONGREGATION
(Original - June 1972)

CORRECTIONS - Pages 12, 14 and 30

The Rabbi's name is Opher - not as it is misspelled on these three pages.

Page 30
1) The word missing toward the bottom of the page is "intellectual."

2) The congregations in New Jersey and Riverdale are called "satellite" congregations and were discontinued by us after a year.

Page 33
The avenue is called Bennett, not as it is listed on Line 5

ADDITIONS

It must be pointed out that the congregation, in 1974, moved from 161st Street to 185th Street and Fort Washington Avenue. This changed the makeup of the congregation and added new vitality to the Synagogue life. New people came in, younger people, and a whole new orientation was instituted because the Hebrew Tabernacle has become a neighborhood congregation.

Cantor Henry Ehrenberg retired in 1977, after 35 years of service to the congregation; he was designated Cantor Emeritus. That same year, beginning with the High Holy Days, Cantor Frederick C. Herman was appointed as the new Cantor. He is a graduate of HUC-JIR cantorial

(fwd).

school in New York and is a member of the American Certified Cantors organization.

After a two-year period at the new uptown location, our religious school was merged with the Ft. Tryon Jewish Center, with our Cantor taking the role of principal and the two Rabbis of the two congregations serve in a supervisory position. The school, while declining in enrollment, continues on this principle to this day. In view of the age of the population of the neighborhood, except for the Yeshiva, this is the only viable religious school in the neighborhood.

The move uptown has given rise to many new activities. Concerts with leading national musicians have taken place; a yearly film festival has been instituted; Bas Mitzvah has been accepted, and two major publications have taken place:

a) A guide to Nursing and Residence Homes

b) An oral history project, which culminated in the publication of a book, "Reflections on the Holocaust," published by subscription of the membership and authored by Mrs. Rosalyn Manowitz, whose parents are members of the congregation. This book has been disseminated throughout the world.

In addition, adult education projects have taken on added significance, that is to say, Ulpan, Talmud classes and a major project called "The Open Mind," which attracts more than 50 people, weekdays, once a week.

(fwd).

The ~~congregation~~ membership is able to maintain itself because of the restitution payments, already mentioned in the original interview on Page 28.

The two great problems of the congregation are:

a) The age of the membership, with some, but not many younger members joining.

b) The affluence of the membership, which causes them to move away to warmer climates, and above all, to be away from the City for long periods of time, and therefore detracts from the intensity of congregational activity.

Finally, it should be pointed out that overtures have been made, on an individual basis, as well as through local community groups, to welcome Russian immigrants. While we have given our facilities and have invited them to the Temple for services, little progress has been made in fostering loyalty to the congregation as an institution, or to the leadership, both lay and religious.

July 24, 1979



HEBREW TABERNACLE

Stained glass window in Sanctuary

BULLETIN

February 2003 | Shevat - Adar 1 5763 | Volume LXV Issue 6

SERVICES

Conducted by
Rabbi Stephen Berkowitz & Cantor Michael Kruk

Friday, January 31 - 7:30pm - HT Minhag*
קבלת שבת Service
Saturday, February 1 - 10:15am - HT Minhag
Mishpatim: Exodus 21:1-24:18
Haftarah: I Samuel 20:18 - 42
Torah Study with Rabbi Berkowitz - 12:00pm

Friday, February 7 - 7:00pm - BA Minhag
קבלת שבת Service
Saturday, February 8 - 9:45am - BA Minhag
Terumah: Exodus 25:1-27:19
Haftarah: I Kings 5:26 - 6:13
Study of the Zohar with Dr. Victor Glass - 12:00pm

Friday, February 14 - 7:30pm - HT Minhag - Sanctuary
קבלת שבת Service
BA Havurah Service - social hall - 8:30pm
Saturday, February 15 - 10:15am - HT Minhag
Tetzaveh: Exodus 27:20 - 30:10
Haftarah: Ezekiel 43:10-27
Bar Mitzvah of Morris Kolontyrsky
'G-d In the Universe' with Fredy Seidel

Friday, February 21 - 7:30pm - NS Minhag
קבלת שבת Service
Saturday, February 22 - 10:15am - NS Minhag
Ki Tissa: Exodus 30:11 - 34:35
Haftarah: I Kings 18:1-39
Study of the Zohar with Dr. Victor Glass - 12:00pm

Friday, February 28 - 7:30pm - HT Minhag
קבלת שבת Service
Saturday, March 1 - 10:15am - HT Minhag
Shabbat Shekalim
Va Yakhel: Exodus 35:1 - 38:20; Exodus 30:11 - 16
Haftarah: II Kings 12:1-17
Bar Mitzvah of Samuel Goodman
Torah Study with Rabbi Berkowitz - 12:00pm

*Minhag:
HT: Hebrew Tabernacle; HTFS: Hebrew Tabernacle Family Service;
BA: Beth Am; NS: New Style HT & BA

CONGREGATIONAL MEETING

The annual Congregational Meeting, which is open only to members of the Hebrew Tabernacle, will take place this year on Sunday, March 2, at 2:00pm. Coffee and cake will be served. Please make sure you save the date.

ARIEL 'ERIC' KRUK



May His Memory Be For A Blessing

The entire Hebrew Tabernacle family mourns with great sadness the tragic, untimely death of the son of our beloved Cantor, Michael Kruk. For over nine years Eric participated in the life of our congregation accompanied by his mother Paula, and his sister Nili. He sang the four questions at the communal Seder and blew the shofar at the end of Neilah. A tall, handsome, bright, and affable young man, Eric was like a son and a grandson to many of our members. He was a computer wiz, a musician, a sports lover, and a poet. His friends from River Dell High School will remember him as a person with boundless energy, who made them laugh and taught them how to live life to its fullest, without ever having any regrets. Eric's memory will be perpetuated in the life of our congregation through the creation of THE ARIEL 'ERIC' KRUK MEMORIAL CAMP SCHOLARSHIP FUND. The two top Hebrew School graduates will be offered a scholarship to attend the Reform movement's Leadership program at Kutz camp, where Eric attended for three summers. We pray that the Eternal who comforts the mourners of Zion and Jerusalem bring comfort and healing to our Cantor, to Paula, Nili, to Eric's grandparents: Sara and David Tovarovsky and Tovah Petel.

Eric's Favorite Song

Things are changing
But nothing changes
And still there are changes.

All our lives we'll wait for the answer
And the question is: WHY?

Everything is possible
Beyond the invisible

Love is a crazy game
It is real and pure
T.N.T. for the brain

Most of the energy we spend
Is like a footprint on moving sands

Try to live your lost illusions
They are the spice of life

There's no teacher
Who can teach us anything new
He can just help us to remember
The things we always knew

Hebrew Tabernacle Congregation

A Liberal Congregation & Progressive Community Center

Stephen L. Berkowitz ..... Rabbi
Michael Kruk ..... Cantor
Dr. Robert L. Lehman ..... Rabbi Emeritus
Mark S. Hamburgh ..... President
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AN ESSAY

As I continue through the stages of life, I encounter one of the most challenging tasks: becoming independent. When I considered this transition, I composed a poem. After some reflection, I realized that I didn't write just any poem, but instead I produced an inspired poem coming straight from my heart. When I revisited the piece, initially I was very surprised by what I conveyed, but soon I realized that these statements have been motivating my life all along. Some readers found my poem's themes elusive: yet, I consider the meaning to be a personal allusion. Because if I were able to explain what the poem's true meaning is, I would have little motivating me to question life.

When someone asks "Why", most of the time the question is unanswerable. I feel that everyone knows the answers to personal questions, but instead of sharing their answers, they are embodied In actions. "Everything is possible beyond the invisible" is a statement that can most of the time lead people to think of the supernatural. What I meant to convey is that most of the answers we search for in our daily lives are invisible to our eyes. When you live your life and discover an answer, you simply come to a realization that has been there all along.

Throughout hardships in life, I have found a way to cope with problems and facilitate a positive change. For example, when I was born, my parents named me Ariel. Ariel, in the Hebrew language, translates to mean the Lion of G-d. Growing up, I accepted my name; during elementary school, name-calling and taunts of "Ariel, The Little Mermaid" were always a factor. It upset me, but as time went on, I discovered the real meaning behind my name and I became proud of it. This is why living up to the meaning of my name, being a leader and a helper in life has always been important to me. I have rediscovered one of my lost illusions: the meaning and purpose of my life.

By: Ariel Kruk 02'

Our Bar Mitzvah



Morris Kolontyrsky was born in Vermont on March 8th, 1990 shortly after his family emigrated from the former Soviet Union. He attends the Abraham Joshua Heschel School where he is in the seventh grade and lives with his parents and sister Anna.

Morris is great at snowboarding, fencing and is getting much better at playing classical guitar. He can also draw cartoons very well and enjoys playing electric guitar. Morris hopes to be a bandleader one day and be a professional snowboarder.

Mr. and Dr. Kolontyrsky
cordially invite the congregation and guests
to a Kiddush on the occasion of their son Morris'
Bar Mitzvah on Shabbat morning, February 15th
following services.

CIRCLE OF CARE MEETING

The next Circle of Care meeting will be hosted by Helen Ehrlich on Monday, February 24 at 205 Pinehurst Ave. Apt. 3H, time: 2-4 PM . The topic is: The Habit of Pessimism.

WELCOME TO THE HEBREW TABERNACLE

We are pleased to present our newest members: Alexander Kolontyrsky and Yelena Karasina, Elizabeth Lorris Ritter, Allan and Melissa Miller, Carol Pinsky, Jonathan Adam and Rosa Alicia Bornstein, James Goodman and Jennifer McFeely, Robert Liebeskind and Jean Weille, Desma Holcomb and Miriam Frank. These young families have now joined our Tabernacle family and come to our events with their children.

MEN'S CLUB FORUM

Save the date of Sunday, March 9th to attend our popular Men's Club Forum. The speaker will be our own Rabbi Stephen Berkowitz. The title is *Conversion to Judaism in Europe, A Tale Of Three Cultures.*

THANK YOU

Thank you for all your kind cards, visits, letters and phone calls. They have helped me towards my recovery from my operation and continued rehabilitation. **Leoni Salomon**

THANK YOU

We would like to express our deep gratitude to Dr. Ralph Selig for having organized the beautiful music for Eric Kruk's funeral service in the Sanctuary. We would also like to express our appreciation to our Choir members: Sherry Zannoth and Mary Ann Swerdfeger, to Mrs. Martha Hirsch, organist, and to our Cantor's colleagues: Cantor Rebecca Garfein, Cantor David Lefkowitz, Cantor Vadim Tunitsky, for their uplifting and inspiring voices and music.

Beth Am, The People's Temple

A progressive reform synagogue where all are welcome regardless of ability to pay.

Margaret Moers Wenig, Rabbi Emerita
Israel R. Margolies, Rabbi Emeritus, z'l
Hebrew School Principal: Hermann Teiffer

President: Helen Blumenthal
Vice President: Elizabeth Lorris Ritter
Treasurer & Financial Secretary: Barry Ritter
Recording Secretary: George Robinson

Messenger Editor & Typesetter: Elizabeth Lorris Ritter
Invaluable Help: Connie Heymann

c/o The Hebrew Tabernacle
551 Fort Washington Avenue, NYC 10033
212-927-2230 * www.betham-nyc.org

Get ready for P*U*R*I*M!

***Shlach manot* boxes** are a great way to fulfill the Purim *mitzvot* of *tzedakha* and of sending portions of food to friends. Place your orders with Liz Ritter (212-928-6030 or lizbear@adiglobal.com). Boxes are $5 each, or 6/$25; deluxe boxes, $10. Also let Liz know if you can contribute baked goods, or if you are available to package/deliver *shlach manot* on morning of Sunday, March 16th.

And, SAVE THE DATE: **Purim Carnival** March 16th. Games! Prizes! Food! Crafts! Fun for all ages!! Sure to be a blast, just like last year.

Sh'lach manot ***Carnival***

Hebrew School News

The Committee is meeting with parents for feedback, and to discuss the coming year.

And, we encourage you all to participate in the Barton's candy sale fundraiser, which ends February 24th. This is your chance to stock up *pesadik* goodies while raising funds for the School.

Elise Cagan, outgoing HS Committee Chair

The Beth Am and Hebrew Tabernacle communities suffered two recent losses with the deaths of Mary Moers Wenig, mother of our rabbi emerita, Rabbi Margaret Moers Wenig, and Eric Ariel Kruk, son of Cantor Michael Kruk. We encourage you to make donations in support of scholarship funds established in memory of the deceased.

The Mary Moers Wenig Scholarship Fund at the Quinnipiac University School of Law, where Mary was a senior faculty member. Send checks, payable to Quinnipiac University School of Law, to:

Quinnipiac University
School of Law
attn: Dean Saxton
275 Mt. Carmel Avenue
Hamden, CT 06518

Note in the memo section: Mary Moers Wenig memorial scholarship fund

The Eric Ariel Kruk Memorial Kutz Camp Scholarship Fund, which will send two students of the joint Hebrew School students to the UAHC's Kutz summer camp, a place Eric loved. Send checks, payable to Hebrew Tabernacle, to:

Hebrew Tabernacle
551 Ft. Washington Ave.
New York, NY 10033

Note in memo section: Eric Ariel Kruk memorial Kutz camp scholarship fund.

Within the Beth Am Family

***Hamakom Yinachem* (may God comfort): Cantor Michael, Paula and Nili Kruk,** after the death of, Eric Ariel, and **Rabbi Wenig, Liba & Molly Rubenstein and Rabbi Sharon Kleinbaum,** after the death of Mary Moers Wenig.

***Refuah Shleimah* (complete recovery) to:**
Elizabeth Ritter, recovering from a stress fracture in her foot.

***Mazal Tov* to Gabe** (& Robin & Neil) **Salzman** on his *bar mitzvah.*

Keeping in touch: Dora Stokes has moved to a rehab facility in Nesconset. Although she cannot really respond to calls or letters, visits are in order. Calls/letters to George, who is at home, are always appreciated.

Arrivederci to Miriam Frank, Desma Holcomb and Ruth Frank Holcomb, as they sojourn in Italy where Miriam is teaching in the NYU-in-Florence program. (You can stay in touch using Miriam's same e-mail address.)

A Letter from "-Ed."

Elizabeth Lorris Ritter

Recently I attended *kabbalat shabbat* services at The Barnert Temple in Franklin Lakes, NJ, one of several congregations testing proof drafts of the reform rabbinate's new *siddur, Mishkan T'fillah*. It has come a long way since its debut at the December '01 biennial in Boston; the CCAR hopes to have the final publication in time for the November '03 biennial in Minneapolis.

As Gabe Salzman so aptly taught us in his excellent *bar mitzvah drash* last week, revelation is an ongoing experience which evolves to maintain its relevance, even as it remains constant to its core meaning. As it is with Torah, it is even more so with *t'flillah.* The new *siddur* restores many of the more traditional elements jettisoned by the reform movement, most notably reinstating a reference to resurrection –*"m'chayeh metim"* (who gives life to the dead), not *"m'chayeh ha'kol"* (who gives life to everything) – in the *amidah.* For anyone – presumably most of us – who struggles to fathom the reach of God's power – it is helpful to have such a metaphor (or is it a promise?) to consider. There are, of course, other changes and additions too numerous to recount here, though much of the familiar liturgy remains.

The other main innovation is its layout. The unself-consciously gender-neutral text includes several versions of each prayer, ranging from the fairly traditional to the contemporarily poetic, and includes musings and commentary around the margins. But each version of a prayer, which are together on the same page, ends with the same benediction, so people end up in the same place. And a service "road map" in the margins tells both experienced *shul*-goers and the uninitiated where they are in the order of worship. This new *siddur* simultaneously allows for diversity and cohesion.

YAHRZEITS **If you'd like a name read at services, please call the HT office (212-568-8304) prior to that Friday afternoon.**

1 Rose Creighton
4 Ira Robinson
5 Jerome Jacobs
6 Doris Bader
6 Lenora Miller Robinson
6 Fannye Braun
6 Gerda Dittman
8 David Lacob
8 Elsie H. Feiner
10 Muriel Katz
10 Dr. Israel R.Margolies
10 Marianne Romano
10 Samuel Solow
11 Sybille Francke
11 Anna Jacoby
12 Polly Grohs
13 Rose Cooper
14 Harold Hersh
15 Dr. Susan Furnberg
15 Estelle Goldschmidt
16 Paul Ulrich
17 Rose Klein
17 Rose Perlman
18 Ray Mildorf
20 Ruth Priest Pollitz
20 Martin Fox
20 Jeanie Rosenzweig
21 Sidney Cohn
22 Norma Scharmaz
23 Gussie Ginsburg
23 David Harris
24 Lea Goldbloom-Zalcman
24 Frieda Heyum
26 David Finkelstein
28 Leon Walter

זכרונם לברכה

May their memories be a blessing.

The Messenger

Beth Am, The People's Temple

Shevat/Adar I 5763 | **Vol. 53 * No. 6** | **February 2003**

PRESIDENT'S COLUMN

by Helen Blumenthal

The trustees met on January 12th to define the structure needed to continue Beth Am as we work towards consolidation. To summarize, the following was approved:

- Dues will be $100 per year
- The board will meet when needed but at least quarterly.
- A nominating committee will be appointed since all Officers, and some Trustees, are at the end of their terms..
- There will be three active committees: Program, Cheer and Social Action.
- We will pay rent to Hebrew Tabernacle to cover operating expenses.
- The Beth Am membership will be invited to join Hebrew Tabernacle. Combined Beth Am and Tabernacle dues will be the same as full Beth Am dues were in the past.
- The *havurah* would hold High Holiday services with the same clergy as last year, if we are able to raise enough money through advance ticket sales to make the services self-sustaining, as *havurah* dues will not subsidize such services.

By now you've received letters detailing these points.

The consolidation process continues, albeit slowly. Meetings on specific topics are scheduled for the near future. Hopefully, these will work through some of the remaining unresolved items. In the meantime, I encourage you to join Hebrew Tabernacle as a full member, as well as joining the Beth Am *havurah*. I had hoped that the consolidation of Tabernacle and Beth Am would be completed by now, but details remain unresolved. In some ways, the passage of time has overtaken us, yet we already have achieved many aspects of a consolidation. For example, we are in the second year of successfuliy operating the Hebrew School serving all of our children. And Tabernacle's clergy and Ritual Committee (with the aid of participants from Beth Am) have begun to implement the variety of styles of services and attendant social events that was always envisioned, celebrating the traditions of both congregations. We hope to simplify the consolidation process in the interest of speeding it up. Exact details aren't final and obviously every member will get a vote.

A back-burner consolidation-related issue is the eventual format of High Holiday services. We'll continue to hold separate services until this is resolved. Beth Am members and the core of non-members who've formed the High Holiday congregation strongly support their continuation. Since such services would have to be fully funded through advance ticket sales and donations, I encourage you to respond promptly to that recent mailing as well.

Lastly, I'd like to thank Trisha Dorff, Sandy Horowitz, Monica Roth and Lino Saez for agreeing to serve on a Nominating Committee, chaired by George Robinson. If you are called upon to serve on the Board, please consider accepting. It is fulfilling work, but those of us who have been doing it for so long are tired, and would like to rest..

I look forward to seeing you at services soon.

Don't forget: early (6pm) *kabbalat shabbat* (Beth Am *minhag*) February 7th, followed by a dessert potluck.

In addition to the events and sanctuary service times listed in the HT calendar, please note:

Sat. Feb 8th: Beth Am *minhag,* 9:45am in the Sanctuary. *Mincha* w/ Torah study led by Ernie Rubenstein, followed by *seuda shlishi,* 3p in the home of George Robinson

Friday February 14th: *havurah kabbalat shabbat* 8:30pm, Social Hall (Ritter/Deschamps).

Meditation every *shabbat* morning @ 8:30am, at HT in the blue classroom near the kitchen. Info: Richard Kahn, 212-927-1283.

AdultEd@HTBA.edu

New session of Open Mind begins Tuesday February 4th from noon-3p. (Bring lunch.) Call office for details.

Saturday afternoons after services (~noon), check out:

- Freddi Siedel's continues his very interesting **"God in an Expanding Universe"** Feb 15th.
- Victor Glass continues his ***Zohar*** **study Feb 8th & 22nd.**

Rabbi Berkowitz continues insightful Thursday morning (11am-noon) ***t'fillah*** **study Feb 6th & 20th.**

Without your generosity, Beth Am couldn't provide Jewish programming & community to its members & friends. We gratefully acknowledge General Fund contributions from:

Sandra Solomon, Sabina & Dan Ellentuck: in honor of Liz Ritter's *bat mitzvah*; **Anonymous**; Alba and **Minna Lipkin** in memory of Henry Lipkin; **Edith Rubino** in memory of Mary Moers Wenig.

FROM	YAHRZEIT OF
Elizabeth Schwartzburt	Belle Schoenwetter
Elizabeth Schwartzburt	Frieda Fleishman
Helen Kalmus	Archie Kalmus
Harriett Bailer	Archie Kalmus
Lino Saez	Manuel Sáez
Rosanne Leipzig	Bill Leipzig
Ora Chaikin	Earl Mabel
Marcia Golub	Lilly Golub
Peter & Janet Oestreicher	Henry Oestreicher

Dear Beth Am,

I hope soon to write to each of you personally. In the mean time, I want to tell you all together, as quickly as possible, how grateful my family and I arc to you for all the support you showed us following my mom's death: shlcpping to Conncctlcut for the funeral, burying my mom in thc bitter cold, bringing food, sending letters, calling, coming to and leading *maariv* during *shiva*, offering us your comforting words and hugs... For so many years now we have been burying each other's lovcd oncs. Traveling this difficult road along with you has made it casicr.

Many thanks and much love, Rabbi Wcnig

IN MEMORIAM

In grateful memory of the departed whose names are taken from the records of our Synagogue and which appear on a separate weekly *Yahrzeit* list, *Kaddish* will be said at our Sabbath Services during February.

February 7 & 8
Ruth Bargeski
Joseph Blankenstein
Margaret Burckhardt
Isaac E. Cohen
Leah Coin
Eva Davidoff
Gerda Dittman
Robert Ehrlich
Edward Felsenthal
Julia Fleischer
Klara Fried
Adalbert L. Furst
Moritz Gartner
Frederick Gerber
Rosa Grunwald
Albert Heimann
Berthold Hutz
Frieda Kahn
Katherine Karmel
Herbert Katz
Anna Katzki
Hedwig Kesson
Betty Kestenbaum
Paul A. Kohlmann
Corinne Lauber
Dr. Frederick B. Laufer
Rose Levy
Bernice Lubich
Jennie Malinoff
Milton Marx
Sophie Marx
Samuel Morgenroth
Betty Moser
Frieda Moses
Richard Mueller
Martin Neuhaus
Abe Newman
Else Newman
Julio Ottenheimer
Annie Rosenbluth
Herbert Saalfeld
Hannah Schaye
Max Schuster
William H. Schusterman
Luise Seeman
Jacob Steuerman
David Strauss
Ida Strauss
Selma Strauss
Joseph Stream
Frieda Suran
Erna Teichner
Rosa Uhlfelder
Helen B. Weisel
Samuel Weitzenhoffer
Rosa Winkler
Anna Clar
Morris Duhan
Joseph A. Plawner
Anna Pick

February 14 & 15
Leo Barth
Walter Bassist
Hugo Baumgart
Fred Brandon
David Brickman
Lucy Zobel Eliaser
Hermann Englaender
Lina Erle
William Eston
Fanny Flatauer
Curt Frankel
Amelia Fuld
Else Godwin
Frieda Goetz
Rose Golden
Max Goldmann
Steffie Goldmann
Fred H. Hamburger
Rosalie Hart
Else Heart
Clementine Herz
Ernest Hesse
Matthew Jacobs
Louis Joseph
Julius Kaufmann
Joan Landauer
Stefan Lauber
Arthur Levy
Margo Lindauer
Alfred Mayer
Ernestine Morris
Abe Neuman
Mark Pomper
Otto Porjesz
Eli Rosenberg
Edith Rosenthal
Leopold Roth
Friederike Rubens
Dr. Gerda Saul
Paul Schiff
Arthur Schulhafer
Sarah Schweitzer
William Smith
Isidor M. Stutz
Mary Unger
Albert Weil
Friedel Wollmeringer
Bernhard Mortge
Mac Kahn

February 20 & 21
Max Baender
Hilde Baer
Emily Baker
Rae Bendheim
Helen F. Berg
Charles Berger
Max Bloch
Else Cohn
Yettchen Cohn
Dorothy Davis
William Davis
Sari Dolinger
Isaac Doniger
Moritz Eberhardt
Moritz & Lydia Einstein
Alice Eisenheimer
Oscar Eisner
Caroline Eppstein
Harriet Fuss
Estelle Gold
Lillian Gruberg
Louis Hart
Flora Hermann
Sally Hermann
Max Heyman
Lilly Heymann
Bernard Hirsch
Joel S. Hirschfeld
Simon Hirschfeld
Frieda W. Hochberger
Leo Hochberger
Pauline Isaacs
Anni Kastan
Julius Katzenstein
Sgt. Edmund J. Klingenstein
Ernest Landsberg
Leopold Levy
Mollie Linden
Irma Loebmann
Carrie Meyer
Judes Neuman
Ida Neumark
Samuel Oberst
Bertha Philipp
Julius Philipp
Esther Rosenberg
Elsye R. Rothschild
Paula Salzman
Lia Scheidt
Richard R. Scheidt
Jennie Schwarzbaum
Moritz Schwarzbaum
Fannie Sofransky
Otto I. Stiefel
Morris Strassburger
Fritz Strauss
Jerome Vigushin
Samuel Weingarten
Ida Weinschenck
Philip Weinstat
Max Wetzler
Ann Zizmor
Ray Mildorf

Feb. 28 & March 1
Clara Arnstein
Edward Baar
Ella Becher
Hedda Blum
Moses David
Millie Davis
Helen Eckstein
Fanny Ehrenberg
Elsie Frank
Adolph Gerson
Minnie Glauber
Nasha Hamlet
Max Hanauer
Liselotte Hartmann
Milton Hymes
Ruth Jacobi
Siegmund Jaeger
Leopold Kende
Harry Kessler
Herman Kestenbaum
Isidore M. King
Hannah Kirchheimer
Clara Levin
Harriet Loeb
Gertrude Maier
Sophie Malvin
Eugene Marx
Hertha Marx
Sophie Mayer
Irma Myers
Gerda Nesselroth
Amalia Neugarten
Hermann Pomper
Julius Regensburger
Sophie Regensburger
Henrietta Rothschild
Arthur Saalfeld
Paul Schachter
Simon Schachter
Edward Sink
Julius Sommer
Peter Spivack
Ludwig Suran
Werner Weinberg
Anna Weisman
Else Westheimer
Johanna Wiersch
Alice Winter
Josef Wodowski
Eric Wolff
Samuel Solomon Blaustein
Leon Walter
Carrie Hertzog
Harry Vigushin

ARIEL....my brother
When you looked at me with that gentle stare,
all I could see was sparkles of gold in your eyes.
When you spoke to me it was the voice of a kind and modest boy,
a boy who knew something deep down that was very special but kept his secrets to himself.
Ariel, you are my heart, you are my soul, you are my everything.
As I recall gazing into those beautiful, big, brown eyes
I could remember seeing myself in your reflection.
Memories of silly giggles we shared when no one else was watching
Is something I will treasure and hold dear to me for eternity.
You are my bright and shining star and I know you will be looking down upon us from the heavenly skies above.
If I could have asked for one wish, it would have been...time.
For, eighteen years was not enough time for us to grow close
and truly get to know each other, but I am thankful for the gift that G-d has blessed me with... that gift was you.
I will love you always, you are my heart and I hope you will forgive me for any hurt or pain I may have caused you, my actions were only of those from a sister who truly and utterly loves and admires you.

REST IN PEACE *Nili*

We express our sincere condoiences to the families and friends of Gretl Weil
MAY THEY BE COMFORTED AMONG THE MOURNERS OF ZION

Paula, Nili and I are so thankful to all members and friends who helped us with their warmth in this difficult time of our lives. *Cantor Michael Kruk*

The Officers, Board of Trustees, Rabbi Stephen Berkowitz, Rabbi Emeritus Robert Lehman, the Affiliates and the Membership of the Hebrew Tabernacle Congregation extend our heartfelt condolences to the family of Ariel 'Eric', to his Father, our own Cantor of the Hebrew Tabernacle, Michael Kruk, to his mother, Polina, sister Nili and Grandparents, Sarah and David Tovarovsky and Tovah Petel, on the untimely passing of their extraordinary son, brother and grandson. He blessed us for 18 years with his ebullient youth and sweet presence. We hold the most beautiful memories and he will be remembered forever with love, never to be forgotten.

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..in honor of the birthday of Thea Berger from Peter and Paula Wolff.
...in honor of Rabbi Berkowitz from Elsa Bauml.
...in honor of Steven Meltzer from Eva & Richard Feist.
...in honor of the 80th birthday of Ernie Schmidt from Ella & Nathan Maier
...donation received from the Myerson Anderson Youth Fund.

CONGRATULATIONS AND BEST WISHES

...to Alexander and Yelena Kolontyrsky on the occasion of the Bar Mitzvah of their son Morris. Congratulations also to sister Anna and the family.
...to Margot and Rudolph Oppenheimer on their Golden Anniversary.
...to Ivy Lehner on her acceptance to Skidmore College in Saratoga Springs, NY. She will begin college in September 2003. Congratulations to her parents Judge Edward Lehner and Lois Naftulin.
...to Ernest Schmidt on the occasion of his special birthday.

CONTRIBUTIONS RECEIVED BY THE SISTERHOOD

...from Shirley Steiner, Thea Gerstle,
...from Gertrude Myerson in memory of Gretl Weil.

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CALENDAR REMINDERS

First Session of Open Mind	Feb. 4
Liturgy Class taught by Rabbi Berkowitz	Feb. 6
Zohar with Dr. Victor Glass	Feb. 8
Pacific Opera Concert	Feb. 16
'G-d in the Universe' with Fredy Seidel	Feb. 15
Liturgy Class taught by Rabbi Berkowitz	Feb. 20
Zohar with Dr. Victor Glass	Feb. 22

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Rita Leopold	Gretl Weil
Nelly Mueller	Richard Mueller
Leoni & Rolf Salomon	Elga Rosenfeld
Thea Hochstadter	John Hochstadter
Gertrude Frankel	Curt Frankel

A leaf has been added to our Tree For The Living and it reads: *With delight on the birth of BENJAMIN MANFRED LECKIE-WESTHEIMER 8/12/2002 from his grandparents Rosemary & Robin Leckie, Dr. Ruth Westheimer.*

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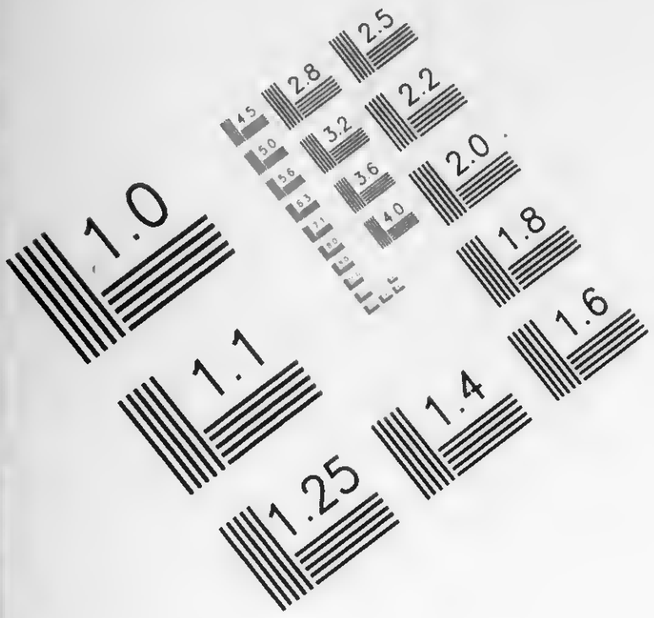
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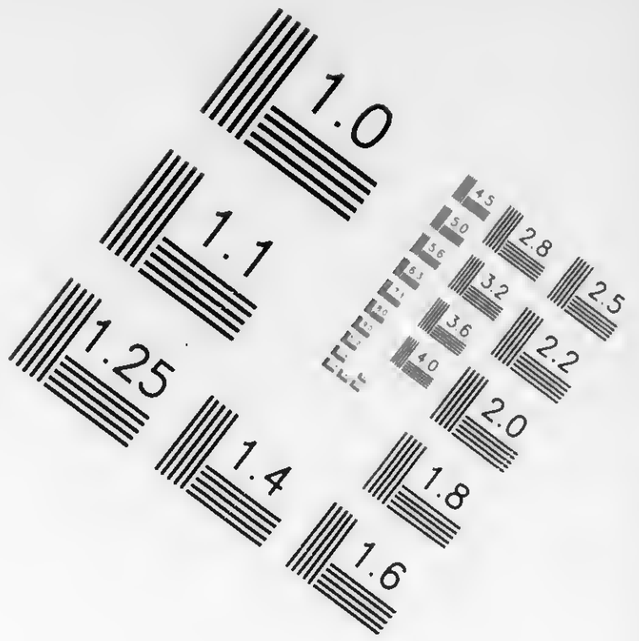
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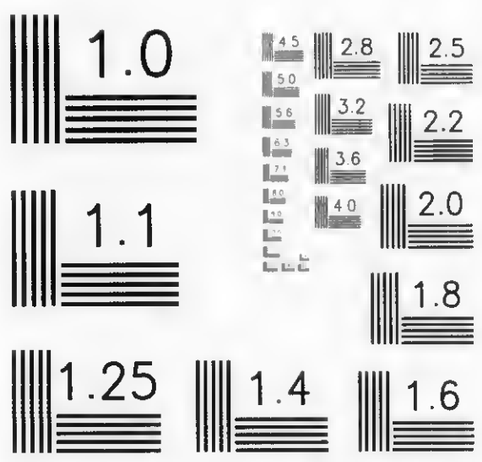
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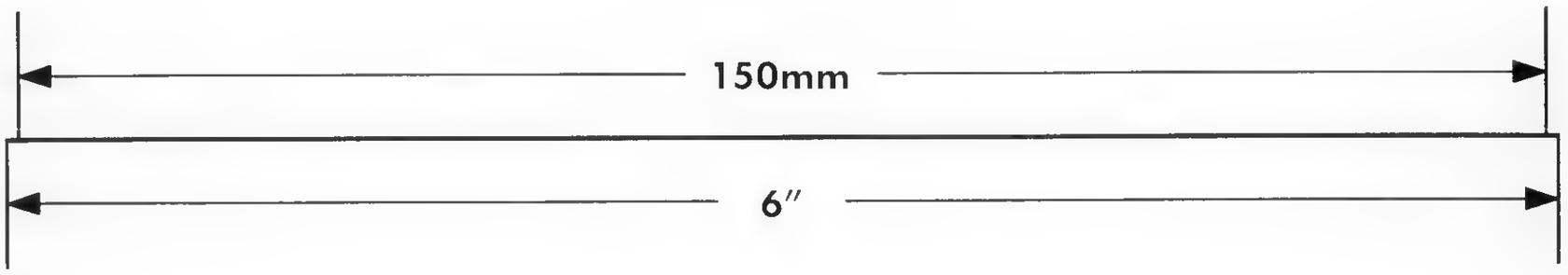
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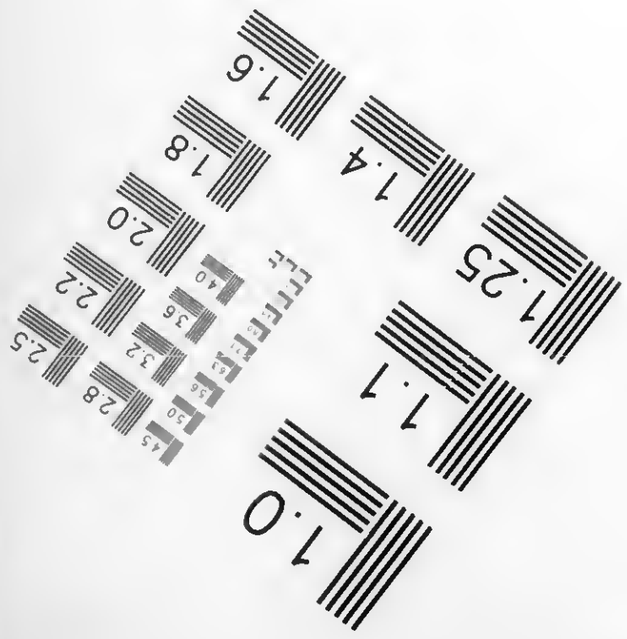
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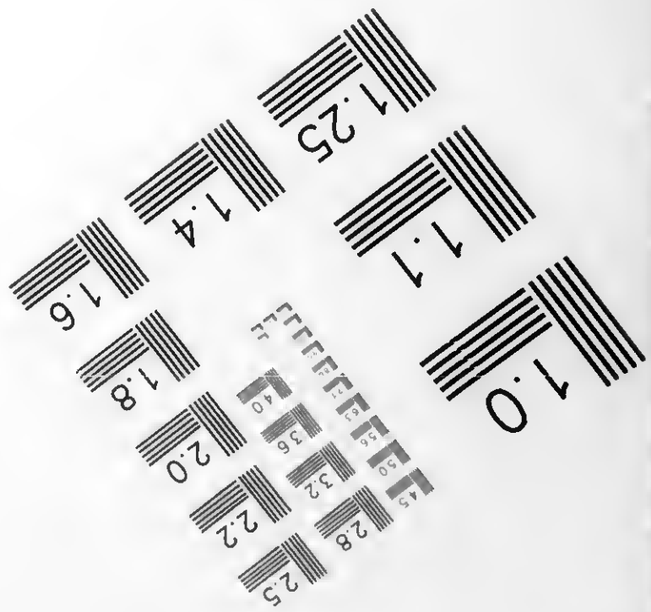




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